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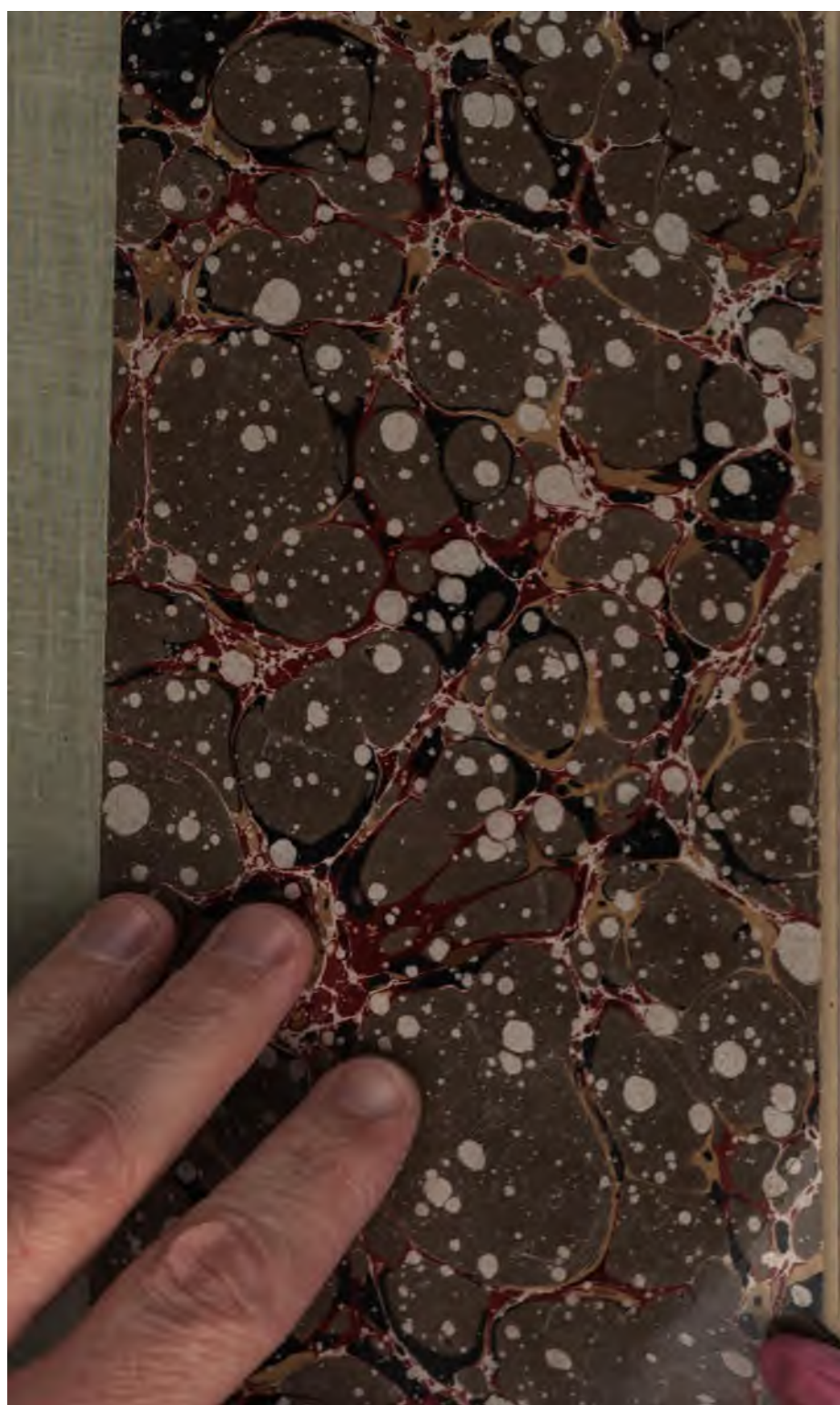


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72292  
Early English Text Society.

Extra Series, XX.

The History  
of  
The Holy Grail,

ENGLISH, AB. 1450 A.D., BY

HERRY LONELICH, skynner,

FROM THE FRENCH PROSE (AB. 1190—1200 A.D.) OF SIRES  
ROBERTS DE BORRON.

RE-EDITED FROM THE UNIQUE PAPER MS. IN CORPUS CHRISTI COLLEGE,  
CAMBRIDGE,

BY

FREDK. J. FURNIVALL, ESQ., M.A.,

TRIN. HALL, CAMBRIDGE,

REVISOR OF THE EARLY ENGLISH TEXT, CHAUCER, GALLIE, AND TEN SHAKESPEARE SOCIETIES;  
MEM. SOC. OF THE PHILOLOGICAL SOCIETY, ETC., ETC.

PART I.

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# Early English Text Society.

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### The Publications for 1864 (21s.) are:—

1. Early English Allegorical Poems, ab. 1360 A.D., ed. R. Morris. 15s.
2. Arthur, ab. 1400, ed. F. J. Furnivall. 8s.
3. Lancelot on the Dowry of Kyngis, &c., 1556, ed. F. Hall. 4s.
4. Sir Gawayne and the Green Knight, ab. 1380, ed. R. Morris. 10s.

### The Publications for 1865 (21s.) are:—

5. Hame's Orthographie and Congruitie of the Britan Tongue, ab. 1617, ed. H. B. Wheatley. 4s.
6. Lancelot of the Laik, ab. 1380, ed. Rev. W. W. Skeat. 8s.
7. Genesis & Exodus, ab. 1250, ed. R. Morris. 8s.
8. Morte Arthur, ab. 1400, ed. E. H. B. 7s.
9. Thynne on Chaucer's Works, ab. 1508, ed. Dr. Kinsley.
10. Merin, ab. 1400, Part I., ed. H. B. Wheatley.
11. Lyndesay's Menagerie, &c., 1532, Part I., ed. F. Hall.

### The Publications for 1867 (one guinea, less No. 24, 25, 26, out of print) are:—

24. Hymns to the Virgin and Christ; the Parliament of Devils, &c., ab. 1410, ed. F. J. Furnivall. 3s.
25. The Stations of Rome, the Pilgrims' Sea-voyage, with Glens Maydenhead, ed. F. J. Furnivall. 1s.
26. Religious Pieces in Prose and Verse, from R. Thorne's MS. (ab. 1400), ed. Rev. G. G. Perry. 7s.
27. Levin's Manipulus Vocabulorum, 1570, ed. H. B. Wheatley. 12s.
28. William's Vision of Piers the Plowman, 1362 A.D. Part I. The earliest or Vernon Text; Text A. Ed. Rev. W. W. Skeat. 5s.
29. Early English Monodies (ab. 1200-30 A.D.) from unique MSS. in the Lambeth and other Libraries. Part I. Edited by R. Morris. 7s.
30. Pierce the Ploughman's Crede, ed. Rev. W. W. Skeat. 2s.

### The Publications for 1868 (one guinea) are:—

31. Myrc's Bulles of a Parish Priest, in Verse, ab. 1420 A.D., ed. E. Peacock. 4s.
32. The Babees Book, Ursummatia, the Bokes of Sorture of John Russell and Hugh Rhodes, the Bekes of Keryng, Outways, and Demeanours, &c., with some French and Latin Poems on like subjects, ed. from Harleian and other MSS. by F. J. Furnivall. 15s.
33. The Knight de la Tour Landry from French of A.D. 1372, ab. 1440 A.D. A Father's Book for his daughters, ed. from Harl. MS. 1764 and Cotton's version, by Thomas Wright. 4s.
34. Early English Homilies (before 1500 A.D.) from unique MSS. in the Lambeth and other Libraries. Part II., ed. R. Morris. 11s.
35. Lyndesay's Works, Part III.: The Historie and Testament of Snyger Meldein, ed. F. Hall. 2s.

### The Publications for 1869 (one guinea) are:—

36. Merin. Part III. Edited by H. B. Wheatley, Esq.; with an Essay on Arthurian Localities, by J. S. Stuart-Girard, Esq. 12s.
37. Sir David Lyndesay's Works, Part IV., containing Ann Satyre of the Three Estates. Edited by F. Hall, Esq. 4s.
38. William's Vision of Piers the Plowman, Part II. Text B. Edited from the MSS. by the Rev. W. W. Skeat, M.A. 10s. 6d.
39. The Alliterative Romance of the Destruction of Troy, translated from Guido de Colonna. Edited from the unique MS. in the Hunterian Museum, Glasgow, by A. Tomblin, Esq., and the Rev. G. A. Fabian. Part I. 10s. 6d.

### The Publications for 1863 are:—

12. Wright's Chaste Wife, ab. 1402, ed. F. J. F.
13. Solate Macleson, 1290-1330, ed. Rev. O. Cockburn.
14. Kyng Horn, Floris and Blanchefleur, &c., ed. Rev. J. E. Lumby.
15. Political, Religious, and Love Poems, ed. F. J. Furnivall.
16. The Book of Quinte Essence, ab. 1300-70, ed. F. J. Furnivall.
17. Parallel Exempla from 29 MSS. of Piers the Plowman, ed. Rev. W. W. Skeat.
18. Hall's Maidenhead, ab. 1300, ed. Rev. O. Cockburn.
19. Lyndesay's Menagerie, &c., Part II., ed. F. Hall.
20. Hampole's English Prose Treatises, ed. Rev. G. G. Perry.
21. Merin, Part II., ed. H. B. Wheatley.
22. Partonopeus of Lyzigen, ed. Rev. W. W. Skeat.
23. Das Nibel's Aeneid of Dwyg, 1300, ed. R. Morris.

**Notice.** Mr Arthur G. Snelgrove is now the Society's Hon. Sec.

**The Subscriptions for 1874 became due on Jan. 1, and should be paid forthwith (not to the Treasurer, but) to the Hon. Sec., Arthur G. Snelgrove, Esq., London Hospital, London, E., by Money Order on the Chief Office (crossed 'Union Bank'), or to the Society's account at the Head Office of the Union Bank of London, Princes St, London, E.C.**

**No books will be sent to any Member until his Subscription for 1874, and his arrears, if any, are paid.**

**3 Texts for the Original Series, and 1 for the Extra, will be ready on Feb. 10.**

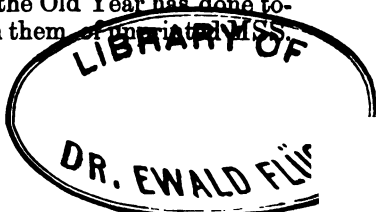
## Early English Text Society.

### *Tenth Report of the Committee, January, 1874.*

- |  |   |
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§ 1. THE New Year has come, and with it the Committee's duty of reporting to Members what the Old Year has done towards lessening the burden that is on them of pecuniary MSS.

217239



§ 2. *The Society's first Ten Years' Work.* Last year closed the Society's first Decade; and it may therefore be well to look back over its work since, in February 1864, its Founder's first Circular went out, announcing that "A few of the members of the Philological Society, being anxious to continue the publication of Early English Texts, which that Society lately commenced, but has now for a time resolved to discontinue, have formed a committee for the purpose of collecting subscriptions, and printing therewith Early English MSS." 1. To start with money. Our Early English Text Society has spent in its ten years £8700 in producing Texts. Here are the figures:—

		£	s.	d.
1864	Money spent in printing, &c.	134	5	7
1865	" " " "	333	15	10
1866	" " " "	649	10	1
1867	" " " "	818	11	6
1868	" " " "	1068	0	6
1869	" " " "	990	16	1
1870	" " " "	1475	0	0
1871	" " " "	1154	11	11
1872	" " " "	957	3	11
1873	" " " "	1117	4	9
		£8699	0	2

With this money the Society has produced 16,100 pages of Texts, including Introductions, Notes, Glossaries, &c., besides 1000 and more pages of Reprints, Reports, &c.

*Secondly*, as to Language,—the point from which the Society started, the illustration of which has been, and must be, the justification for the publication of many Texts of little literary or historic merit;—the Society has brought out, of the 10th century.<sup>1</sup> King Alfred's West-Saxon version of Gregory's Pastoral Care, edited from 2 MSS. by Mr Henry Sweet.  
11th century.<sup>2</sup> Homily *de Octo Viciis* (in First Series of O.E. Homilies). ed. Dr R. Morris. Homily on the Discovery of the Cross (in No. 46), ed. Rev. Dr R. Morris.  
12th century (special Transitional period). Prose and Verse from the unique Lambeth MS. 187, in Dr R. Morris's Old English Homilies (First Series).  
12th century. Old English Homilies (from the unique Trinity MS.), Second Series, ed. Dr Richard Morris.  
13th century, First half: St Marharetc, the first Text (from the unique MS.), ed. Rev. T. O. Cockayne.

<sup>1</sup> The Blickling Homilies of 971 A.D. are nearly all printed.

<sup>2</sup> For the 11th century, other Texts are preparing.



§ 2. *Chronological List of our first Ten Years' Texts.* 5

- 1230 ? Hali Meidenhad, West-Midland version, ed. Rev. T. O. Cockayne.  
St Juliana, from 2 MSS., ed. Rev. T. O. Cockayne and Mr E. Brock.  
Poems, &c., in the latter part of the First Series of 'Old English Homilies,' ed. Rev. Dr Morris.
- 1246-50 The Moral Ode, later version, in 'Old English Miscellany,' ed. Rev. Dr R. Morris.  
3 Hymns in O. E. Hom. II. (from the unique MS.), ed. Dr R. Morris.
- 13th century, second half:  
Genesis and Exodus (from the unique MS.), ed. Rev. Dr Richard Morris.  
Bestiary, Old Kentish Sermons (both from unique MSS.), Religious Poems from the Jesus MS., in Dr R. Morris's 'Old English Miscellany.'  
Havelok the Dane (from the unique MS.), ed. Rev. W. W. Skeat.  
Alfred's Proverbs, in Dr R. Morris's 'Old English Miscellany.'  
King Horn, &c., ed. Rev. J. R. Lumby.
- 14th century.<sup>1</sup> St Margarete, 2nd Text, ed. Rev. T. O. Cockayne.
- 1340 Dan Michel's Avenbite of Inwyt (from the unique MS.), ed. Rev. Dr Richard Morris.
- 1340-90 Poems on the Cross (in 'Legends of the Holy Rood'), ed. Rev. Dr R. Morris.
- 1340, ab. Hampole's English Prose Treatises, ed. Rev. G. G. Perry.
- 1350 ? The Alliterative Romance of William of Palerne, or William and the Werwolf (from the unique MS.), ed. Rev. W. W. Skeat.
- 1350 ? The Alliterative Romance of Joseph of Arimathie, or the Holy Grail; from the unique MS., ab. 1390, ed. Rev. W. W. Skeat.
- 1360 ? Early English Alliterative Poems, and Sir Gawayne and the Green Knight (from the unique MS.), ed. Rev. Dr R. Morris.
- „ The Alliterative Morte Arthure (from the unique (Thornton) MS., ab. 1440 A.D.), ed. Rev. G. G. Perry, re-ed. Mr E. Brock.
- „ ? Religious Pieces in Prose and Verse from the Thornton MS., ab. 1440 A.D., ed. Rev. G. G. Perry.
- „ ? The Alliterative Gest Hystoriale of the Destruction of Troy (from unique MS.), ed. late Rev. G. A. Panton, and D. Donaldson, Esq.
- 1362 The Alliterative Vision of William concerning Piers the Plowman, first cast, or Text A, from the Vernon MS. ab. 1390-1400, ed. Rev. W. W. Skeat.
- 1375 Barbour's Bruce, Part I. (from the only 2 MSS. and oldest printed editions), ed. Rev. W. W. Skeat.
- 1377 William's Vision of Piers Plowman, Text B, ed. Rev. W. W. Skeat.
- 1380 ? Chaucer's Boethius, ed. Rev. Dr R. Morris.
- 1389 English Gilds, their Statutes and Customs, &c.; ed. Toulmin Smith, Esq., with Dr L. Brentano's History of Gilds, &c.
- 1390 ? The Stacions of Rome, ed. F. J. Furnivall, Esq.
- 1391 Chaucer's Astrolabe, ed. Rev. W. W. Skeat.

<sup>1</sup> The earliest English version of the *Cursor Mundi*, in the Edinburgh MS., is believed to be about 1300 A.D. The Cotton text is not much later.

6      2. *Chronological List of our first Ten Years' Texts.*

- 1393 William's Vision of Piers Plowman, Text C, ed. Rev. W. W. Skeat.  
 1394 Pierce the Plowman's Crede, ed. Rev. W. W. Skeat.  
 1399 Richard the Redeles (in Piers Plowman, C), ed. Rev. W. W. Skeat, from the unique MS.  
 1415 The Crowned King (in Piers Plowman, C), ed. Rev. W. W. Skeat, from the unique MS.  
 1420? Mirk's Duties of a Parish Priest, ed. E. Peacock, Esq.  
 1420? Palladius on Husbandrie (from the unique MS.), ed. Rev. B. Lodge, Part I. (all the Text).  
 1430? The Alliterative Chevelere Assigne, from the unique MS., ed. H. H. Gibbs, Esq.  
 1430? Political, Religious, and Love Poems, ed. F. J. Furnivall, Esq.  
 1430? Lydgate's Order of Fools, &c. (in No. VIII.), ed. F. J. Furnivall, Esq.  
 1430? Hymns to the Virgin and Christ, the Parliament of Devils, &c., ed. F. J. Furnivall, Esq.  
 1430-50 Poems on the Cross (in 'Legends of the Holy Rood'), ed. Rev. Dr R. Morris.  
 1440 The Knight de la Tour Landry, from the unique MS., ed. Thomas Wright, Esq.  
 1440? Arthur, from the unique MS., ed. F. J. Furnivall, Esq.  
 1440? Merlin, from the unique MS., ed. H. B. Wheatley, Esq.  
 1440? Generydes, from the unique MS., ed. W. Aldis Wright, Esq., Part I.  
 1460? The Boke of Curtasye (from Sloane MS., 1986, in Babees Book), ed. F. J. Furnivall, Esq.  
 1460? Ratis Raving, and other pieces, Bernardus de Cura Rei Famularis, Scotch Prophecies, &c., ed. Rev. J. R. Lumby.  
 1460? Urbanitatis, &c. (in Babees Book), Stacions of Rome, &c., ed. F. J. Furnivall, Esq.  
 1460-70 John Russell's Boke of Nurture (in Babees Book), ed. F. J. Furnivall, Esq.  
 1460-70 For to Serve a Lord, from a copy of the unique MS. (in Babees Book), ed. F. J. Furnivall, Esq.  
 1460-70 The Good Wife, Stans Puer, &c. (in 'Queene Elizabethes Achademy'), ed. F. J. Furnivall, Esq.  
 1460-70 The Book of Quinte Essence, ed. F. J. Furnivall, Esq.  
 1462? The Wright's Chaste Wife, ed. F. J. Furnivall, Esq.  
 1478? Caxton's Book of Curtesye, 3 versions (two from MSS), ed. F. J. Furnivall, Esq.  
 1500? Lancelot of the Laik, from the unique MS., ed. Rev. W. W. Skeat.  
 1500? Romance of Partenay or Lusignen, from the unique MS., ed. Rev. W. W. Skeat.  
 1500? Scotch Poem on Heraldry (in No. VIII.), ed. F. J. Furnivall, Esq.  
 1513 The Boke of Keruyng, from Wynkyn de Worde's text (in Babees Book), ed. F. J. Furnivall, Esq.  
 1520-6 Lives of Joseph of Arimathæa, from Wynkyn de Worde's and Pynson's copies (in No. 44), ed. Rev. W. W. Skeat.  
 1528-53 A Supplicacyon of the Beggars, the Poore Commons, &c., ed. F. J. Furnivall and J. M. Cowper, Esqs.

- 1530 Oure Ladyes Myroure, ed. Rev. J. H. Blunt.  
 1542-7 Andrew Boorde's Introduction and Dyetary, with Barnes in the Defence of the Berde, ed. F. J. Furnivall, Esq.  
 1549 The Complaynt of Scotlande, with 4 contemporary English Tracts, 1542-48, ed. J. A. H. Murray, Esq.  
 1550? Starkey's England in Henry VIII's time, a Dialogue between Pole and Lupset, from the unique MS., ed. J. M. Cowper, Esq.  
 1550-1 Robert Crowley's 31 Epigrams, Way to Wealth, &c., ed. J. M. Cowper, Esq.  
 1550-77 Hewe Rodes's Book of Nurture (in Babees Book), ed. F. J. Furnivall, Esq.  
 1552 Sir David Lyndesay's Works, ed. F. Hall and J. A. H. Murray, Esqs., 5 Parts.  
 1556-68 William Lauder's Poems, ed. F. Hall and F. J. Furnivall, Esqs., 2 Parts.  
 1557 F. Seager's Schoole of Vertue (in Babees Book), ed. F. J. Furnivall, Esq.  
 1560? Sir Humfrey Gilbert's 'Queene Elizabethes Achademy,' &c., ed. F. J. Furnivall, Esq.  
 1565-92 Awdelay's Fraternite of Vacabonds, Harman's Caveat, &c., ed. E. Viles and F. J. Furnivall, Esqs.  
 1570 Levins's Manipulus Vocabulorum, ed. H. B. Wheatley, Esq.  
 1599 Thynne's Animaduersions on Speght's Chaucer, ed. Dr G. H. Kingsley.  
 1616 The Times' Whistle, and other Poems, by R. C. (from the unique MS.), ed. J. M. Cowper, Esq.  
 1617? Hume's Orthographie and Congruitie of the Britan Tongue (from the unique MS.), ed. H. B. Wheatley, Esq.  
 1619 The Booke of Demeanor (in Babees Book), ed. F. J. Furnivall, Esq.

Of these works the specially dialectal ones are the following:—

#### I. NORTHERN DIALECT.

- 1340? Hampole's Prose Treatises.  
 „ Religious Pieces from the Thornton MS.  
 1375 Barbour's Bruce.  
 1460? Ratis Raving; Scotch Prophecies, &c. (Nos. 42, 43).  
 1500? Lancelot of the Laik.  
 1500? Scotch Poem on Heraldry (in No. VIII).  
 1530-50 Sir D. Lyndesay's Works.  
 1549 The Complaynt of Scotlande.  
 1556-68 Wm. Lauder's Works.

#### II. MIDLAND DIALECT.

A. *East-Midland* (a Northern; b Southern); B. *West Midland*.

A. East Midland; b Southern Division.

- 12th cent. Old English Homilies, Second Series (from the unique Trinity MS.), b.



8 § 2. *Our Ten Years' Texts classed by Dialects and Subjects.*

- 13th cent. Bestiary (in 'Old English Miscellany'), *b*.  
 1250? Genesis and Exodus, *b*.  
     Fragment on pp. 200 of Old English Miscellany, *b*.  
 1280? Havelok the Dane, *b*. but originally *a*, North East Midland.

B. *West Midland.*

- 1230? Hali Meidenhad.  
     Wooring of our Lord, in First Series of Old English Homilies.  
 1360? Early English Alliterative Poems (Lancashire).  
     " Sir Gawayne and the Green Knight (Lancashire).  
 1400? 'Cross' extract from the Bodleian MS. of the Cursor Mundi, in  
     'Legends of the Holy Rood.'  
 1340? William and the Werwolf.  
 1360? Gest Hystoriale of the Destruction of Troy (Northern part of  
     the West-Midland area).

III. SOUTHERN DIALECT.

- 12th-cent. Lambeth Homilies, in Old English Homilies, First Series.  
 1290? Old Kentish Sermons (in Old English Miscellany, No. 49).  
 1300? Moral Ode, and Poems from the Jesus MS. (in Old Eng. Misc.).  
 1340 Dan Michel's Ayenbite of Inwyt.

The rest of our Texts are either uncertain,<sup>1</sup> or may be said to be in that mixt dialect, mainly Midland, slightly Southern, which became, with Chaucer, the standard language.

*Thirdly.* Arranging the Society's books by Subjects, we find in

*Romance (for Legend see Theology).*

- 1250? King Horn, Floris and Blanchefleur.  
 1280? Havelok the Dane.  
 1360? Gest Hystoriale of the Destruction of Troy (alliterative).  
 1360? Morte Arthure (MS. 1440), alliterative.  
     Chevelere Assigne (alliterative).  
 1360 Sir Gawayne and the Green Knight.  
     William of Palerne.  
 1375? Barbour's Bruce, Part I.  
 1390? Joseph of Arimathie, or the Holy Grail (alliterative).  
 1440 Arthur.  
 1440 Merlin.  
 1440 Generydes.  
 1500 Lancelot of the Laik.  
 1500 Partenay or Lusignen.

*Manners and Customs.*

- 1440 The Knight de la Tour Landry.  
 1440-1503 Babees Book, Bokes of Norture, Kervyng, Cortasye, and Demeanor, &c.  
 1460? Pilgrims' Sea Voyage (in 'Stacions of Rome').  
 1462 Wright's Chaste Wife.  
 1478 Caxton's Book of Curtesye.  
 1500? Bernardus de Cura Rei Famularis.  
     Ratis Raving, and other Pieces.  
 1540? Queene Elizabethes Achademy, &c.  
 1265-1550 Accounts of Italian and German Books of Courtesy, by W. M. Rossetti, and E. Oswald, Esqs.

<sup>1</sup> Mr Skeat feels certain that the original of the Alliterative 'Joseph of Arimathea' was Northern or Midland, but which he cannot say, on account of the Southern scribe's alterations of its language and forms.

## 2. Our Ten Years' Texts classt by Subjects. § 3. Summary. 9

### *Social and Political History.*

- 1389 English Gilds, their Statutes and Customs, &c.
- 1399 Richard the Redeles.
- 1415 The Crowned King.
- 1420 Palladius on Husbandrie.
- 1440 ? Political, Religious, and Love Poems.
- 1500 ? Early Scotch Prophecies (in Bernardus).
- 1528-53 Supplycacyon of the Beggars, Poore Commons, &c.
- 1535-50 Lyndesay's Monarche.
- 1535-50 Lyndesay's Satirical Poems.
- 1540 ? Starkey's England in Henry VIII's time, II.
- 1542-7 Andrew Boorde's Introduction and Dyetary.
- 1549 The Complaynt of Scotlande.
- 1550-1 R. Crowley's 31 Epigrams, Way to Wealth, &c.
- 1556 Lauder on the Dewtie of Kings.
- 1565-92 Awdelay's Vacabondes, and Harman's Vagabondes.
- 1568 Lauder's Minor Poems.
- 1616 Times Whistle, &c., by R. C.

### *Philosophy and Science.*

- 1380 ? Chaucer's Boethius.
- 1391 Chaucer on the Astrolabe.
- 1465 ? Book of Quinte Essence.

### *Morals, Theology and Legends.*

- 10th cent. K. Alfred's 'Gregory's Pastoral Care'.
- 1200 Hali Meidenhad.
- 1200-1330 Seinte Marherete, &c.
- 1230 Life of St. Juliana (legendary).
- 1250-1300 Early English Homilies, 2 Series.
- 11-15 cent. Legends of the Holy Rood, &c.
- 13th cent. Old English Miscellany.
- 1340 Hampole's English Prose Treatises.
- 1340 Dan Michel's Ayenbite of Inwytt.
- 1350 Genesis and Exodus.
- 1360 Early English Alliterative Poems.
- 1362-1393 William's Vision of Piers Plowman, 3 versions.
- 1394 Pierce the Plowman's Crede.
- 1420 Myrc's Duties of a Parish Priest.
- 1430 Hymns to the Virgin and Christ ; the Parliament of Devils, &c.
- Stacions of Rome, &c.
- 1530 Oure Ladyes Myroure.

### *Grammar, Criticism, &c.*

- 1570 Levins's Manipulus Vocabulorum.
- 1599 Thynne's Animadversions on Speght's Chaucer.
- 1617 Hume's Orthographie and Congruitie of the Britan Tongue.
- A.-Saxon to 1874. Mr A. J. Ellis's Early English Pronunciation.

## § 3. Summary and Effect of the Society's Ten-Years' Work.

For the History of our Language the Society has produced the most important 10th-century Text, in which Mr Sweet has for the first time pointed out the characteristics of Alfred's English. For the 11th century our Society has been prevented, for want of funds, from printing more than two Homilies. For the 12th century, in the latter half, it has produced the only Texts of the specially Transition Period of our Language, of unequalled value for the history of our inflexional formations, and for the first time brought to light by the skilled eye and hand of the Rev. Dr R. Morris. For the 13th and 14th centuries the Society has produced a series of most valuable dialectal Texts which, under Dr R. Morris's editing, have made far clearer than ever before, the three great divisions of our dialects, and the subdivisions of each, but specially of the Midland, the most important of the three. For the 14th, and also the later centuries, from the 15th to the early part of the 17th,

the Society has produced a very large number of excellent Texts in the standard language, at and after the period of its formation, together with the earliest English ryming dictionary, a Grammar of James I's time, and Mr Alexander J. Ellis's masterly treatise on the pronunciation of our language, from Anglo-Saxon to Victorian times, "Early English Pronunciation, with especial reference to Chaucer and Shakespere." It can be truly said that no other Society like ours has ever been able to do so much for the History of English, as our Early English Text Society has.

If we turn to the Lives of our Forefathers, the Books they read, the Societies they belonged to, the Ways they had, the Beliefs they cherisht, the Superstitions they clung to, the Evils that beset them, the same fact stares one in the face; the Early English Text Society have produced a set of Texts that can challenge comparison with those of any other Society; they know that their own cannot be beaten. For Story, take Havelok, Arthur, Merlin, Lancelot, Gawayne, King Horn, Troy-book, William of Palerne, Partenay; for Society, take our English Gilds, William's 'Vision of Piers Plowman' (in Mr Skeat's noble edition), Political Poems, Lyndesay's scathing satires, Lauder's Poems, Starkey's England, Andrew Boorde's picture of the England and Europe of his time, Awdelay, Harman, Crowley, &c.: for Ways of Women and Men, the curious pictures of the Babees Book, John Russell, Hugh Rhodes, Ratis Raving, Times' Whistle, &c.; for Faith and Superstition, the long series of theological Texts the Society has publisht; and let us all be glad that we have had time and power to do so much. Not only has our Society produced its own fine series of Texts; but it has also given birth to other Societies, whose publications are carrying out its purpose in other directions; to other books that bring its teaching within the reach of every student and boy in the British Empire, the United States, Germany, and Austria. From the Early English Text Society sprang, in 1867, its own Extra Series; in 1868, the printing of the Percy Folio MS.; the Chaucer Society, the Ballad Society, the Spenser Society, and the Roxburghe Library; in 1871 the Hunterian Club; in 1873 the Palæographical Society, the English Dialect Society, and the New Shakspeare Society. From the Early English Text Society, by members of it, have also gone forth, in 1866, Dr Richard Morris's Aldine edition of 'Chaucer's Poetical Works'; in 1867 his Clarendon-Press 'Selections from Chaucer' (now in its 3rd edition); in 1867 his 'Specimens of Early English' (vol. 1 now in its

2nd edition; vol. 2 now in its 3rd); in 1869 his Globe edition of 'Spenser's Works'; in 1872 his 'Historical Accidence of the English Language'; in 1870 Mr Skeat's 'Vision of William concerning Piers the Plowman' (for the Clarendon Press); in 1871 his 'Specimens of English Literature A.D. 1394-1597'; in 1872 his 4-Text edition of St Mark (two texts Anglo-Saxon, two Early English, for the Cambridge Press); in 1871 Mr Earle's 'Philology of the English Language'; in 1873 Mr Kington Oliphant's 'Sources of Standard English'; in 1871-3 Dr Stratmann's 'Old English Dictionary of the 11th, 12th, 13th, 14th, and 15th centuries'; in 1871 his edition of 'The Owl and Nightingale'; in 1871 Dr Mätzner's 'Altenglische Sprachproben'; and in 1873 his 'Wörterbuch,' Part 1; in 1873 Dr Mall's edition of 'The Harrowing of Hell'; Dr Zupitza's 'Altenglisches Uebungsbuch,' &c. Truly the effect of the Society's work is a thing for every Englishman to rejoice over. As a 'Leader' in the *Daily News*, of Nov. 20, 1873, on the Director's appeal for money-help to the Early English Text Society, says, our Society "has wiped away, as Mr FURNIVALL proudly boasts, the old well-deserved reproach of indifference to the sources of our own language; it has stirred up the study of English historically; it makes possible a knowledge of the language; it makes accessible the most valuable documents of that history; and it shows how, in the teeth of ignorance, civil war, and obstacles of all kinds, literature, that is, the power of expression, went on growing, now slowly, now quickly, putting forth in this direction and that, tiny tendrils which were destined to grow in time into great branches, laden with the fruits of labour and genius. No single form of literature springs suddenly into existence, and the old familiar phrases, such as that which used to describe CHAUCER as the Father of English Poetry, have to be abandoned altogether, or used in a modified sense.

"But the Society has yet other claims upon us, in addition to those which appeal chiefly to students of literature. It is to such works as are issued under its auspices that we must look, far more than to the State records, for the social history of the country. In the 'Babees Boke,' the 'Boke of Norture,' the 'Boke of Carving,' the statutes of the English Guilds, and the 'Supplycacyon of the Beggars,' we may read the very mind of our forefathers, the way in which they regarded the common duties and responsibilities which make up every-day life, their methods of making existence comfortable, gentle, easy, and cultured, their way of dress, their pro-

12 § 4. *The Duke of Manchester's Commemoration Fund.*

tection and advancement of the arts ; how they ate, drank, talked, and slept. And if there linger among us any relics of that most ancient religion, the worship of ancestors, Mr FURNIVALL's appeal for help should touch us there. But, indeed, his Society is doing so great a work for all the English-speaking race on both sides of the Atlantic, that its claims reach higher than mere pride or patriotism."

§ 4. Why then has our Society, which has done so much, need to ask urgently for more money, for a continuous supply of fresh Members and Funds ? Simply because it *has* done so much, and wants to do much more. The material it has supplied to scholars has been quickly condensed and arranged for the use of all readers, by Dr Richard Morris, Mr Skeat, Mr Murray, Mr A. J. Ellis, Mr Earle, and Mr Kington Oliphant, here ; by Dr Stratmann, Dr Stürzen Becker, Drs Mätzner and Goldbeck, Dr Mall, Dr Horstmann, Dr Zupitza, on the Continent ; by the late lamented Prof. Hadley, Prof. March, Prof. Whitney, Prof. Child, and others, in America. The Committee have always been eager to put in print the utmost amount of MS. every year. Sharing that eagerness, and relying on the payment of arrears which ought to have come in, but did not, the Director authorized the issue of more Texts to the subscribers to the Original Series than those subscribers had paid for. He was therefore obliged to strive to make up the deficiency by an Extra Fund, which the Duke of Manchester was kind enough, with his unfailing good-will towards the Society, to head, and which was meant to raise £200, but had only brought-in the sum of £90, 17s. by the 31st of December, 1873. Still the balance is needed. We want all the money that can possibly be got. And the Committee trust that every Member will try to give or get a donation to the 'Duke of Manchester's Commemoration Fund,' in aid of the Society. Many people who are not Members of the Society might be induced to subscribe to the Fund, if Members would but explain to their friends and acquaintances the purpose, nature, and extent of the Society's work. The following donations and promises have been received :—

SUBSCRIBERS TO THE DUKE OF MANCHESTER'S COMMEMORATION FUND, TO 31st DECEMBER, 1873.

	£	s.	d.
His Grace the Duke of Manchester .. ..	10	0	0
His Grace the Duke of Devonshire .. ..	10	0	0
The Most Noble the Marquis of Ripon .. ..	10	0	0
The Rev. W. H. Thompson, D.D., Master of Trinity College, Cambridge .. ..	10	0	0
Richard Johnson, Esq. .. ..	10	0	0
A Friend .. ..	10	0	0
J. S. B. .. ..	10	0	0
Trübner & Co., Messrs .. ..	5	5	0

§ 4. *Commemoration Fund.*    § 5. *Second 10-years' Work.*    13

	£	s.	d.
C. Childs, Esq. . . . .	5	0	0
John Lister, Esq. . . . .	5	0	0
Cornelius Payne, Esq. . . . .	5	0	0
Professor Henry Morley . . . . .	3	3	0
Thos. Hughes, Esq., M.P. . . . .	3	0	0
J. L. Trafford, Esq. . . . .	3	0	0
F. J. Furnivall, Esq. . . . .	2	0	0
The Rev. E. Thring . . . . .	2	0	0
F. Harris, Esq. . . . .	2	0	0
A. Macmillan, Esq. . . . .	1	1	0
Prof. A. W. Ward . . . . .	1	1	0
The Rev. E. A. Abbott, D.D. . . . .	1	1	0
Dr Ernest Adams . . . . .	1	1	0
Miss A. M. Richardson . . . . .	1	1	0
Prof. Joseph Payne . . . . .	1	1	0
Mr Bumpus . . . . .	1	1	0
The Rev. Wm. Williamson . . . . .	1	1	0
The Rev. Canon Toole . . . . .	1	1	0
H. Candler, Esq. . . . .	1	0	0
	£115	17	0
SINCE PAID OR PROMIST.			
Prof. F. J. Child, Harvard . . . . .	£10	0	0
William Euing, Esq., Glasgow . . . . .	5	0	0
Other Subscriptions . . . . .	15	8	0
	£146	5	0

§ 5. *Sketch of the Society's Second Ten-Years' Work.* We have, may be, done from a fourth to a third of our work. At any rate we give a sketch of that which lies at once before us, just to show what our Editors can and will produce if our Members will find them money enough, and what will, if printed, probably leave only a Third like Ten-Years' Work to finish the task the Society has set itself, the printing of the whole of the unprinted MSS. of Early English :<sup>1</sup>—

1874.

Alliterative Troy-Book, Part II.	Bede's Day of Doom, &c.
Four-Text <i>Cursor Mundi</i> , Part I.	Thomas of Ercildoun's Rymes and
Blickling Homilies, Pt I now ready.	Prophecies.
Palladius, Part II.	Generydes, Part II.
Merlin, Part IV.	

1875.

Four-Text <i>Cursor Mundi</i> , Part II.	The Pystil of Swete Susane.
Blickling Homilies, Part II.	Lyndesay, Part VI.
Lay Folks' Mass-Book.	Gospel of Nichodemus.
Piers Plowman Notes, Part I.	Maydenston's Poems.

<sup>1</sup> It would be difficult to estimate the value of the work in which the Early English Text Society has been engaged for several years past. . . . We rejoice to see that they have resolved not to rest satisfied till Englishmen will be able to say of their early literature what the Germans can now say of theirs : ' Every work of it's printed, and every word of it's glossed.' It is a noble resolve, and one which it is the duty of every student of the language, and every one deriving pleasure from its literature, to lend a helping hand to encourage.—W. W. Tulloch in *Belgravia*, March, 1871, p. 118.



1876.

Four-Text *Cursor Mundi*, Part III. Charlemagne Romances, I: Sir  
 Piers Plowman Notes, Part II. Ferumbbras.  
 Old English Homilies, III. Ælfric's Metrical Homilies.  
 Cato's Morals.

1877.

Four-Text *Cursor Mundi*, Part IV. Catholicon Anglicum.  
 Charlemagne Romances, Part II. Psalters, Anglo-Saxon and Early  
 The Legend of Ypotis. English.  
 The Rule of St Benet. (5 Texts). Gawaine Poems.

1878.

Troy-Book (Bodleian Library), Part I. Meditations on the Lord's Supper  
 (perhaps by Robert of Brunne).  
 Awdelay's Poems. Barbour's Lives of Saints, I.  
 Shoreham's Psalms. Anglo-Saxon Homilies, I.

1879.

Troy-Book (Bodleian), Part II. Vernon MS. Poems, I.  
 Barbour's Lives of Saints, II. The Siege of Jerusalem.  
 Guy of Warwick, I (Caius Coll., Anglo-Saxon Homilies, II.  
 Cambr., and Auchinleck MSS.). Eleutherius (Mr Wynne's MS.).

1880.

Guy of Warwick, II. Vernon MS. Poems, II.  
 Jon the Gardener, &c. William of Nassington.  
 Northern Version of DeGuileville. Anglo-Saxon Homilies, III.

1881.

Barbour's Troy-Book. Lives of Saints, Southern, I.  
 Hampole's Psalms. Anglo-Saxon Orosius.  
 Vernon MS. Treatises. Early English Psalters.

1882.

Lives of Saints, II. Peter Idle's Poems.  
 Adam Davie's Poems. Anglo-Saxon Homilies, IV.  
 Siege of Jerusalem. Anonymous Poems.

1883.

Lives of Saints, III. A Troy-Book.  
 George Ashby's Active Policy of a Prince. Anglo-Saxon Miscellanies.  
 Vegetius of Knyghthood and Chyualrie. Bonaventure's Life of Christ english.  
 The Rule of the Moon, &c.

Then Hampole's other version of his Prick of Conscience, Mr Small's  
 'Metrical Homilies' MS., Trevisa's Glanville, Myrc's Liber Festivalis,  
 E. E. Homilies, MSS. on Cookery, Medicine, Alchemy, Astrology, and  
 Superstitions; Mandeville, Hoccleve, Lydgate, Verse DeGuileville, Lone-

lich's 'Merlin,' the unprinted Alexander Romances (in MS. in Scotland), Lord Bath's Early English unprinted MSS. (if he will give us leave). Then we have two or four texts of the *Ancrens Riou* to print, Wyclif's Testaments and unprinted works, so as to complete a uniform 8vo edition of the *whole* of Early English Literature to Caxton's time.

EXTRA SERIES.

1874.

Lonelich's History of the Holy Grail, Part I.	Ellis's Early English Pronunciation, IV.
Barbour's Bruce, Part II.	Brinklow's Tracts on London, &c.

1875.

Lonelich's History of the Holy Grail, Part II.	Starkey's Description of England to Hen. VIII., Part II.
Alexander Romances, I.	

1876.

Lonelich's History of the Holy Grail, III.	Early English Pronunciation, V. Alexander Romances, II.
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1877.

Arthour and Merlin (from the Affleck MS.).	Alexander Romances, III. Early Holy-Land tracts.
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1878.

Le Morte Arthur, &c.	The Duke of Orleans's Poems.
The Douce <i>Merlin</i> , &c.	

1879.

Auchinleck MS. Romances, I.:	Gesta Romanorum.
Sir Bevis of Hamtoun, &c.	

1880.

Auchinleck MS. Romances, II.:	Book of Noblesse.
Sire 'Degarré,' &c.	

1881.

Partenope of Blois; with 'Pertinope.'	Bokenam's Lyvys of Seyntys. Northumberland Household Book.
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1882.

Ritson's Romances.	Early Education and Grammar tracts.
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1883.

Romances from the Lincoln's Inn MS. 150.	Caxton's Curial, and Book of Good Manners.
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§ 6. *Difficulty of meeting Subscribers' opposing Wishes.* Complaints of two opposite kinds as to our Texts have reached the Committee's ears. One comes from the workers, the students, who echo Mr Kington-Oliphant's words in his *Sources*

16 § 6. *Members' opposing Wishes.* § 7. *Original Series, 1874.*

of *Standard English*, p. 320, note, "I wish they [the Committee] would print more works written before 1400, and fewer works written after that year." With this wish the Committee heartily sympathize, and would be only too glad if they dared gratify it. Nothing would have pleased them better than to have begun at the earliest Anglo-Saxon MS., and printed everything steadily in order. But the other complaint has warned them that such a course would have halved or thirdded the number of our subscribers; and the late decrease in the Society's list of members since the earliest Texts have increased in number, has shown the necessity of restoring, if possible, the original proportion between later and earlier Texts—often more attractive in subject—and the earlier and harder ones, which are, with rare exceptions, theological and dull, though of extreme interest in point of language. The Committee live in hope that the feeling of duty to the Society and to its purpose will more and more make members willing to help it, though they themselves happen to feel no special interest in any one year's Texts; meantime the Committee will try their best to meet the wishes and tastes of the bulk of the Society's Members, whose forbearance they crave in this difficult task, and whom they remind that interesting inedited MSS. of Romance and Adventure, of social Life, and Fun, are rare indeed, and grow rarer year by year. But the one great fact remains, that till all our early MSS. are printed, the History of the English Language cannot be fully known, the Society's work cannot come to an end.

~ § 7. *Original-Series Texts for 1874.* In this year 1874 the Texts for the Original Series will probably be, as noted in § 5, the second Part of the 'Gest Hystoriale of the Destruction of Troy;' the first Part of the Four-Text of the Early-English version of the *Cursor Mundi*; 'the Blickling Homilies,' Part I (now ready); the second Part of 'Palladius on Husbandrie;' and the fourth and concluding part of the prose Romance of 'Merlin.' If either of these latter Texts cannot be ready in time, or if more money than will pay for the four Texts above-named comes in, one or more of 'the Lay-Folks' Mass-Book' (all the text in type), 'Generydes,' Part II, 'Thomas of Ercildoune, his Rymes and Prophecies' (at press), will be issued.

Part II. of the Alliterative Troy-Book was to have been issued last year, had our funds sufficed for it. The Book was commented on in our last Report, p. 5—7, and the important difference in opinion as to its dialect mentioned, between our

§ 7. *Original-Series Texts for 1874. The Cursor Mundi.* 17

best authorities on the one hand, and the Editors of the Text on the other. This Troy-Book is a gain both to literature and linguistics. Its poetic value is considerable, its language-problems most interesting. The premature death of one of its Editors, Mr Panton, who was also editing the Bannatyne MS. for the Hunterian Club, will be regretted by all our members.

The first Part of the Four-Text Early-English Version of the *Cursor Mundi*, which is now ready for issue, marks an epoch in the Society's career. For more than a hundred years has the Poem been quoted, and its printing desired, by scholars; but no man or Club would take it up. Now, however, our Society is printing it, not only in one version, but in four; not only in one dialect, but in three (with a portion in a fourth dialect), thus quadrupling the value of the text, not only as a subject for linguistic study, but also as an instance of how scribes dealt with their early originals. For the general reader, the text sparkles with quaintnesses of phrase and thought, as it tells of the Creation, the Fall, the stories of Cain, Abel, Noah, Abraham, Isaac, &c.; to the student of language, the Four-Texts give an opportunity for comparison of form and word such as no other existing English book affords, except perhaps some editions of parts of the Bible, such as the Gospels issued by the Syndics of the Cambridge-Press. The Society is greatly indebted to the Prussian Minister of Public Worship, Dr. Falck, for having (at the suggestion of Prof. Pauli) authorized the Göttingen University MS. of the *Cursor* to be lent to us for a year. We have also to express our thanks to the Master and Fellows of Trinity College, Cambridge, for the loan of their MS. of the Poem till its four Texts are printed. The oldest MS. of part of the *Cursor*, the early 14th-century one in the library of the Royal College of Physicians, Edinburgh, contains such small portions of the poem that it can only form an Appendix to the Society's edition. The second in age, the Cotton, of the 14th century, in the British Museum, is, luckily, complete, and stands first in Dr Morris's Four-Text edition for us. Second, stands the Fairfax copy in the Bodleian Library, the fourth in age, with large alterations in words, and, unluckily, a large gap in its leaves, which has to be filled up from the later Laud MS. of the other type. To this other type belong the Göttingen MS., the third in age, and the Trinity MS., the fifth in age (No. 4 in our edition); and of the same type is the MS. in the College of Arms, London, though it is rather later than the Trinity MS.

18 § 7. *Original-Series Texts for 1874. Blickling Homilies, &c.*

The third Text for 1874, and which is now ready, is the Blickling Homilies, Anglo-Saxon of the 10th century, Part I. The chief point of interest in these Homilies is, that the MS. is a dated one. The writer has been dwelling on the evils abroad in his time, 'lamentation and weeping on all sides; mourning everywhere, and breach of peace; everywhere evil and slaughter' (*Hom. X.*, p. 114-15); has been saying that the world's end on Doomsday must needs come soon, only the advent of 'the accursed stranger Antichrist' has yet to take place (*Hom. XI.*, p. 116-17); and then, he goes on, the world must come to an end in this present age, of which 'the greatest portion has already elapsed, even nine hundred and seventy-one years (*nigon hund wintra & lxxi*), in this [very] year' (p. 118-119, l. 2). Dates of this kind are but seldom found in MSS., and are proportionately valued when they do occur. To us the Blickling MS. is of special worth, for in it we have a man writing (that is, copying,) who might well have been born when King Alfred died in 901, and his text therefore admirably follows our 'King Alfred's West-Saxon Version of Gregory's Pastoral' which Mr Henry Sweet edited for the Society in 1871-2. As, too, the language of the Blickling writer was probably fixt by the middle of the 10th century, we are able to see what changes fifty (or seventy) years had wrought in that Alfredian English, whose characteristics Mr Henry Sweet was the first to sum up. That the change was but slight, and that the MS. also retains some older forms of the author of the Homilies, Dr Morris will show, in his Introduction to Part II. in 1875.

(While on this subject the Committee note that, as two cheap and handy editions of Gregory's original Latin *Regula Pastoralis* have been lately printed,—one with a modern English translation, by the Rev. H. R. Bramley (James Parker & Co., Oxford and London), the other at Leipsic, sumtibus Ernesti Bredti,—the Latin text promist on the title-page to the Society's Anglo-Saxon text of Alfred's translation, will not be publisht.)

The fourth Text for this year will probably be a short collection of Anglo-Saxon poems edited by the Rev. J. Rawson Lumby, of which the first, *Be Domes Dæge*, is an Anglo-Saxon version of Bede's *De Die Judicii*,—a poem of great beauty, describing the misery of the damned and the happiness of the blest—while the second is *Lár*, an Exhortation, teaching how this happiness may be won, and that misery kept out of.

The second Part of *Palladius on Husbandrie* will contain its Editor's Preface, Notes, Glossary, and Index of Subjects

§ 8. *Extra-Series Texts for 1874. The Grail. Mr A. J. Ellis.* 19

and Rymes, all the text having been published last year. The long-delayed Fourth Part of *Merlin* will also contain the Editor's Preface, Notes, Glossary, and Indexes, thus completing the book whose marvels and adventures its readers have long enjoyed. The Committee rely on members to provide them with money enough for the issue of both a seventh Text and even an eighth, to be chosen from the above-named 'Thomas of Ercildoune,' 'The Lay-Folk's Mass-Book,' and 'Generydes,' Part II.

§ 8. *Extra-Series Texts for 1874.* First of these in time will come the first Part of the englishing of Sires Robiers de Borron's *Histoire del Saint Graal*, by a prosy poetaster and skinner of Henry VI's time, Herry Lonelich by name, a unique MS. of whose poem is preserved in the Library of Corpus Christi College, Cambridge, from which it was edited by Mr Furnivall for the Roxburghe Club in 1862-3. The glory of the Holy Grail renders radiant Arthur's court, spite of all its crimes. May its rays give brilliance to Lonelich's lines, and make them shine with an effulgence not their own! But, though poor, Lonelich's poem is the only full English History of the coming of the Grail to White Britain, which is England. It is part of that series of English Arthur-Romances which the Committee from the first promised to print entire; and its curious mixture of monkish superstitions, legends, and fights, will interest the student of Middle-Age romance and belief.

The second Text will be Part IV of Mr Alexander J. Ellis's great work on *Early English Pronunciation, with special reference to Chaucer and Shakspeare*. This Part will contain, besides the matter previously announced, the summary of Mr Ellis's investigations into our modern English dialects, carried on at great sacrifice of time and labour, with a classification of them into their four great divisions, Northern, Eastern, Southern and Western, with a full account of the subdivisions of each, illustrated by many examples and lists of words, and upwards of 60 comparative versions of the same passage in the different existing dialects, especially written and collected for this work with the help of numerous competent contributors, for the purpose of illustrating the actual dialectal condition and pronunciation of Early English. The Part will also contain a full reprint of the earliest phonetic account of English dialects, the short sketch by Dr Gill in the sixth chapter of his *Logonomia* (A.D. 1621), p. 16—19. The Committee wish to express their thanks to Mr Ellis for the very great pains he has taken in the preparation of this most

troublesome collection of specimens, and in the classification of our dialects. They recognize the importance of both to the history of English Pronunciation, and the value of the light which Mr Ellis's researches into our modern dialects throw on the nature of Early English sounds.

The third Text will be Part II of Mr Skeat's edition of Barbour's *Bruce* from the only two existing (and late) MSS., and the first printed editions, of this great work of Chaucer's Scotch contemporary. The Committee hoped for the issue of this Text in 1873, and commented on it in their last Report, p. 9. They have only now to mention that an Index of the Rymes in this edition will be added to the book by a friend of Mr J. A. H. Murray's under the supervision of Mr Skeat.

If we have money for a fourth Text, it will probably be Henry Brinklow's two Tracts, 'The Complaynt of Roderyck Mors, sometyne a Gray Fryre, vnto the Parliament Howse of England, his naturall Countrey, for the Redresse of certain wicked Lawes, euell Customs and cruel Decreys,' ab. 1536 A.D.; and 'The Lamentacion of a Christian against the Citie of London,' A.D. 1542. These tracts are part of that most interesting set of Books to illustrate the Condition of England in Reformation and Tudor times, which the Society began in its Extra Series in 1869, and followed up in 1870, 1871, 1872, and 1873. This set will probably close with Brinklow's Tracts—except for the completion of Starkey's 'England in Henry VIII's time, the Dialogue of Pole and Lupset'—as the *New Shakspeare Society* will more appropriately print Harrison's *Description of England*, 1577, 1587; William Stafford's *Complaint, &c.*, while Mr Arber prints Stubbes's *Anatomic of Abuses*.

§ 9. *Reprints.* To the Committee's regret, Mr Brock's engagements at Cambridge, prevented the appearance last year of the revised edition of *The Story of Genesis and Exodus*, with its new Index of Rymes. But as the whole book has been long in type, except its last half-sheet, its appearance cannot be long delayed. The cost of this Text will swallow up all the Reprint-Funds at the Society's disposal; but as the Chaucer Society will share with the Early English Text one, the expense of Mr Furnivall's revised edition of Francis Thynne's *Animadversions*, in 1599, on Speght's edition of *Chaucers Workes* in 1598, the Committee will issue this second Reprint in 1874. They trust that money enough will come in for back-sales during the year to justify the issue of the Reprint of the first Part of *Merlin*, which is now partly printed. As



soon as the Commemoration Fund has reached £150, the after subscriptions to it will be devoted to the Reprints.

§ 10. *Prizes.* On this point the Committee can only repeat their often expressed conviction that these slight book-rewards have the happiest effect. It is not for their money-value that they are sought, but just as a witness that their winners' study of the early stages of their mother-tongue has been faithful and accurate, as an earnest that the knowledge thus gained will remain with its possessors, for it must have become part of them, and will not be thrown aside as so many bits of information acquired at College or School, in after-life are.<sup>1</sup> The Committee are glad that more Professors abroad, more Head-masters at home, desire these Prizes for their pupils. The kindness of the Examiners for the Prizes, for all the trouble and interest they take in this matter, again calls forth the Committee's warm thanks. To prevent misunderstanding as to the books given, a clause from our last Report is repeated here. "The Committee have resolved to send as Prizes, till further notice, the eight Reprints already completed, with *Genesis and Exodus*, and the other Reprints of 1865, as soon as they are ready<sup>2</sup>. But if any Professors or Secretaries have any incomplete Parts in hand, and will tell the Honorary Secretary what they are, the completing Parts, when issued, shall be forwarded to them." The Winners of the Prizes last year, and the Examiners for them, were as follows:—

<i>Winners.</i>	<i>Examiners.</i>
James George Scott, Fifeshire	Prof. Masson, University, Edinburgh
1 James Morrison, Glasgow	} Prof. Nichol, University, Glasgow
2 { John Patrick, Lochwinnoch	
{ David Hunter, Ayr	
James G. Petrie, Dundee	} Prof. Baynes, University, St Andrew's
William Symon, Stirling	
Harold Littledale <sup>3</sup>	Prof. Dowden, Trin. Coll., Dublin
A. A. Somerville	Prof. Armstrong, Queen's College, Cork
( <i>Examination put off</i> )	Prof. Moffatt, Queen's College, Galway
MacElwaine	} Prof. Yonge, Queen's College, Belfast
{ MacDermott	
{ Wilson	

<sup>1</sup> "I entirely concur," says Prof. Moffatt, "in the remarks of your Committee as to the good effect of these Prizes. Every student of the English language is under large obligations to the Society's Editors for their untiring and disinterested labours."

<sup>2</sup> Any Examiner who wishes for more Texts may have them on applying to the Director.

<sup>3</sup> His answering was higher than that of any former candidate, and could hardly have been better.—E. D.

Thomas McKinnon Wood	} Prof. Morley, University Coll., London
Charles Alfred Russell	
George Alfred Oakeshott	
Sidney James Mark Low	
Richard Francis Bell <sup>1</sup>	
( <i>Not awarded</i> ) <sup>2</sup>	} The Lecturer, King's Coll. Evening Classes
( <i>Examination put off</i> )	
(1 Hamilton; 2 Marshall; 3 Wainwright <sup>3</sup> ) 4 Stevenson	} The Masters, King's College School
Arnold Horne	
	} Prof. Ward, Owens Coll., Manchester
	} Dr E. Adams, Evening Class, ditto
	} Rev. Dr Abbott, City of London School <sup>4</sup>
	} Rev. G. Perkins, Manchester Grammar School
	} J. A. H. Murray, Esq., B.A., Mill Hill School
( <i>No return</i> )	} Rev. S. J. W. Sanders, Bedfordshire Middle-Class School
Arnold Edwards	} Rev. A. Jessopp, D.D., Norwich School
John R. Williams (examined in <i>Cædmon</i> )	
	} Prof. March and Prof. Bloombergh, Lafayette College, Easton, Pennsylvania.

The Committee received with very great pleasure from Prof. March, the news that Mr "Barnes, last year's Prize-man, [9th Report, p. 13 last line,] has been called to a Professorship in Iowa College. The attention of the Trustees of that College was called to him by his winning your Prize." Mr J. A. H. Murray also writes that one of "our old Mill-Hill boys, H. M. Wood, who competed for your Prize two years ago, but did not reach the first place, yet came out at the very top of

<sup>1</sup> Subjects: 1. Elements of the Grammar of the English Language before the Conquest.

2. Rules of English Versification before Chaucer.

3. The History of English Prepositions and Conjunctions.

4. (a.) King Alfred's Version of Gregory's *Pastoral Care*; Preface and chapter IX (Sweet's Edition, E. E. Text Soc., pp. 2—9; 54—61).  
(b.) Joseph of Arimathea (Skeat's Edition, E. E. Text Soc.) Preface [Exclusive of §§ 9—11] and pp. 1—23.

<sup>2</sup> Subjects: 1. *The Liffade of St Juliana*; Cockayne's Text (E. E. Text Soc., No. 51).

2. *The Proclamation of Henry III.*; *The Cuckoo-Song*; and *The Prisoner's Prayer*; Ellis's Text (Trans. Philol. Soc., 1868).

3. Chaucer, *Prologue to the Canterbury Tales*.

Principal Greenwood says, "We determined to keep up the standard of the Examination, and, finding no man up to it, we did not award the Prize. This current year we have a very large Evening-Class of English, about 65, I think." In 1873 the subjects were very hard.—F.

<sup>3</sup> These three were elected to scholarships; so the Prize-books were given to Stevenson, whose Morris paper was second-best. The Class was examined in Skeat's 'Specimens of English Literature 1394-1579,' pp. 1-125, and Morris's 'English Accidence.'—G. P.

<sup>4</sup> The City of London School Examination will not be held till next Easter.

the English Honours list at the late First B. A. Examination at the University of London."

During 1873 the Committee decided to send Prize-books to the Reading Grammar School; the Richmond Grammar School, Yorkshire; St John's College, Anapolis, Maryland (Prof. J. M. Garnett); the Western Reserve College, Hudson, Ohio, U.S.A. (Rev. L. S. Potwin, M.A., Professor of Latin and English); and to the class of Professor Julius Zupitza, Ph.D., at Vienna.

§ 11. *Work at Early English outside the Society.* In April, 1873, appeared Mr J. A. H. Murray's *Dialects of the South of Scotland*, in the Historical Introduction to which he gave the first real History of the Northern Dialect that has ever been written; for the visionary theories of Pinkerton, Jamieson, and the like, about Pictish, Suio-Gothic, &c., have no claim to the title of History. Mr Murray also first divided the Northern dialect into its three periods of *Early*, to the middle or last quarter of the 14th century; *Middle*, to the time of the Union with England, 1602; *Modern*, to the present time. He will fully illustrate these periods in his "Specimens of Lowland Scotch and Northern English" which he is now preparing as one of the Clarendon-Press series of Text-Books. Also in 1873 an edition, which was practically a 3rd edition of the 2nd volume of Dr Morris's *Specimens of Early English* to 1400 A.D., was produced by Mr Skeat. In 1873 also, a most useful and interesting account of '*The Sources of Standard English*' by Mr T. L. Kington-Oliphant, M.A., Oxf., a Member of our Society who has worked our Texts well, was published. In a popular but yet scholarlike way, Mr Oliphant has traced the gradual change of our language from Anglo-Saxon into Modern English, noting the losses of inflexions and words, the changes of vowels and consonants, the incoming of Norse, Romance, and classical words, the descent of our standard speech from the Midland Dialect, &c.; and in his Chapter VI has given an amusing account of 'Good and bad English in 1873'. A former Editor for our Society, Mr Fitzedward Hall, has also published a book entitled "Modern English," which, notwithstanding its tone, contains some valuable collections of quotations giving historical accounts or illustrations of English words and phrases. The great prominence given by Dr Appleton, the editor of *The Academy* (43, Wellington St., W.C.) to the English Department

<sup>1</sup> Dr R. Morris has in the press a small Historical Grammar for junior classes.

in the new and enlarged form of his excellent journal is matter for congratulation to English students. From abroad we have had 1. the completion of Dr F. H. Stratmann's most carefully compiled "*Old English Dictionary of the 12th, 13th, 14th and 15th Centuries*," containing every word (as he hopes) of Teutonic and Norse origin in the Texts of which the long list is given at the beginning of his book. Want of time prevented the inclusion of all the Romance words; but many more are in it than the first edition of the Dictionary contained, and Dr Stratmann has been for many months at work on a Supplement to his second edition. Dr Stratmann has also printed in *Notes and Queries* some valuable corrections of words and meanings given in certain of the Society's texts and glossaries. These we shall reprint. 2. The *Altenglisches Uebungsbuch* of Dr Julius Zupitza of Vienna, containing a set of short specimens of Old and Early English from the 9th century to the 15th, with an admirable Glossary, taking up nearly half the little book. 3. Dr Horstmann's prints, with critical notices, of *King Horn* from the Laud MS. 108, in the *Archiv für das Studium der neueren Sprachen und Literaturen*, and of the *Legend of St Michael* from the same Laud MS. 108, in the *Jahrbuch für Romanische und Englische Sprache und Literatur*. From abroad has also come to us during 1873 a pleasing offer of help from Dr Richard Wülcker of Leipzig, who has undertaken to edit for us in 1875 the *Legend of Nicodemus*, with a very full account of the forms and traces of that Legend in the different literatures of Europe.

§ 12. *New Societies started by some of our Members in 1873.* One of the happiest evidences of the Society's life is its power of giving birth to vigorous offspring. We have before referred to its children of 1867, 1868, and 1870. We now name its sons of 1873. Full-armed they sprang from the brain of their parent, and are all now fighting their way in the world, alone, yet allied.

1. *The Palæographical Society* will be of peculiar help to our Editors and working Members. It has just produced its first grand Part of twelve Plates containing 13 auto-types of parts of MSS. ranging from a Greek papyrus of 152 B.C., through the beautiful text and ornamentation of the Lindisfarne Gospels of about 700 A.D., to a Charter of Werfuth, Bishop of Worcester, A.D. 934; with prints of the MS. texts, comments, and description, by Mr E. A. Bond, the Keeper of the MSS. at the British Museum, and Mr E. M. Thompson, the Assistant-Keeper, both men specially trained for the work, and than whom no better judges in

§ 12. *New Societies of 1873 : English Dialect ; New Shakspeare.* 25

England probably exist. The Committee heartily congratulate Mr Bond on the foundation and success of his new Society, and on its first issue. They trust that its effect will be to train up a school of English palæographers, worthy of our fine Collections and our nation, to introduce certainty into a study where guesses now too often prevail, and thus substitute science for empiricism.

2. Further, the Committee witnessed with true pleasure the foundation in the summer of 1873 of *The English Dialect Society* by their honoured fellow-worker Mr Skeat. His generous and unceasing labours for our Society since he joined it in the middle of 1864, and at once made his mark on it by his edition of *Lancelot of the Laik* early in 1865, had won him the affectionate regard of us all ; but by the starting of his new Society he has established a fresh claim to our gratitude ; for its purpose is, to gather up the fragments that remain in our land, of those old words and forms that our own Early English Text Society has made its special study, which it has made known in part, and seeks to make known in full ; to show us how our three great Early Dialects have developed and divided, what they've lost and what they've gained, to follow Early English into its present peasant homes. The English Dialect Society has a special claim on all Members of the Early English Text Society, and the Committee trust that all our Members who can, will help Mr Skeat's brave attempt to do a much-needed part of our work.<sup>1</sup>

3. Yet another Society founded in the past year calls for notice at the Committee's hands. By its publication of texts stretching past the date of SHAKSPEARE's death, the Committee has always proclaimed that Elizabethan English lay within its domain. The Societies to which our own formerly gave birth, the Spenser Society, The Roxburghe Library, the Hunterian Club, all concern themselves with late Tudor and early Stuart Literature. The Committee have therefore hailed with gladness the foundation of *The New Shakspeare Society* by their Director, in honour of the great Dramatist in whom English Poetry culminated. To SHAKSPEARE every student of Early English looks as to the mountain-top that he on the plain desires to climb. The mind and art of the men he deals with, often differ so much from Shakspeare's in degree, that they seem to be of another kind. But nevertheless, from the same race as they sprang, sprang Shakspeare ; from the

<sup>1</sup> The Kentish Archæological Society have already in type the whole of Dr Pegge's Kentish Glossary, written in 1735-6. This will be reprinted, later on, for the English Dialect Society.

same English land and air as they drank in their small wit, drank he his wondrous humour, sweetness and might. All Early English students must rejoice in a fresh attempt to bring new honour to his name, to make him better understood of men, to show more clearly the growth of the mind and art that are the great glory of our English speech.

'All along the line' our volunteers are engaged, and on the advance. The attack is weakest at the farthest point, Anglo-Saxon. Who will enable us to strengthen it?

§ 13. *Miscellaneous.* The Committee regret that the rapidly increasing business-engagements of Mr George Joachim have compelled him to resign the post that he so kindly undertook the labours of on Mr Wheatley's retirement at the end of 1871, the Honorary Secretaryship of our Society. During his two-years' troublesome hard work for us, Mr Joachim has rendered the Society most efficient service, and improved its financial position. The Committee hoped for many years of his watchful care; but as necessity deprives them of it, they now desire, in the name of the Society, to return their warmest thanks to Mr Joachim for the zeal he has shown in promoting the Society's welfare, and the attention he has paid to its interests.

The Committee being at a loss to fill Mr Joachim's place, that gentleman suggested as the best possible successor to himself, the friend who had at first induced him to accept his post, namely, Mr Arthur G. Snelgrove, the well-known able Honorary Secretary to the Chaucer and the Ballad Societies, who had just taken on himself the additional duty of the Honorary Secretaryship to the New Shakspere Society. By these Societies each allowing a nominal annual payment to a clerk to help Mr Snelgrove occasionally, he was assured that he could do the business of four Societies as easily as that of one. With the greatest possible good humour and kindness he consented to try the plan; and consequently the Early English Text Society's Honorary Secretary is now Mr Arthur G. Snelgrove. The Committee need not say how grateful they feel to him for taking on himself the additional burden of the Society's work. They are sure that every member of the Society shares that feeling, and will resolve never to add to Mr Snelgrove's burden by making him write a letter for a subscription in arrear. If all Members would but send an order on their bankers for the annual payment of their subscriptions, they'd make their *Honorary Secretary's* duties happy and honorary indeed.

The Honorary Secretary asks

§ 13. *The Society's Income, Members, and Issues in 1873.* 27

1. That all complaints as to non-delivery of Texts may be sent to Messrs Trübner, who, as the Society's publishers, dispatch all its parcels. Messrs Trübner have moved to their newly built house, 57 & 59 Ludgate Hill, London, E.C.

2. That all payments of subscriptions may be made direct to the Hon. Sec., and not to provincial agents—except in the case of the customers of Messrs Trübner and the foreign agents.

The Director asks that any Members willing to help Editors in making Indexes, Glossaries, Ryme-lists, or looking-up subjects for them, will either write to him, or to the Editor they desire to help.

The usual table of the Society's members, income, and issues, follows :

ORIGINAL SERIES.										
	1864	1865	1866	1867	1868	1869	1870	1871	1872	1873
Members	145	260	409	580	660	635	580	630	1461	424
Income	£152	£384	£681	£717	£761	£645	£796	£606	£596	£705 <sup>1</sup>
Pages issued	481	950	2034	1207	1363	1438	971	1036	803	1074

EXTRA SERIES.									
Members ..	..	..	150	250	255	240	265	221	233
Income ..	..	..	£161	£300	£345	£504	£304	£312	£410
Pages issued	..	..	804	584	682	664	834	542	633

To end, the Society wants more money and Members. And these are only to be got by the present Members making it their business, as it should be their pleasure, to ask every friend and acquaintance they meet, to join the Society.

The Subscription to the Society is £1 1s. a year [and £1 1s. (Large Paper, £2 12s. 6d.) additional for the EXTRA SERIES], due in advance on the 1st of JANUARY, and should be paid either to the Society's Account at the Head Office of the Union Bank, Princes St, London, E.O., or by Money Order (made payable at the Chief Office, London, and crossed 'Union Bank') to the Hon. Secretary, ARTHUR G. SNELGROVE, Esq., London Hospital, London, E. All Members who subscribe through other channels than the Hon. Sec. are asked to send their names to him, in order to insure an early insertion of them in the List of Members.<sup>2</sup>

Those Members in the United States who want their Texts posted to them, must add to their prepaid subscriptions 5s. yearly for the Original Series, and 3s. for the Extra Series.

<sup>1</sup> This was the first year under the new rule, of reckoning those men only as Members who paid their year's subscription within the year.

<sup>2</sup> This very large issue in 1866 was due to the many sales of back Texts in that year, and to the Philological Society's bearing part of the cost of the *Ayenbite*.

<sup>3</sup> £90 of this sum was from 'the Duke of Manchester's Commemoration Fund.'



The Honorary Secretary of the *Chaucer Society*, the *Ballad Society*, and the *New Shakspeare Society*, is Arthur G. Snelgrove, Esq., London Hospital, London, E.

The Honorary Secretary of the *English Dialect Society* is the Rev. W. W. Skeat, 1, Cintra Terrace, Cambridge. Subscription half-a-guinea a year, in advance. *Hon. Treas.*, Rev. J. W. Cartmell, Christ's College, Cambridge.

Mr E. Arber's excellent *English Reprints*, which ought to be far more widely spread than they are in the United States and Great Britain, are now published by him, at 87, St Augustine Road, Camden Square, London, N.W. He will send a Catalogue to any applicant.

The Hunterian Club, Glasgow, which is reprinting in 4to the complete works of Samuel Rowlands the Satirist, and re-editing the great Bannatyne MS., besides reprinting Alexander Craige's Poetical works, wants more members. The Club is limited to 200. Subscription 2 guineas a year, in advance. *Hon. Treas.*, Mr John Alexander, 43, Campbell St. West, Glasgow.

The Spenser Society, Manchester, also limited to 200 Members at 2 guineas a year, also wants Members. It is reprinting in handsome quartos the complete works of John Taylor the Water-Poet, Withers, and other authors of our middle time. *Hon. Sec.*, care of Messrs Simms, printers, Manchester.

## The Ballad Society

was established, on the completion of the print of the Percy Folio MS, to reprint the known collections of Ballads, like the Roxburghe, Bagford, Rawlinson, Douce, &c., and to print Ballads from MSS, and books illustrating Ballad-History. The Subscription is *One Guinea* a year; or for large royal ribbed papers *Three Guineas*. The Subscriptions date from January 1, 1868, and should be paid either to the account of *The Ballad Society* at the Alliance Bank, Bartholomew Lane, London, E.C., or (by Money Order, payable at the Chief Office, E.C.) to—

ARTHUR G. SNELGROVE, Esq., *London Hospital, London, E.*

The Society's books are not on sale separately to the public. They are :—

Nos. 1 and 2. **Ballads and Poems from Manuscripts.** Vol. I, Part 1, on the Condition of England in the Reigns of Henry VIII. and Edw. VI. (including the State of the Clergy, Monks, and Friars). 1868. Part 2, containing Ballads on Wolsey, Anne Boleyn, Somerset, Lady Jane Grey, &c. Edited by F. J. FURNIVALL, M.A. 1872.

No. 3. **Ballads from Manuscripts.** Volume II, Part 1; **The Poore Mans Pittance**, by RICHARD WILLIAMS. Edited by F. J. FURNIVALL, M.A. 1868. (*The Introductions, by W. R. Morfill, Esq., M.A., of Oriol Coll., Oxford, and the Index, will be issued shortly.*)

Nos. 4, 5, 6, 8. **The Roxburghe Ballads, Parts I to V, 1669-1873**, with short Notes by W. CHAPPELL, Esq., and copies of the original Woodcuts by Mr RUDOLF BLIND and Mr W. H. HOOPER. [*Part I is in the Press for 1874.*]

No. 7. **Captain Cox, his Ballads and Books**, or, ROBERT LANEHAM's Letter: Whearin part of the entertainment untoo the Queenz Majesty at Killingworth Castl, in Warwik Sheer in this Soomerz Progress .1575. is signified. By F. J. FURNIVALL, M.A. 1871.

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- X. *Andrew Boorde's Introduction of Knowledge, 1547, and Dyetary of Helth, 1542; with Barnes in the Defence of the Berde, 1542-3.* Edited, with a Life of BOORDE, and an account of his Works, by F. J. FURNIVALL, M.A. 18s.  
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- XII. *England in Henry VIII's Time: a Dialogue between Cardinal Pole and Lupset,* mainly on the Condition of England, written by Thomas Starkey, Chaplain to Henry VIII. Edited by J. M. COWPER, Esq. Part II. 12s. (Part I., *Starkey's Life and Letters*, is in preparation.)  
 XIII. *A Supplication of the Beggars,* by Simon Fish, 1528-9 A.D., edited by F. J. FURNIVALL, M.A.; with *A Supplication to our Moste Soueraigne Lorde; A Supplication of the Poore Commons; and The Decaye of England by the Great Multitude of Sheep*, edited by J. M. COWPER, Esq. 6s.  
 XIV. *Early English Pronunciation,* with especial reference to Shakspeare and Chaucer, by A. J. ELLIS, Esq., F.R.S. Part III. 10s.

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 XVII. *The Complaynt of Scotlande, 1549 A.D.,* with an Appendix of four Contemporary English Tracts, edited by J. A. H. MURRAY, Esq. Part I. 10s.

*The Publications for 1873 are (for one guinea):—*

- XVIII. *The Complaynt of Scotlande, 1549 A.D.,* with an Appendix of four contemporary English Tracts (1542-48), edited by J. A. H. MURRAY, Esq. Part II. 8s.  
 XIX. *Oure Ladyes Myroure, A.D. 1530,* edited by the Rev. J. H. BLUNT, M.A., with four full-page photolithographic facsimiles by Cooke and Fotheringham. 24s.

# The Chaucer Society.

*Editor in Chief*:—F. J. FURNIVALL, Esq., 3, St George's Square, Primrose Hill, N. W.

*Hon. Sec.*:—A. G. SNELGROVE, Esq., London Hospital, London, E.

To do honour to CHAUCER, and to let the lovers and students of him see how far the best unprinted Manuscripts of his works differ from the printed texts, this Society is founded. There are many questions of metre, pronunciation, orthography, and etymology yet to be settled, for which more prints of Manuscripts are wanted, and it is hardly too much to say that every line of Chaucer contains points that need reconsideration. The founder's proposal is to begin with *The Canterbury Tales*, and give of them (in parallel columns in Royal 4to) six of the best unprinted Manuscripts known. Inasmuch also as the parallel arrangement will necessitate the alteration of the places of certain tales in some of the MSS, a print of each MS will be issued separately, and will follow the order of its original. The first six MSS to be printed are the Ellesmere (by leave of the Earl of Ellesmere); the Hengwrt (by leave of W. W. E. Wynne, Esq.); the Cambridge Univ. Libr., MS Gg. 4. 27; the Corpus, Oxford; the Petworth (by leave of Lord Leconfield); and the Lansdowne 851 (Brit. Mus.).

Of Chaucer's Minor Poems,—the MSS of which are generally later than the best MSS of the *Canterbury Tales*,—all, or nearly all, the MSS will be printed, so as to secure all the existing evidence for the true text.

To secure the fidelity and uniform treatment of the texts, Mr F. J. Furnivall will read all with their MSS.

The Society's publications are issued in two Series, of which the first contains the different texts of Chaucer's works; and the Second, such originals of, and essays on these as can be procured, with other illustrative treatises, and Supplementary Tales.

The Society's issue for 1868, in the **First Series**, is,

- I. The Prologue and Knight's Tale, of the *Canterbury Tales*, in 6 parallel Texts (from the 6 MSS named below), together with Tables, showing the Groups of the Tales, and their varying order in 38 MSS of the Tales, and in 5 old printed editions, and also Specimens from several MSS of the "Moveable Prologues" of the *Canterbury Tales*,—The Shipman's Prologue, and Franklin's Prologue,—when moved from their right places, and of the Substitutes for them. (The Six-Text, Part I.)

II. The Prologue and Knight's Tale from the Ellesmere MS.

- |      |   |   |   |   |   |   |   |           |   |           |
|------|---|---|---|---|---|---|---|-----------|---|-----------|
| III. | " | " | " | " | " | " | " | Hengwrt   | " | 154       |
| IV.  | " | " | " | " | " | " | " | Cambridge | " | Gg. 4. 27 |
| V.   | " | " | " | " | " | " | " | Corpus    | " | Oxford    |
| VI.  | " | " | " | " | " | " | " | Petworth  | " |           |
| VII. | " | " | " | " | " | " | " | Lansdowne | " | 851       |

(separate issues of the Texts forming Part I of the Six-Text edition.)

The issue for 1869, in the **First Series**, is,

VIII. The Miller's, Reeve's, and Cook's Tales: Ellesmere MS.

- |       |   |   |   |   |   |   |   |           |   |  |
|-------|---|---|---|---|---|---|---|-----------|---|--|
| IX.   | " | " | " | " | " | " | " | Hengwrt   | " | } with an<br>Appendix of<br>"Gamelyn"<br>from six MSS. |
| X.    | " | " | " | " | " | " | " | Cambridge | " |  |
| XI.   | " | " | " | " | " | " | " | Corpus    | " |  |
| XII.  | " | " | " | " | " | " | " | Petworth  | " |  |
| XIII. | " | " | " | " | " | " | " | Lansdowne | " |  |

(separate issues of the Texts forming the Six-Text, Part II, No. XIV.)

The issue for 1870, in the **First Series**, is,

XIV. The Miller's, Reeve's, and Cook's Tales, with an Appendix of the Spurious Tale of Gamelyn, in 6 parallel Texts. (Six-Text, Part II.)

The issue for 1871, in the First Series, is,

- XV. The Man of Law's, Shipman's, and Prioress's Tales, with Chaucer's own Tale of Sir Thopas, in 6 parallel Texts from the MSS above named, and 10 coloured drawings of Tellers of Tales, after the originals in the Ellesmere MS.
  - XVI. The Man of Law's Tale, from the Ellesmere MS.
  - XVII. " " " " " " " Cambridge MS.
  - XVIII. " " " " " " " Corpus MS.
  - XIX. The Shipman's, Prioress's, and Man of Law's Tales, from the Petworth MS.
  - XX. The Man of Law's Tale, from the Lansdowne MS.
- (each with woodcuts of fourteen drawings of Tellers of Tales in the Ellesmere MS.)
- XXI. A Parallel-Text edition of Chaucer's Minor Poems, Part I:—'The Dethe of Blaunche the Duchesse,' from Thynne's ed. of 1532, the Fairfax MS 16, and Tanner MS 346; 'the Complaynt to Pite,' 'the Parliament of Foules,' and 'the Complaynt of Mars,' each from six MSS.
  - XXII. Supplementary Parallel-Texts of Chaucer's Minor Poems, Part I, containing 'The Parliament of Foules,' from three MSS.
  - XXIII. Odd Texts of Chaucer's Minor Poems, Part I, containing 1. two MS fragments of 'The Parliament of Foules;' 2. the two differing versions of 'The Prologue to the Legende of Good Women,' arranged so as to show their differences; 3. an Appendix of Poems attributed to Chaucer, 1. 'The Balade of Pitee by Chauciars;' 2. 'The Cronycle made by Chaucer,' both from MSS written by Shirley, Chaucer's contemporary.
  - XXIV. A One-Text Print of Chaucer's Minor Poems, being the best Text from the Parallel-Text Edition, Part I, containing, I. The Dethe of Blaunche the Duchesse, II. The Complaynt to Pite, III. The Parliament of Foules, IV. The Complaynt of Mars, V. The ABC, with its original from De DeGuilleville's *Pèlerinage de la Vie humaine* (edited from the best Paris MSS by M. Paul Meyer).

The issue for 1872, in the First Series, is,

- XXV. Chaucer's Tale of Melibe, the Monk's, Nun's Priest's, Doctor's, Pardoner's, Wife of Bath's, Friar's, and Summoner's Tales, in 6 parallel Texts from the MSS above named, with the remaining 13 coloured drawings of Tellers of Tales, after the originals in the Ellesmere MS, and with Specimens of the Variations of 30 MSS in the Doctor-Pardoner Link. (6-Text, Pt IV.)
- XXVI. The Wife's, Friar's, and Summoner's Tales, from the Ellesmere MS, with 9 woodcuts of Tale-Tellers. (Part IV.)
- XXVII. The Wife's, Friar's, Summoner's, Monk's, and Nun's Priest's Tales, from the Hengwrt MS, with 23 woodcuts of the Tellers of the Tales. (Part III.)
- XXVIII. The Wife's, Friar's, and Summoner's Tales, from the Cambridge MS, with 9 woodcuts of Tale-Tellers. (Part IV.)
- XXIX. A Treatise on the Astrolabe, addressed to his son Lowys, in 1391 A.D., by Geoffrey Chaucer, edited by the Rev. Walter W. Skeat, M.A.

The issue for 1873, in the First Series, is,

- XXX. The Six-Text Canterbury Tales, Part V, containing the Clerk's and Merchant's Tales.

The issue for 1874, in the First Series (ready in June 1873), is,

- XXXI. The Six-Text, Part VI, containing the Squire's and Franklin's Tales.
- XXXII to XXXVI. Large Parts of the separate issues of five MSS.

The issue for 1875, in the First Series (ready in September 1873), is,

- XXXVII. The Six-Text, Part VII, the Second Nun's, Canon's-Yeoman's, and Manciple's Tales, with the Blank-Parson Link.

XXXVIII to XLIII. Large Parts of the separate issues of the Six MSS, bringing all up to the Parson's Tale.

XLIV. A detailed Comparison of the *Troilus and Cryseyde* with Boccaccio's *Filostrato*, with a Translation of all Passages used by Chaucer, and an Abstract of the Parts not used, by W. Michael Rossetti, Esq., and with a print of the *Troilus* from the Harleian MS 3943. Part I.

XLV. An alphabetical list of Chaucer's rymes in the Canterbury Tales, as shown by the Ellesmere MS. (*This will not be ready till 1874.*)

Of the Second Series, the issue for 1868 is,

1. Early English Pronunciation, with especial reference to Shakspeare and Chaucer, by Alexander J. Ellis, Esq., F.R.S. Part I. This work includes an amalgamation of Prof. F. J. Child's two excellent and exhaustive Papers on the use of the final *-e* by Chaucer (in T. Wright's ed. of *The Canterbury Tales*) and by Gower (in Dr Pauli's ed. of the *Confessio Amantis*).

2. Essays on Chaucer, his Words and Works, Part I.: 1. Prof. Ebert's Review of Sandras's *Etude sur Chaucer*, translated by J. W. van Rees Hoets, M.A.; 2. A 13th-century Latin Treatise on the *Chilindre* (of the *Shipman's Tale*), edited by Mr E. Brock.

3. A Temporary Preface to the Society's Six-Text edition of Chaucer's *Canterbury Tales*, Part I, attempting to show the right Order of the Tales, and the Days and Stages of the Pilgrimage, &c. &c., by F. J. Furnivall, Esq., M.A.

Of the Second Series, the issue for 1869 is,

4. Early English Pronunciation, with especial reference to Shakspeare and Chaucer, by Alexander J. Ellis, Esq., F.R.S. Part II.

Of the Second Series, the issue for 1870 is,

5. Early English Pronunciation, with especial reference to Shakspeare and Chaucer, by Alexander J. Ellis, Esq., F.R.S. Part III.

Of the Second Series, the issue for 1871 is,

6. Trial-Forewords to my Parallel-Text edition of Chaucer's *Minor Poems* for the Chaucer Society (with a try to set Chaucer's Works in their right order of Time), by Fredk. J. Furnivall. Part I. (*This Part brings-out, for the first time, Chaucer's long early but hopeless love.*)

Of the Second Series, the issue for 1872 is,

7. Originals and Analogues of some of Chaucer's Canterbury Tales, Part I. 1. The original of the *Man of Law's Tale* of Constance, from the French Chronicle of Nicholas Trivet, Arundel MS 66, ab. 1340 A.D., collated with the later copy, ab. 1400, in the National Library at Stockholm; copied and edited, with a translation, by Mr Edmund Brock. 2. The Tale of "Merelaus the Emperor," from the Early-English version of the *Gesta Romanorum* in Harl. MS 7333; and 3. Part of Matthew Paris's *Vita Offe Primi*, both stories illustrating incidents in the *Man of Law's Tale*. 4. Two French Fabliaux like the *Reeve's Tale*. 5. Two Latin Stories like the *Friar's Tale*.

Of the Second Series, the issue for 1873 is,

8. Albertano of Brescia's *Liber Consilii et Consolationis*, A.D. 1246 (the Latin source of the French original of Chaucer's *Melibe*), edited from the MSS, by Dr Thor Sundby.

Of the Second Series, the issue for 1874 is,

9. Essays on Chaucer, his Words and Works, Part II.: 3. John of Hoveden's *Practica Chilindri*, edited from the MS, with a translation, by Mr E. Brock. 4. Chaucer's use of the final *-e*, by Joseph Payne, Esq. 5. Mrs E. Barrett-Browning on Chaucer: being those parts of her review of the *Book of the Poets*, 1842, which relate to him; here reprinted by leave of Mr Robert Browning. 6. Professor Bernhard Ten-Brink's critical edition of Chaucer's *Complaynte to Pite*.



Of the **Second Series**, the issue for 1875 is,

10. Originals and Analogues of Chaucer's *Canterbury Tales*, Part II. 6. Alphonsus of Lincoln, a Story like the *Prioress's Tale*. 7. How Reynard caught Chanticleer, the source of the *Nun's-Priest's Tale*. 8. Two Italian Stories, and a Latin one, like the *Pardoner's Tale*. 9. The Tale of the Priest's Bladder, a story like the *Summoner's Tale*, being 'Li dis de le Vescie a Prestre,' par Jakes de Basiw. 10. Petrarch's Latin Tale of Griseldis (with Boccaccio's Story from which it was re-told), the original of the *Clerk's Tale*. 11. Five Versions of a Pear-tree Story like that in the *Merchant's Tale*. 12. Four Versions of The Life of Saint Cecilia, the original of the *Second Nun's Tale*.

11. Early English Pronunciation, with especial reference to Shakspeare and Chaucer, by Alexander J. Ellis, Esq., F.R.S. Part IV (*to be ready by May, 1874*).

Among the Texts and Essays preparing are:—

Supplementary *Canterbury Tales*: 1. The Tale of *Beryn*, with a Prologue of the merry Adventure of the Pardoner with a Tapster at Canterbury, re-edited from the Duke of Northumberland's unique MS, by Fredk. J. Furnivall. (The text is all printed.) *[In the Press.]*

Prof. Bernhard Ten-Brink's "CHAUCER: Studies on the History of his Development, and the Chronology of his Writings," Part I, translated by Miss Ottilie Blind, and revised by the Author.

Life-Records of Chaucer, Part I, The Household book of Isabella, wife of Prince Lionel, third son of Edward III, in which the name of GEOFFREY CHAUCER first occurs; edited from the unique MS in the British Museum, by Edward A. Bond, Esq., Keeper of the MSS.

Life-Records of Chaucer, Part II, Enrolments and Documents from the Public Record Office, the City of London Town-Clerk's Office, &c., edited by F. J. Furnivall, M.A.

Essays on Chaucer, Part III, by F. J. Furnivall, Esq., Dr. Alfons Kissner, &c.

Originals and Analogues of Chaucer's *Canterbury Tales*, Part III.

For 1876, Part VIII of the Six-Text edition, containing the Parson's Tale, and completing the *Canterbury Tales*, is copied for the First Series; and for 1877, Part 2 of Chaucer's Minor Poems. For the Second Series, 'A detailed Comparison of Chaucer's *Knight's Tale* with the *Teseide* of Boccaccio,' by HENRY WARD, Esq., of the MS Department of the British Museum, is preparing.

The fifth and concluding Part of Mr A. J. Ellis's great work on *Early English Pronunciation* may be expected in 1876.

The third French work will be either Guillaume de Machault's *Remède de Fortune* and *Dit de la Fontaine Amoureuse* (to compare with Chaucer's *Dethe of Blaunche the Duchesse*), or Jean de Meun's *Livre de Melibée et de Prudence* (from Albertano of Brescia's *Liber Consolationis*, A.D. 1246), or Guillaume de Machault's *Dit du Lyon*, the possible original of Chaucer's lost *Book of the Leo*, edited from the MSS, for the first time, by Monsieur PAUL MEYER. This will be followed by such originals of Chaucer's other works as are known, but are not of easy access to subscribers.

Messrs Trübner & Co., of 57 & 59, Ludgate Hill, London, E.C., are the Society's publishers, Messrs Childs of Bungay its printers, and the Alliance Bank, Bartholomew Lane, London, E.C., its bankers. The yearly subscription is two guineas, due on every 1st January, beginning with Jan. 1, 1868. *More Members are wanted. All the Society's Publications can still be had.*

Prof. Child, of Harvard College, Cambridge, Massachusetts, is the Society's Honorary Secretary for America. Members' names and subscriptions may be sent to the Publishers, or to the Honorary Secretary,

A. G. SNELGROVE, Esq.,

[JOHN CHILDS AND SON, PRINTERS.]

*London Hospital, London, E.*

## Early English Text Society.

### DUKE OF MANCHESTER'S COMMEMORATION FUND.

*From the "Daily News," Nov. 20, 1873.*

THE issue of an appeal for funds by the Director of the Early English Text Society, Mr F. J. FURNIVALL, serves to remind us of the valuable and important work which this association of a few scholars has achieved during its short existence of ten years. Working with the slenderest support in the way of annual subscribers, and dependent for its literary labours on the gratuitous work of its editors, the Society has given to the world no fewer than seventy-four volumes, many of which contain the publication of more than one old manuscript. This average of seven volumes and a half a year represents the rescue from oblivion of a whole mass of mediæval literature. There are poems, romances, legends, scientific treatises, satires political and religious, hymns, sermons, and books of behaviour. These, together with a few, like "*Piers Plowman*," known and published before, have been edited, annotated, and prepared for the press with all that jealous care, comparison of originals, and accurate scholarship which we are accustomed to expect in the production of Latin and Greek classics. Indeed, the names of the editors, among whom are those of Messrs FURNIVALL, SKEAT, and MORRIS, are by themselves a sufficient guarantee, not only for thorough and conscientious work, but for the enthusiasm which belongs to the preachers of a new creed and the pioneers of a new branch of learning.

The Early English Text Society, which does not in any way clash with the Camden and the Hakluyt Societies, spreads its labours, roughly speaking, over the five centuries between the Norman conquest and the later years of Queen ELIZABETH. There does not seem to be any rigid rule laid down as to the limitation of the term Early English, for we find among the publications a translation by King ALFRED in the West Saxon dialect on the one hand, and a poem of the seventeenth century on the other. But its work may fairly be considered to lie between the twelfth and the sixteenth century, a long period, which our old school-books taught us to picture as a great sterile Sahara over which the thirsty traveller would toil, finding but one oasis, that marked with the name of CHAUCER.

That misconception is now finally put away and done with, and though there is small chance that the ordinary Englishman will voluntarily take up the study of Early English any more than that of Hebrew, the mass of fresh knowledge which students of mediæval language and literature will acquire from these publications will gradually get diluted in articles and essays, popularized by lively writers, reduced to formulæ in school manuals, and so at last will be brought in some form or other into that ever-increasing stock of facts without which no education is complete, and which are supposed by every writer to be as much in the possession of their readers as the Multiplication Table. To accumulate these facts, and help to their assimilation, may in a sense be considered as the



ultimate end of all students' labour, their very *raison d'être*. Perhaps the most important fact which the Early English Text Society establishes and illustrates is the continuity of the English mind. There is no great gulf, such as we used to believe, between CÆDMON and CHAUCER, or between CHAUCER and SHAKESPEARE; all our authors and poets are united as by some great high road where the scenery varies from place to place, but yet we are always under an English sky. The great lesson, that the history of literature is not a series of brilliant light effects, but a development according to natural laws, as yet perhaps imperfectly understood, can nowhere, except perhaps in France, be so well illustrated as by the English writers, and especially those smaller links in a great chain whom the Early English Society has restored to life. But the uses of the Society extend far beyond the enforcement of this lesson. It has wiped away, as Mr FURNIVALL proudly boasts, the old well-deserved reproach of indifference to the sources of our own language; it has stirred up the study of English historically; it makes possible a knowledge of the language; it makes accessible the most valuable documents of that history; and it shows how, in the teeth of ignorance, civil war, and obstacles of all kinds, literature, that is, the power of expression, went on growing, now slowly, now quickly, putting forth in this direction and that tiny tendrils which were destined to grow in time into great branches, laden with the fruits of labour and genius. No single form of literature springs suddenly into existence, and the old familiar phrases, such as that which used to describe CHAUCER as the Father of English Poetry, have to be abandoned altogether, or used in a modified sense.

But the Society has yet other claims upon us, in addition to those which appeal chiefly to students of literature. It is to such works as are issued under its auspices that we must look, far more than to the State records, for the social history of the country. In the "Babees Boke," the "Boke of Norture," the "Boke of Carving," the statutes of the English Guilds, and the "Supplieacyon of the Beggars," we may read the very mind of our forefathers, the way in which they regarded the common duties and responsibilities which make up every-day life, their methods of making existence comfortable, gentle, easy, and cultured, their way of dress, their protection and advancement of the arts; how they ate, drank, talked, and slept. And if there linger among us any relics of that most ancient religion, the worship of ancestors, Mr FURNIVALL's appeal for help should touch us there. But, indeed, his Society is doing so great a work for all the English-speaking race on both sides of the Atlantic, that its claims reach higher than mere pride or patriotism. With a modesty which seems to us excessive, he proposes to raise a Commemoration Fund of 200*l*. We should have preferred a larger request, first, because we are anxious to see the work which Mr FURNIVALL now subdivides into a Chaucer Society, a Lydgate Society, and so on, all forming part of the Early English Text Society; and secondly, because it is always well to ask, if you ask at all, for a large amount. We fear that Mr FURNIVALL has not yet learned the great truth, well known to all charitable and benevolent associations, not only that much is given to those that have much, *but also that much is given to those who ask for much*. Whatever *be the sum that this Society asks and gets*, be it much or little, we *may be very sure that it will be well spent*.

## Early English Text Society.

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### THE DUKE OF MANCHESTER'S COMMEMORATION FUND.

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WITH the last day of 1873, the Early English Text Society closed the tenth year of its existence. During its short life it has done more and better work than any other Society of like kind. It has made possible, for the first time, a knowledge of the history of the English language; it has made accessible to all, the most valuable documents of that history; it has stirred-up the study of English historically in schools and colleges, and by students generally; it has wiped away from England the old well-deserved reproach of indifference to, of ignorance of, the sources of its noble tongue, which for beauty and power stands level with, if it does not excel, the choicest languages of the world.

The change that the Society's ten-years' life has wrought in the scientific study of English, is gladly acknowledged by the scholars of the Continent and the United States, but has not yet met with due recognition in England, where the Society is insufficiently supported. Its work is continually hampered by lack of funds. It has now liabilities that it cannot discharge.

The Duke of Manchester<sup>1</sup> has therefore come forward to head a *Commemoration Fund* in help of the Early English Text Society, at this, the close of its first ten-years' work, and has proposed that—in the first instance at least—£200 should be raised by twenty donations of £10 each, and that any number of smaller donations should be received. The Duke has himself given a donation of £10 to the Fund. The Marquis of Ripon, the late head of the Educational Department of the country, has also contributed the sum of £10 expressly on account of the service done by the Society to the cause of the historical study of English. Mr Richard Johnson of Langton Oaks, near Manchester, has given his donation of £10 mainly because the Society's publications have so remarkably illustrated the social condition and habits of our ancestors. A London "Friend" has added his £10 because he thinks it the duty of Englishmen to show their appreciation of the generous sacrifice of time and brain made by the Society's editors to promote the study of Alfred's and Chaucer's tongue.

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<sup>1</sup> The Duke's £200 Fund (ten donations of £20 each), in aid of the Chaucer Society, has been already raised this year, and applied to the purposes of the Chaucer Society.



The Commemoration Fund is thus well started. I have only to appeal to you to contribute to it, either by giving or collecting a donation of Ten Pounds, or any smaller amount. All money should be paid either to the Society's Honorary Secretary, ARTHUR G. SNELGROVE, Esq., London Hospital, London, E., or the Early English Text Society's account with the Union Bank, Prince's Street, London, E.C., or to me,

FREDK. J. FURNIVALL,  
3, ST GEORGE'S SQUARE,  
PRIMROSE HILL, LONDON, N.W.

*Feb. 1, 1874. (1st date, Nov. 3, 1873.)*

**Donors of £10.**

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# THE HISTORY

OF

## THE HOLY GRAIL.

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*[The English MS at Corpus having lost its beginning, one is supplied from the version of the French original in MS Bibl. Reg. xiv E 3, in the British Museum.]*

### PROLOGUE.

The Salutation, and the Three Reasons why the Writer has not told his name at the beginning of the book.

<sup>1</sup> CHIL ki la hauteche & la signourie de si haute  
estoire *comme* est chele du graal met en scrit par le  
*commandement* du grant maistre, Mande tout *premiere-*  
*ment* salus a tous cheus & a toutes cheles ki ont lor  
creanche en la sainte glorieuse trinite, Ch'est el pere, &  
el fil, & el saint esperit. El pere, *par* qui toutes choses  
sont establies & crie, et rechoiuent *commencement* de  
vie. El fil, *par* qui tout chil & toutes cheles qui en  
lui ont creanche, sont deliure des perdurables dolours, &  
ramene a le haute ioie ki dura sains fin. El saint

[\* leaf 3]  
The writer of this  
high History  
greete all believers  
in the Trinity,

Father,

Son, and

Holy Ghost.

<sup>1</sup> As a specimen of the language of Addit. MS 10,292, Plut. CLXXXV. G, and its variations from the MS Bibl. Reg. xiv. E III. Plut. IX. H, printed in the text, the Prologue of MS 10,292 is put in the following note. Hardly any of the subsequent variations are given; though 10,292 is much shorter than the Royal MS. [MS Add. 10,292 is generally called B in the notes.]

† Chil ki se tient & iuge au plus petit & au plus peccor du monde. Mande salus au *commencement* de ceste estoire A tos cheaux ki lor cuers ont & lor creanche en la sainte trinite. Che est el peire, ce est el fil, ce est el saint esperit. El pere par qui toutes choses sont establies & rechoiuent *commencement* de vie. El fil par qui toutes choses sont deliurees des paines d'infer et ramene a la ioie qui dure sans fin. El saint esperit par qui

[† leaf 1]

## 2 THE WRITER'S THREE REASONS FOR NOT TELLING HIS NAME.

esperit, par qui toutes les boines choses sont mondees & saintefiees. Li nons de chelui qui cheste estoire met en escrit n'est pas nomes ne esclairies en chest commencement. Mais par les paroles qui chi apries seront dites, porra on grant masse aperchevoir & counoistre le non de lui, & sa uie, & son anchiestre. Mais en chest commencement ne le veut il descourir. Et si i a trois raisons par quoi : premierement, *pour* chou ke se 'il le nomast, & il desist ke diex eust par lui descouvert si haute estoire *com* est cele du graal, qui est estoire de toutes les estoires, li felon & li enuieus ne li atournaissent a uantanche. L'autre raisons est pour chou, ke ceus peust oir son non qui le couneust, si emprisait mains l'estoire pour chou *que* par si poure persone eust este mise en escrit. Car il se tient pour la plus poure persone & pour la plus despote ki onques fust formee. La tierche raisons est *pour* chou, ke s'il eust en l'estoire aucune chose desauenant, ou par effachement, ou par le uice des escriuens qui apres le translataissent d'un lieu en autre, tous li blasmes en fust sour son non. Car il est ore en nos tans plus des bouches qui dient mal ke de cheles ki bien dient. Et plus est vns

He will not tell his name at first,—

though it will appear in his after words,—

[\* leaf 3, col. 2] because,  
1. The envious might say he bragged,

2. His acquaintance might value the History less.

3. If scribes copied it badly, the author would be blamed.

toutes coses sont hors mises des mains au maligne esperit, & raemplies de ioie par l'enluminement de lui que est vrais enlumineres & vrais confors. Li nons de celui qui ceste estoire escrist n'est pas nomes ne esclairies el commencement. Mais par les paroles qui chi apres seront dites porres grant masse apercevoir del non de celui & le pais ou il fu nes & vne grant partie de son lignage. Mais al commencement ne se veut pas descourir; & se i a .iiij. raisons por quoi. La premiere si est por ce que se il se noumast & deist que diex eust descouvert par lui si haute estoire *comme* est cele du saint graal qui est la plus haute estoire qui soit, Li felon & li enuieus le torneroient en vielte. L'autre raison si est por ce que tels poroit oir son non qui le *connistroit*, si enpriseroit mains l'estoire por ce que si poure persone eust mis en escrit ceste estoire. L'autre [= la tierce] raison si est por ce *que* s'il eust mis son non en l'estoire & on i trouast aucune cose mesauenant ou par visse de maluais escriuain qui apres le translatast d'un liure en autre, tous li blasmes en fust sor son non. Car il sont ore en no tans plus de bouches qui mal dient que bien. Et plus est vns homs

HE WILL TELL HOW HE GOT THE HISTORY OF THE HOLY GRAIL. 3

homs blasmes de faire vn seul mal, ke il n'est loes de  
faire cent bens. Pour ches .iij. choses, ne ueut ke ses But though he  
conceals his name  
nons soit de tout en tout descouiers. Car ia soit che  
ke il le voelle moult couvrir et cheler, si sera il plus  
apercheus qu'il ne uauroit. Mais il descouerra & dira he'll tell plainly  
how this high  
History of the  
Holy Grail was  
delivered to him.  
tout en apert *comment* la haute estoire del saint graal li  
fu *commandee* & baillie, & en quel *termine*, & qui li  
bailla.

blasmes d'un seul mal, qu'il ne seroit loes de .C. biens. Et  
por che ne veut il pas *que* ses nons soit del tot descouers. Car  
ia soit ce qu'il s'en volsist courir, si sera il plus descouers qu'il  
ne voldroit. Mais il dira tot en apert *comment* l'estoire del  
*saint* graal li fu *commandee* a manifestier.

## INTRODUCTION.

How in the year 717 A.D. in White Britain, which is England, Christ, as a beautiful man, appears in a vision to a Trinity-doubting monk, and promises to clear his doubts; and (p. 7) gives him a little Book; and how in the book there are four treatises, with these titles: 'I. Here beginneth thy lineage. II. Here beginneth the book of the Holy Grail. III. Here begin the terrors. IV. Here begin the marvels' (p. 9). How a ray as of fire descends from heaven, and great darkness comes, and then sweet odours, and sweet voices singing hymns to God (p. 10). How on Good Friday an Angel appears to the monk, and takes him up to the third Heaven (p. 12), and reveals the mystery of the Trinity to him (p. 13). How the monk locks the Book up in a box (p. 14). How on Easter Day the monk says his service, and then finds the Book gone. How he has a vision, telling him to go to Norway, and there find the Book (p. 15). How he goes after the Book, a wonderful Beast guiding him (p. 16); how he is lodged by a hermit the first night (p. 17); how on the second day he comes to the Pine of Adventures and its miraculous Fountain (p. 18), and how a lady's servant feeds him there, and how he is lodged by a knight (p. 19); how on the third day he finds the Book in a little chapel, and cures a devil-possessed man with it (p. 21). How food for this man is sent miraculously (p. 22); how on the ninth day the monk starts for home with the Book, and the Beast reappears (p. 23); how the monk reaches home. How he is told in a vision to copy out the Book (p. 24).

In the year of our  
Lord 717,

the writer lies,  
in the third watch  
of the night, in  
a hut

In one of the  
wildest places in  
White Britain;

Il auint apres la passion ihesu crist .viij. cens &  
.xviij. ans ke ie, li plus pechieres des autres pecheours,  
me gisoie en .j. petit habitacle endroit ichele eure ki  
est apielee la tierche vigile de le nuit. Ichil lieus ou  
iou me gisoie en tel maniere,—com dieus seit, ki tous les  
penses counoist,—estoit lontieus et destornes de toutes  
gens. Et tant en puis iou bien dire ke il estoit en .j.  
des plus sauages lieus ki fust en toute la bloie ber-  
taigne.<sup>1</sup> Mais ne pour quant moult m'estoit delitables

<sup>1</sup> The other MS, 10,292, says nothing about 'bloie ber-  
taigne,' having only after 'peceors,' 'estoe en .j. lieu le plus

& plaisans. Car *quant nostres sires* veut ouurer en son cretien, il l' a tantost mis en tel corage ke toutes les choses ki li siecles prise li annuient. Ichele nuis ke ie me gisoie en-si *com* vous aues oi, si fu la nuis ki est entre le ioesdi absolut & le vendredi beneoit. Et se *nostre signour* plot ke il recheust en gre, Ie auoie fait le seruice des matines ke on apiele tenebres. Et lors si me prist moult grans volentes de dormir, si commenchai a soumillier en mon lit ou iou m'estoie a-coutes. Ensi *com* i'oi *commenchie* a soumillier, ne demoura puis gaires ke iou oi vne vois ki m'apiela<sup>1</sup> .iij. fois par mon non, et si me dist, "esueille toi & si ascoute."<sup>2</sup> De trois coses vne, & d'une cose trois; & autrestant puet l'une comme les trois. <sup>3</sup>Ne les trois naturellement ne sont autre cose ke vne."<sup>3</sup> A chel mot m'esueillai, si esgardai entour moi, et ui si grant clarte ke nule si grans ne peust issir de nule terriene lumiere. Apres ui vn homme ester deuant moi, si biel & si delitable ke sa biautes ne porroit estre contee ne descrite par lange de nul homme mortel. Et *quant* ie le vi, si fui si esbahis *que* ie ne seuch sous siel ke dire ne *que* faire. Et il m'esgarda, & si me dist: "As tu entendu ne tant ne *quant* la parole ke ie t'ai dite?" Et ie li respondi en tranlant, "Sire, ie n'en sui mie encore bien certains." Et il me redist, "che est la counissanche de la trinitei *que* ie t'ai raportee." Et che dist il pour chou *que* i'auoie este en doutanche *comment* che pooit estre ke la

[\* leaf 3, col. 3]

and then  
on the night  
before Good  
Friday,he (a monk) has  
a vision.A voice calls him  
and proclaims  
the doctrine of  
the Trinity to  
him.Christ appears  
to him.The monk has  
had doubts on  
the Trinity.  
[\* leaf 3, back]

souage que iou ne voel faire *connoistre* & eslongies de toutes crestiens. Mais itant *vous* puis ie bien dire que li lieus est moult saluages, Mais moult estoit delitables & plaisans. Car home qui est del tout en dieu il a a contrarie toutes les seculers coses. Ensi *comme* ie me gisoie en cel lieu dont vos m'aues oi parler, si fu au ieudi absolu. Et *quant* vint au vendredi beneoit, si auoie dit (se a *nostre* seignor plaisoit,) le seruice que on apele tenebres.' Add. 10,292, leaf 1, col. 3.

<sup>1</sup> & il ne demora pas *grantment* que vne vois m'apela.—B.

<sup>2</sup> An illustration, with the rubric 'Ensi que dieus en une nue parole a i hermite qui est deuant son autel.'—A.

<sup>3</sup>—<sup>3</sup> Omitted in B.



trinites auoit trois *persones* & si n'auoit c'une seule deite et vne seule poissanche. Ne onques n'auoie en nulle riens cose doutee de ma creanche, *que* seulement en chestui point. Apres me dist, "pues tu encore counoistre ne apercheuoir ki ie sui?" Et ie dis:

He cannot see the brightness above all brightnesses.

"Sire, mi oel sont mortel, si n'ont pas pooir d'esgarder entirement la clarte de toutes les autres clartes, ne la bouche ne puet encore auoir la forche de dire chou dont toutes les pekeresses langues serroient encombrees."

Christ breathes on his face. His eyes clear,

Et il s'abaissa vers moi, si me souffla en mi le vis. Et lors me fu auis *que* i'oi les iex a cent doubles plus clers ke onques mais n'auoie eus, et ke ie sentoie dedens ma bouche vne grant meruelle de langues. Et il me redist, "pues tu encore counoistre qui ie sui?" Et quant ie ouri la bouche *pour* respondre, si vi *que* vns brandons me saloit hors du cors autresteus *com* de fu ardent. Si en euch si grant paour quant ie li vi, *que* onques n'oi pooir de dire mot. Et quant il me vit si espoente, si me dist, "N'aies mie paour: car la fontaine de toute seurte est chi deuant toi. Et bien sachiez *que* ie sui chi uenus pour toi aprendre & ensengier de toute te doutanche. Car ie sui de toutes doutanches <sup>1</sup>vrais ensengieres. Ie sui chil *par* qui toutes les boines scienses sont apprises. Car ie sui li grans maistres *par* qui tout li *terien* maistre seuent tant de bien *com* il ont appris. Ne maistre ne sont il mie. Car maistres ne puet estre, se chil non qui seit toutes les sciences. Ie sui chil maistres a qui nichomedes dist: 'Maistre, *nous* sauons *que* vous estes venus de dieu.' Ie sui chil de qui l'escriture dist, 'Toute sapience vient de dieu nostre signeur,' & si est auoec

a flame as of fire starts from his mouth, and he is afraid.

Christ comforts him.

The Great Master reveals himself,

<sup>1</sup>—'certains. Ie sui fontaine de sapience. Ie sui chil a qui nicodemus dist, 'Maistres, nos *connoissons* qui vos estes.' Ie sui cil de qui l'esscripture dist, 'toute sapience vient de *notre* seignor.' Iou sui li parfaits maistres. si sui venus a toi por ce que ie voeil que tu rechoiues enseignement de toutes les choses dont tu as este en doutance & t'en ferai chertain. Et par toi sera ouuerte a tos chiaus qui l'oront conter."—B (MS 10,292).

lui & tous iours i a este deuant tous 'les eages. Et pour chou *que* ie sui li *parfais* maistres *comme* chil qui sui fontaine de toute sapiense, *pour* chou sui iou uenus a toi. Car ie voel *que* tu rechoiues *par* moi enseignement de toutes icheles choses dont tu seras en doutanche. Et si te ferai certain & sage d'une cose dont onques nus hom morteus ne fu certains. Et par toi sera ele descouuerte et esclaire a tous chiaus qui iamaiz l'orront conter ne deuiser."<sup>1</sup> A chest mot me prist *par* le main destre, et si me mist dedens .j. petit liuret qui n'estoit pas en nule maniere plus lons ne plus les ke est la paume d'un home. Et *quant* ie ting le liuret, si me dist, "veus tu sauoir ke ie t'ai bailliet?" Et ie dis ke ie le sauroie *moult* volentiers: et il me dist, "Ch'est li liures *v* *quel* tu trouueras si *grans* meruelles que nus cuers morteus nes porroit penser. Ne ia de nule riens ne seras en doutanche dont tu ne soies auoies"<sup>2</sup> *par* chest liuret. Et si i sont mi secre, ke ie meismes escriis de ma main, ke nus hom ne doit veoir se il n'est auant espurgies *par* confession<sup>3</sup> & *par* ieune de trois iours en pain & en iaue.<sup>3</sup> Et *apres* che les doit il en tel maniere dire, ki les die de la lange du cuer, si ke ia chele de la bouche n'i paraut.<sup>4</sup> Car il n'i puent estre noume *par* nule langue mortel, *que* tout li quatre element n'en soient *commeu*, car li chieus en plouuera et fera autres signes. Li airs en tourbelera apiertement. Li terre en crolera, et l'iaue<sup>5</sup> en cangera sa couleur. Tout chou auendra *par* la forche des paroles qui en chest liuret sont escrites. Et si i a autre chose, *que* ia nus hom n'esgardera souuent en chest liuret ensi *comme* on i doit regarder, *qu'il* n'i conquiere les .ij. grignours ioies qui soient. Ch'est la ioie de l'ame & la ioie du cors. Car il n'est nus hom morteus tant durement 'couchies, se

[\* leaf 3, back, col. 2]

as the fountain of all wisdom, and has therefore come to remove all the monk's doubts.

He gives the monk a little book,

In which are greater wonders than mortal heart can conceive.

The elements shall be moved when the Book's secrets are spoken by mortal tongue.

The joy of the body.  
[\* leaf 3, back, col. 3]

<sup>1</sup> n'en soies adrecies.—B.

<sup>2—3</sup> not in B.

<sup>4</sup> Et en tel maniere le dois dire *comme* par langue de cuer, si que ia chele de la bouce n'i parolt.—B.

<sup>5</sup> l'aigue.—B.

8 CHRIST VANISHES. THE MONK FINDS THE GRAIL-BOOK IN HIS HAND.

il puet dedens veoir ententieusement ensi *comme* veoir i deuera, *que* ia maintenant ne soit ses cuers deliures de toutes ires et plains de toutes les ioies ke cuers morteus puet auoir, tant *sont* plaisant & delitable les paroles qui i sont. Ch'est la ioie du cors. Et d'autre part il esprendra si durement petit & petit si durement del esperituel amour, *que* se il baans est as terrienes choses, si sera chou *pour* metre & *pour* despendre en l'ueure & en la besoigne a son creatour. Ne ia par pechie qu'il ait fait en chest siecle ne morra de mort soubite qui chest liuret ara vne fois veu ou tenu. Ch'est la ioie de l'ame."

The joy of the soul.

Et *quant* il ot che dit, si cria vne vois autresi *comme* vne buisine. Et *quant* ele ot crie, si vint vns si grans escrois de haut, ke il me fu aus *que* tous li firmamens feust keus, & ke la terre fust fondue iusk'en abisme. Et se clartes eut este grans deuant, lors fu graindre a chent doubles. Car i'en fui si esbahis ke bien en quidai avoir perdu la veue, & si cai a terre autresi *comme* pasmes. Et *quant* vint au chief de grant pieche ke la vanites du chief me fu tresalee, si ouuri les iex.

The monk hears a voice like a trumpet, and a great crash,

and falls to the ground;

recovers,

and finds the Book in his hand.

Mais ie ne ui onques as iex nule riens vivant. Ne onques ne me soi a quoi tenir de quan *que* ie auoie veu; anchois tenoie tout a songe, *quant* ie trouuai en ma main le liuret ensi *com* li grans maistres le mi auoit mis. A tant me leuai moult lies & moult ioieus, et ting toutes uoies le liuret entre mes .ij. mains. Et si fui si en orisons & en proieres tant ke dieus enuoia le iour qui moult durement me tarδοit. Et *quant* li iours fu si clers ke ie peuch la letre counoistre, si *commenchai* a lire; & si trouuai el *commencement* .i. title qui disoit, 'Chi est li *commenchemens* de ton linaige.' Et *quant* ie vi chou, si en fui moult lies. Car il n'estoit nule rien terri'ene<sup>1</sup> *que* ie tant desiraisse a oir *comme* la counisanche de mon linaige. Et *quant* ie oi garde tant ke ia estoit prime passee, si me fut<sup>2</sup> aus ke ie n'i auoie

<sup>1</sup> MS terrieene.

<sup>2</sup> MS fui.

[\* leaf 4]

rien leu, tant i auoit encore a lire. Car ie i ui tant de lettre ke ie en fui tous esbahis *comment* si grans plentes de *paroles* pooit estre amonchelee en si petit liuret qui n'estoit pas au mien ensient plus lons ne plus les en nule guise *que* est vne paume. Si m'en merueillai tant *que* ie en mescrisse moi meisme qui le veioie, se chil ne le m'eust baillie *qui* grant plente de choses puet metre en petit de lieu, & ki grant lieu puet aemplir de peu de choses. Ensi gardai el liuret iusques viers tierche, tant *que* l'oi counut grant partie de mon lignage. Si i ui les nons & la vie de tant preudommes, ke a paines osaisse ie ne deusse dire ne counoistre *que* ie fusse d'aus descendus. Car quant ie veioie lor boine vie, & les grans gries k'il auoient souffiert en terre pour lor creatour, si ne pooie pas penser *comment* ie peusse tant amender ma vie *qu'ele* fust digne d'estre amenteue aucue les leur. Ne il ne m'estoit pas aus *que* ie fusse hom enuiers aus, mais fainture d'omme & reproches. En che pense demourai moult longement, mais toutes uoies retourna au liure, & commenchai a lire tant ke ie oi leu iusk'en la fin de mon linaige. Et lors trouuai vn title qui disoit, 'Chi *commenche* li liures du saint graal.' Et quant ie oi leu tant que miedis fu passes, & ke il pooit estre bien pres de none, si en trouuai .i. autre qui disoit: 'Chi est li *commenchemens* des paours.' Et quant ie oi che title passe, si commenchai a lire, & vi teus choses qui moult estoient peureuses & espoentables a ueoir. Et sache diex ke a si grant dou-tanche les veioie, Ne ia enuair ne l'osaise,<sup>1</sup> se chil ne le m'eust *commande*, par 'qui *commandement* toutes choses uiuans sont meues.<sup>2</sup> Et quant ie oi asses veus de coses merueilleuses, si trouuai le quart title qui disoit: 'Chi *commencent* les meruelles.' Et lors commenchai

(In which I saw the names and lives of so many of my good ancestors.)

Title 2.  
Here begins the book of the Holy Grail.

Title 3.  
Here is the beginning of the terrors.

[\* leaf 4, col. 2]

[MS 10,292 omits 4th title.]  
Title 4.  
Here begin the marvels.

<sup>1</sup> ne ia veoir ne les osaisse.—B.

<sup>2</sup> par qui toutes coses sont *commandees* & gouvernees.—B, leaf 1, back, col. 3.

10 A STORM BREAKS. VOICES SING HYMNS OF PRAISE TO CHRIST.

[<sup>1</sup> MS & vns]
Lightning and thunder come;
the monk falls to the ground.
A sweet odour comes.
And a sweet song of praise
[\* leaf 4, col. 3]
(Honour and glory and power and dominion be for ever to the destroyer of

moult durement a penser. ensi *com* ie pensoie a cheste cose,  
 vns<sup>1</sup> rais autresteus *comme* de fu ardant descendi de  
 uers le chiel & vint tres *par* deuant mes iex autresi  
 bruians *comme* foudres. Et moult durement sambloit es-  
 pars de tounoire, fors tant *que* la clartes endura plus, & fu  
 graindres & plus espoentables. et si descendi *par* deuant  
 moi si soudainement ke tout li oel m'estinchelerent en  
 la teste. che me fu a-uis *que* ie eusse la ceruele expandue,  
 si *que* ie kai a terre tous pasmes. Mais ne me dura  
 gaires li estourdissemens. anchois me tresala si *comme*  
 nostre signour plot. Et lors redrechai la tieste, si ouuri  
 les iex, & ui ke tous li firmamens noircissoit, & ke li  
 solaus pierdoit de tout en tout sa clarte si ke il faisoit  
 autresi *grans* tenebres *com* il seut faire es espesses nuis  
 d'iuer. Et quant ches tenebres orent dure tant ke on  
 peust bien auoir ale chent pas, si plot a dieu *que* eles  
 trespasserent. & lors *commencha* a esclarchir petit &  
 petit, si ke li solaus reuint tous en sa propre clarte. Et  
 maintenant descendi el lieu ou iou estoie, vne odours si  
 douche & si soues ke se toutes les espices qui sont  
 ou monde fuissent encontre, eles ne rendissent pas la  
 milisme pars de douchour ne de souautume, si *com* ie  
 quit. Apries oi entour moi .j. si douch chant & vne  
 si grant loenge, ke tout li estrument & toutes les  
 melodies *que* on porroit oir en terre serroient fins niens  
 a escouter, enuers chelui chant ke ie oi. Car tant i  
 auoit vois *que* nule riens morteus au mien quidier n'en  
 porroit le nombre dire. Et si estoient au mien ensiant  
 si pries de moi ke se che fuissent choses veables ie les  
 peusse atouchier a ma main. Mais onques tant esgarder  
 n'i soi *que* onques .j. de tous chieus qui cantoient  
 peusse veoir. Et tant entendi ge bien qu'il looient en  
 lor chant nostre seignour. & si disoient tous iours en la  
 fin de lor canchon : "Hounours & gloire & poestes &  
 empires soit *par*-durablement au destruseour de la mort  
 & au restoreour de la vie pardurable." Icheste loenge

entendoie ie bien. Mais de tout l'autre chant ne pooie  
 ie pas entendre *que* il voloit dire ; mais sour toutes riens  
 estoit dous & plaisans a oir. Et *quant* il auoient chou  
 chante, si sounoient en haut vne *grant* meruelle, ne sai  
 de ques estrumens, qui resambloient escheletes<sup>1</sup> au  
 sonner. Et *quant* eles laissoient a soner, si recommen-  
 choient a canter les uois. En cheste maniere canterent  
 bien iusk' a .vij. fois. Et *quant* vint a la sietisme<sup>2</sup> fois,  
 si rompirent lor chant si soudainement qu'il me fu auis  
*que* il fuissent tout keu en abisme. Et lors me sam-  
 bloit *que* toutes les eles des oisiaus ki sont en l'air s'en-  
 uolaissent par deuant moi. Et maintenant *que* les voies  
 laisserent a canter, si remest la *grans* odours ke i'auoie  
 si longement sentue, qui si durement m'auoit pleu *que*  
 iamais a nul iour ne quesise estre en autre maniere *que*  
 ie estoie mais c'au plaiser *nostre* signeur fust. Ensi  
 remes,<sup>3</sup> si commenchai moult durement a penser a cheste  
 merueille *que* ie auoie oie. Et lors vint vne vois d'en  
 haut ki me dist : "Laisse a penser, si lieue sus, & si ua  
 rendre a dieu *che que* tu li dois. Car *bien est* huimais  
 tans & eure." A chest mot me leuai ; si gardai entour  
 moi, & vi *que* ia estoit nonne passe. Et *quant* ie vi  
 che, si m'esmeruellai trop du iour qui si tost s'en estoit  
 ales. Car ie quidoie qu'il fust encore ma'tins, tant  
 durement m'auoit pleu li lires du liuret.<sup>4</sup> Et *quant* ie  
 fui leues, si le mis en tel lieu ke il fu tous iours deuant  
 mes iex. Apres cantai mes eures ensi *com* eles sont<sup>5</sup> a  
 dire a chel iour. Et *quant* ie les oi dites, si com-  
 menchai le seruiche si douch & si piteus *comme* de la  
 mort ihesu crist. Car a chel iour fu il uraiement mors.  
 Et pour chou ne sacrefi on mie son cors a chel iour.  
 Car la ou la uerites vient avant, la figure doit estre

death and the  
 restorer of  
 eternal life);  
 and sounds as of  
 bells,

and sounds as of  
 flying birds.

The end of the  
 vision.

On Good Friday  
 morning the  
 monk rises.

[\* leaf 4, back]

He sings his  
 hours

and begins the  
 Sacrament.

<sup>1</sup> MS 10,292, vnes champeneles.

<sup>2</sup> witisme, MS 10,292 (or B).

<sup>3</sup> remest li chanteris, 10,292, leaf 3, col. 1.

<sup>4</sup> matin, por ce que iou auoie esgardet el liuret qui tant me  
 plaisoit,—B.

<sup>5</sup> MS font.

An angel comes to him and raises him in spirit to the third heaven (his body being left behind),

where secrets are revealed to him.

[\* leaf 4, back, col. 2]

The angel takes him to another stage.

ariere mise.<sup>1</sup> Mais a tous les autres iours le sacrefie on,<sup>2</sup> en senefianche ke il fu sacrefies *pour nous*. Et a chel iour ke il fu vraiment sacrefies, ch'est li venredis beneois, ne le sacrefi on pas,<sup>3</sup> car il n'i a mais point de senefianche, puis ke li iours est venus *que* il fu vraiment sacrefies. Et quant ie oich fait le seruiche a l'aie<sup>4</sup> de dieu, Iusques la ou li prestres fait les .iij. parties del sacrement, & ie vauch recheuoir mon sauueour, si vint vns angeles deuant moi, qui me prist par andeus mes mains, & me dist, "Ches .iij. parties te sont deuees a recheuoir deuant ke ie t'ai demoustre apiertement *pour* quoi tu les as faites d'une seule cose, & ke ie t'arai de toutes tes doutances chertifijet." A chest mot me leua en haut, non mie en cors, mais en esperit. Et si m'enporta el plus delitable lieu ke onques hom eust ueu a mon ensient. Car nus cuers ne porroit tant penser de ioie, ne langue n'en porroit tant dire, ne oreille escouter, ke la n'en eust encore cent mil tans. Et se ie disoie ke che fust el tierch chiel, la ou *sains* paus fu portes par le *saint* esperit : espoir ie diroie uoir. Mais tost seroit tenu a uantanche & a menchoingne. Et ne pour quant tant en dirai ge, ke la me furent moustre & descouuert li secre dont *sains* paus dist *que* nule langue d'omme mortel ne doit descourir. Et quant i'oi longement esgarde les meruelles dont ie veoie tant *que* nule bouche ne porroit conter, si m'apiela li angeles, & me dist : "As tu chi *grans* merueilles veues?" Et ie respondi, ke ie ne pensoie mie ke nules si *grans* peussent estre. Et il me dist *que* il me mousterroit gringnours encore. Lors me prist, & si me mena en vn autre estage qui estoit a chent doubles plus clers *que* voirres. Et precieusement estoit couloures, si nus hom certainement ne deuisast la coulour, tant par estoit soutieus &

<sup>1</sup> & por ce nel sacre on mie. Car la figure doit estre ariere mise dusques al diemence.—B.

<sup>2</sup> Mais on le sacre tous les autres iors.—B.

<sup>3</sup> ne le sacre on pas.—B.

<sup>4</sup> a l'aide.—B.

esbaissans. Illuec me moustra apiertement la forche de la trinite. Car ie i ui deuseement le pere & le fil & le *saint esperit*, si *que* ie peuch counoistre l'une persone et l'autre. Et si vi tout apertement *comment* ches .iiij. personnes repairoient apertement a vne sustanche & vne deitei & a vne poissanche. Et ne por quant se i'ai dit *que* i'aie veu les .iiij. personnes et deusees l'une de l'autre, la *pour* chou ne m'encourent sus li enuieus & li felon : qui ne seruent fors *que* des autres reprendre & remordre. Ne *pour* chou ne dient il mie *que* i'aie parle contre l'auctorite *saint* iehan le haut euwangeliste. Car il dist *que* nus hom ne vit onques le pere, ne veoir ne le puet. Et ie m'acort bien a lui. Ne tout chil qui l'ont oi ne seuent pas ke il i entendi. Car il vaut dire des homes morteus. Car tant *com* li ame est el cors, tant est il morteus, ne il ne muert en l'omme ke la chars. Mais puis *que* li hom est desuestus du cors, puis est il esperitueus. Et des-ke il est esperitueus, bien puet esperitel cose veoir. Par che poes counoistre ke li sains Iehans vaut dire des hommes morteus, ke nus ne pooit veoir la maieste del pere. Endementiers ke ie estoie ententieux & curieus de remirer chele *grant meruelle*, si souna autresi *com* vns escrois de tounoire, & si trambla, che me fu auis, trestous li firmamens. Et maintenant uint illuques tant de celestiens virtus ke li nombres n'en porroit estre seus ne dis. Et quant ie me regardai, si se laisserent tout chaoir souin tout enuiron la maiestei ausi *com* s'il fuissent cheu de pami-sons. Et quant ie vi chou, si fui trop durement esbahis & peureus. Et li angeles me prist, & si me remena la ou il m'auoit pris premierement. Mais anchois ke il remesist en mon cors l'esperit, me dist : "As tu veu grans merueilles ?" Et ie dis ke eles estoient si grans ke ki aroit congiet del dire as gens terrijens, Il n'est nus hom si sains ne si bien de dieu qui pas en fust creus. Et ensourketout nus cuers morteus ne porroit auoir la

He sees the Father, Son, and Holy Ghost separately.

And this is not against St John's saying, That no man can see the Father;

for that means mortal man, and not spiritual.

A clap of thunder is heard.

[\* leaf 4, back, col. 3]

The angel takes him back;



forche del retenir ne lange del dire. Et il me redist :  
 "Es tu encore *bien* certains de che dont tu as tant  
 doute?" Et ie li dis ke il n'estoit el siecle nus hom si  
 mescreans, se il me voloit deboinairement escouter, ke  
 ie ne li fesisse apiertement entendre les poins de la  
 trinite, par che ke ie en auoie veu & aprins. El il me  
 dist lors : "Or te mettrai dont la ou ie te pris. Et  
 lors si recheuras ton sauueour *plus* certainement ke tu  
 ne fesis deuant. Car tu ne dois pas herbergier oste ke  
 tu ne counoisses. Et se tu as veues grans merueilles,  
 tu en trouueras el liuret de teles ke tu ne tenras mie a  
 menours. Mais tu n'i garderas, mais deuant ke tu aras  
 celebree la surrection ihesu crist." A tant remist mon  
 esperit dedens le cors. Et ie m'esperai autresi *com* chil  
 ki a dormi qui s'esueille, si quidai l'angele veoir, mais  
 il s'en estoit ia ales. Et ie esgardai, si ui mon sauueour  
 deuant moi, tout en tel maniere *com* il i estoit quant li  
 anges m'enporta. Et ie le pris, si le rechui, & vsai  
 a boine creanche & a grant deuotion. Et quant li  
 seruiches fu fenis, si pris le liuret, & si l'ostoi ai en vne  
 petite casse ou la boiste estoit en lequele corpus domini  
 reposoit. Et quant ie l'oi mis dedens, si frema la casse  
 moult *bien* a une clef, Car ie me voloie du perdre  
 garder. Ne ie ne le sauoie ou metre plus honestement,  
 Car moult i auoit biel lieu & net. Et quant ie issi de la  
 capiele, si vi ke il estoit ia si basse eure qu'il anuitoit.  
 Et lors entrai en ma maisonnete, & mangai tel viande  
 ke *nostres* sires m'auoit prestee. Ensi passai cheli iour  
 & l'endemain, tant ke uint au iour de la surrection au  
 sauueur. Et quant il li plot ke ie oi fait le seruiche  
 del iour qui si *est* haus *com* de nostre sauueour, chelui  
 meisme qui le iour saintefia, entrai a garant *que* ie couuri<sup>1</sup>  
 anchois au liure pour les saintes paroles veoir *que* ie ne  
 fesisse a la viande prendre. Tant estoient douches &  
 plaisans a oir, ke eles me faisoient oublier la fin du cors.  
 Et quant ie ving a la casse ou ie l'auoie mis, & ie le

hears that he's  
 convinced about  
 the Trinity,

and then puts  
 his spirit back  
 into his body.

The monk ends  
 his service, and  
 puts the Book  
 into a box, and  
 locks it up.

[\* leaf 5]

On Easter day,  
 after service,

[<sup>1</sup> ? for couuri]

desfremai, si n'en trouuai point. Et quant ie vi che, si fui si dolans ke ie ne sauioie prendre nul conroi de moi ; Anchois quidoie *bien que* ie ne fuisse iamais lies a nul iour. si commenchai a penser *comment* il pooit estre ietes hors de chel lieu ; Car ie l'auoie troue ferme en tel maniere *com* ie l'auoie laissie. Endementieres *que* ie pensoie a cheste cose, si oi vne vois qui me dist : "Pour quoi es tu esbalis, & de quoi te meruelles tu ? T'esmeruelles tu de che *que* li liures est ietes hors de son lieu sans desfremier ? Tout en tel maniere issi *iherus* cris du sepulcre sans la pierre remuer. Mais or te conforte, & si va mangier ; ke anchois te couenra paine souffrir ke tu le tienes mais." Et quant ie oi ke ie encore le porroie auoir *par* paine souffrir, si m'en ting a *bien* paies. Lors alai mangier. Et quant ie oi mangie, si m'en retournai en la capiele, & priai *nostre signour* ke il *par* sa pitie me dounast auoient de che *que* ie tant desiroie. Et maintenant reuint vne vois qui me dist : "Che te mande li grans maistres : quant tu aras le matin celebreie la messe, si te desiuneras, & si t'en iras maintenant en sa besoigne la ou ie te dirai. Et quant tu seras issus de chaiens,<sup>1</sup> si enterras el sentier qui va au grant chemin. Ichil chemins te menra tant ke tu venras au pierron de la prise. Et lors lairas le chemin, si enterras en .j. sentier a diestre qui maine au quarrefour de vij. voies es plains de walescog.<sup>1</sup> Et quant tu venras a la fontaine del plour, illuec ou la grans occisions fu iadis, Si trouueras vne beste *c'onques* tele ne ueis.<sup>2</sup> Et si garde ke tu le sieues la u ele te menra. Et quant tu l'aras perdue, si enterras en la terre de norweghe ; & illuec achieueras de ta queste."<sup>3</sup> A tant laissa la vois a parler. Et quant vint a l'endemain, Ie me leuai matin. & quant ie oi la messe cantee,

he unlocks his box and finds the Book gone.

A voice tells him he shall have the Book again when he has suffered for it.

He is to go on a journey

[\* leaf 5, co. 2]

to the plains of Walescog, (?)

and follow a wonderful beast to Norway, and there find the Book.

—<sup>1</sup> & t'en iras tot .I. sentier qui te menra al quarefor des .vij. voies el plain de ual escone. Add. 10,292, lf 2, bk, col. 1.

<sup>2</sup> que *onques* mais ne vis autre tele.—B.

<sup>3</sup> perdue en la terre de negue, illuec acheuiras ton oirre.—B.

si me desiunai. Et quant ie fui issus hors, si fis le  
 signe de le crois sour moi et sour mon habitacle. A  
 tant m'en alai ensi *com* la uois m'auoit noumee la uoie.  
 Et quant i'oi passe le pierron, si alai tant *com* ie ving  
 en .j. val ke on apiele le val des mors. Chelui ual  
 deuoie ie *bien* sauoir : car ie i auoie veu iadis vne  
 bataille des ij. milleurs *chiualers* du monde. <sup>1</sup>Et quant  
 ie fui issus du ual, si alai *bien* encontre demie lieue  
 galeske,<sup>2</sup> tant *que* ie ving de-sous le quarrefour.<sup>1</sup> Si  
 esgardai auant mi, si vi vne crois sour la riuie de la  
 fontaine, & desous chele crois se gisoit la beste ke la  
 uois m'auoit dit. Et maintenant ke ele me vit, si se  
 leua, si me *commencha* a regarder, & ie li. Mais quant  
 plus le regardoie et mains pooie sauoir quele beste  
 c'estoit. Et si sachies k'ele estoit diuerse en toutes  
 coses. Car ele auoit teste & col de brebis, & blanc  
*comme* noif negie.<sup>3</sup> Et si auoit pies de chien, & gam-  
 bes, & quisses, & tout chou estoit noir *comme* carbon.  
 Et si auoit le pis & le cors & la crupe de woupil, & la  
 keue de lyon. Et si estoit la beste de diuerses sem-  
 blanches. Et quant ie l'oi moult esgardee, \*et ele moi,  
 si leuai ma main & li fis signe qu'ele alast auant. Et  
 ele s'en ala tout droit el quarrefour, si s'en entra en la  
 premiere voie k'ele coisi a destre. Et ie alai apres si  
 tost *comme* ie poi, mais che fu lentement ; Car uielleche  
 & fiebetes me destourboient. Et quant nous eumes ale  
 iuske a eure de uespres, si issi la beste hors du chemin,  
 et entra en vne moult espesse caurroie. Et tant ala  
 auant, & ie apres, qu'il *commencha* a anuitier. Et lors  
 issimes hors de la caurroie, & entrames en vne profonde  
 valee plaine de moult haute forest espesse. Et quant  
 ie fui el fons de la valee, si vi deuant moi vne loge, &  
 deuant l'uis estoit vns vies hom uestus de reube de

He starts on his  
 journey,  
 comes to the Vale  
 of the Dead,  
 and then the  
 Beast, with  
 sheep's head and  
 neck, white ;  
 dog's legs, black ;  
 wolf's body and  
 lion's tail.

[\* leaf 5, col. 3]

The monk follows  
 the Beast.

At even he comes  
 to a thick-wooded  
 vale,

and sees an old  
 monk,

<sup>1</sup>—<sup>1</sup> Lors alai tant que iou ving al quarrefor.—B. <sup>2</sup> Welsh.<sup>3</sup> Car ele estoit blanche *comme* noif, & auoit teste & col de  
 berbis.—B.

releigion. Et quant ie le vi, si en fui moult lies : & rendi graces a nostre signour de che qu'il m'auoit compaignie dounee. Et tantost *com* il me vit, si osta son caperon, & me chai as pies, si me requeroit beneichon. Et ie li priaï qu'il se leuast, car i'estoie vns hom pechieres, si ne deuoie pas beneichon doner. ke *vous* diroi ie? Onques tant ne li soi prier k'il se vausist leuer, deuant *que* ie li oi beneichon dounee, dont moult durement me pesa. Car diex le seit *que* ie n'en fuisse mie dignes. Et quant il fut<sup>1</sup> leues, si me mena par la main en sa loge. Et quant nous eumes cantees toutes nos eures, si mangames tele viande *com* diex auoit au saint homme preste. Et quant nous eumes soupe, si m'enquist moult li boins hom de mon estre, & de ma uoie. Et ie l'en respondi au mieus ke ie soi, Tant, diex le seit, ke il quida asses plus bien en moi qu'il n'i auoit. Car il est coustume des boins hommes ke il ne seuent quidier es autres gens se bien non, Pour che ke il lor est auis *que* cascuns ait lor volente & lor talent. Moult me fist grant ioie & grant compaignie la nuit. Ne onques en ma vie ne vi homme qui grignour samblant eust d'estre durement preudom & boins hom. Sans che *que* il n'en moustroit le samblant : se au mains non ke il pooit. Au matin me pria li sains hom ke ie cantasse. Et quant nous eumes cantei, si pris congie. Et il dist *que* il me conuoieroit. Et quant nous fumes hors du postis, si vi la beste qui me conduisoit : & si ne l'auoie mais veue des la nuit quant ie trouuai le boin homme. Ensi me conuoia li boins hom iusc'au chemin. <sup>2</sup>Et lors departimes, si me pria moult qu'il me membrast<sup>3</sup> de lui en mes orisons & en mes biens-fais, *que* diex en cheste religion li dounast demourer iusc'a la fin. Ichest don otriaumes li vns a l'autre.<sup>3</sup> A tant nous

who asks his blessing,

and takes him into his dwelling.

They sup and chat.

[\* leaf 5, back]

The second day of the journey.

The Beast reappears.

<sup>1</sup> MS fu.

<sup>2</sup> that it would bethink me.

<sup>3</sup>—<sup>3</sup> & au departir, me pria il *que* ie priasse por li ; & iou li otriali, si li priaï qu'il priast por moi. & il me dist *que* si feroit il.—B., leaf 2, back, col. 2, 3.

At midday the monk gets to the Pine of Adventures and a Wondrous Fountain, whose sand is blood-red and fire-hot, and whose water is ice-cold, and becomes green and bitter three times a-day.

A servant on horseback comes to him, and brings him food.

[\* leaf 5, back, col. 2]

He goes on his journey.

entrebaisames, si le *commandai* a dieu, & il moi. Si errames entre moi & la beste toute la [ma]tinee tres par mi la forest *l'onques* n'encontrames ne homme ne feme, Tant qu'il fu bien miedis. Lors si entrames en une moult biele lande. En mi chele lande auoit .i. pin qui auoit non li pins des auentures. Desous chel pin auoit vne fontaine la plus biele ke nus peust *onques* veoir, au mien quidier. Et si auoit vne coustume *que onques* autre fontaine n'ot dont i'oisse parler. Car la grauele estoit *vermeille comme sans*, & caude *comme fus*. Et l'iaue estoit *autresi froide comme glache*.<sup>1</sup> Et si estoit *autresi verde comme esmeraude* .iij. fois le iour, & ausi amere *comme la mers tant comme la verdeurs duroit*.<sup>1</sup> Quant la beste vint au pin, si se coucha desous, & fist samblant de reposer. Et quant ie me voil asseoir, si vi venir *par* mi la lande .i. vallet<sup>2</sup> sour .i. cheval tout suant, & si venoit tout droit a moi. Et quant il fu venus a la fontaine, si descendi du cheual, & traist de son col vne touaile, & s'agenoilla deuant moi, & si me dist: "Sire, ma dame vous salue: chele qui li *chivalers* au cherche d'or rescoust de sa terre perdre, le iour ke la grans merueille fu veue de chelui *que* vous saues. Et "si vous envoie a mangier itel viande *com* ele a." Lors desuolepa la touaile, si en traist oes & .i. <sup>3</sup>wastel mout blanc, tout caut. Et si traist auant .i. bareil plain de ceruoise, & .i. petit hanap.<sup>3</sup> Et ie mangai volentiers, car i'estoie tous familleus pour la voie qui m'auoit greue. Et quant i'oie mengie & but, si quelli le remenant, & dis au vallet qu'il en rendist a sa dame les merchis: & diex l'en rendist le guerdon. A tant s'en ala li valles, & ie m'en alai mon chemin entre moi & la beste. Et alames toute iour, tant qu'il commencha a

<sup>1</sup>—<sup>1</sup> & cangoit sa color .iij. fois le ior. Car ele deuenoit uerde, & estoit amere *comme* la grande mer. 10,292, leaf 2, back, col. 3.

<sup>2</sup> j. uarlet.

<sup>3</sup>—<sup>3</sup> gastel mult bel et mult boin. et il me bailla plain pot de ceruoise. MS 10,292.

auesprir *que* onques uissimes hors de bos ; Tant *que* nous uenimes a .i. quatrefour ou il auoit vne crois de fust. Et lors s'arestut la beste, si *commenchai* a escouter. Et ie oi maintenant venir cheuaus moult grant aleure, Tant *que* ie vi vn *chiualer*<sup>1</sup> venir sour vn palefroi & .ij. autres auoec lui. Et tantost *com* il me vit en reube de relegion, si sailli ius de son cheual, & li autres apres. Si me dist ke bien fuisse iou venus. Quant ie oi rendu au *chiualer* son salu, si me prist *par* le main, & dist qu'il me menroit en sa maison pour herbergier. Et ie li dis *que* diex li guerredounaist. Et il apiela tout maintenant son escuier, si *commanda* qu'il en-menast les cheuaus & *que* il fesist le plus biel ostel ke il porroit. Li escuiers s'en tourna, & li autres remest auoec nous, qui estoit fiex au signeur & *chiualers*.<sup>2</sup> Ensi nous en alames tout troi, si ne vi onques grignour hounour a home faire *que* il me fist, & il & sa maisnie *que* il auoit moult bieles. Mais d'une chose me meschai plus *que* ie ne vausisse, *que* il me counut a .i. saing ke ie auoie sour moi, & dist qu'il m'auoit autre fois veu, & nouma en quel lieu. Mais *comment* qu'il m'en-quesist, ie ne li counui onques riens. Et quant il vit qu'il ne me plaisoit mie che qu'il m'en-querroit, Si laissa la chose ester. Mais toutes les ioies & toutes les hounours ke on porroit faire a cors d'omme, me fist il la nuit. Au matin m'en parti, si les *commandai* tous a dieu. Et quant ie ving hors de la porte, si retrouvai la bieste. Et quant li sires m'eut vne pieche *conuoie*, Si li priai qu'il s'en retournast. A tant me *commanda* a dieu, & ie lui. si nous en alames toute la forest entre moi & la beste, tant ke il fu pres de tierche. Et lors si retornames vne voie qui menoit hors de la forest, & tant *que* ie vi .i. moult biel moustier & moult riche herbergage selonc vne grant prairie qui estoit sour vne riuere. Chil moustiers estoit sour .i. lac qui a a non li las a la roine.

At even he stops  
at a cross,

and a knight  
comes to him,

and takes him  
home, and treats  
him nobly.

[\* leaf 5, back,  
col. 3]

The third day's  
journey.

He comes to the  
Queen's Lake

<sup>1</sup> MS chl<sup>1</sup>.

<sup>2</sup> MS chl<sup>1</sup>.

and a Convent of Nuns,	Quant ie ving au moustier, si trouuai .i. couuent de nounsains, moult boines dames, qui cantoient l'eure de tierche moult biel & mout hautement. Et quant eles sorent <i>que</i> i'estoie prestres, si me requisent de canter. Et ie cantai. Et quant nous eumes fait le seruiche, si
who feed him.	me fisent les dames desiuner. Apres me prièrent moult <i>que</i> ie remansise iusc'a l'endemain, & ie dis qu'il ne porroit estre. Lors pris congie as dames, si m'en
He goes on	parti.* Si m'en alai, & la beste auant moi, tant <i>que</i> nous retrames en la forest. Et quant nous fumes ens, si errames au lonc du iour c'onques n'encontrames riens terriene. Et quant il commencha a auesprir, si gardai
and finds a letter:	hors de la voie sour vne pierre plate, si vi vnes lettres ploies. Ie tournai chele part, si les pris. Et quant ie les oi desploies, si trouuai el commencement escrit:
'At night thou shalt achieve thy quest.'	'Che te mande li grans maistres: ke a nuit achieuras de ta queste.' Et ie regardai ke la bieste faisoit, si n'en vi point, anchois s'en fu ia alee. Et quant ie vi che, si regardai es lettres, si i ui ke eles m'ensignoient de quankes ie auoie a faire. A tant m'en tournai toute
[* leaf 6]	ma uoie, & quant ie oi grant pieche ale, si trouai 'vn sentier bien batu qui aloit a destre parmi la plus bieles forest <i>que</i> ie onques eusse ueu, au mien quidier. Et quant ie oi grant pieche ale par chel sentier, si com- mencha la fores a esclairier. Et ie resgardai, si ui en
Sees a little chapel.	.i. tiertre sour vne roche vne moult bieles capele petite, bien. encontre demi-lieue loing. Et quant ie com- menchai a aprochier, si oi chele part .i. cri si hideus <i>que</i> <i>pour</i> noient demanderoit on plus hideus ne plus espoen- table. Mais ie ne m'en espoentai onques, Car les lettres m'en auoient bien acointie. Et quant ie ving deuant la capiele, si vi l'uis ouuert. Et en l'entree del huis gisoit vns hom tous pasmes autresi <i>com</i> se il fust mors.
At its entrance he finds a man possessed with a devil.	Et quant ie le vi, si courui a grant fianche de dieu qui m'auoit ensengiet ke ie deuoie faire. Si trouai qu'il auoit tous les iex tournes en la teste, si seu bien ke il

auoit le dyable ou cors. Si li fis le signe de la crois en mi le vis. Et il se drecha en seant, si *commencha meruelles a dire*. Et ie *coniurai* le dyable de *par ihesu crist* ke il s'en issist. Et il me respondi *que par ihesu crist* i estoit il entres, & *par* lui s'en istroit. Et ie dis qu'il m'i auoit enuoie pour lui metre hors. Et il dist qu'il ne veoit pas encore le message *par* qui il s'en issist. Et ie soi bien qu'il disoit voir, si m'en entrai en la capiele, & trouuai sour l'autel le liuret *que ie queroie*. Lors si m'agenoullai, & le *pris*. Et ie ving hors, a tout si n'oistes onques rien si crier *com* li anemis crioit. Et disoit "ne vien plus auant; bien voi ke issir me *con-* uient. Ne il n'a rien en terre fors chesti qui m'en ietaist." Et quant il s'en vaut issir *par* la bouche, si ne paut *pour* le signe de la crois ke ie i auoie fait. Et il recommencha a dire en criant: "Se tu ueus ke ie m'en isse, si me destoupe la voie." Et ie li demandai, *comment*. Et il dist qu'il n'en istroit mie tant *com* li liures serroit si pries. Et ie dis qu'il n'en istroit mie *par* la bouche anchois *com* uenroit, qu'il s'en issist *par* desous. Et quant il oi chou, si *commencha* si hideusement a crier ke il me fu auis *que* on le deust oir *par* tout le pais. Et tantost vint illuec vne si grans *compaignie* de dyables *que* ie ne quidai mie qu'en tout le mont en eust tant. Et quant il virent les paroles du liuret *que* ie tenoie ouuert, Si ne veistes onques nul estourbillon si tost ne si hideusement aler *com* il s'en alerent. Et ie me trais pres del foursene, si li mia le liure deuant la bouche, & tantost s'en issi li dyables *par* desous. Si s'en ala faisant si grant tempeste ke il estoit auis *que* il esrachast tous les bos *par* la ou il aloit. Et lors remest li hom tous autresi *comme* mors. Et ie le pris entre mes bras, si le portai a l'aie de dieu deuant l'autel, si le gardai toute nuit illuec iusc'au iour. Et quant il fu aiourne, si ving deuant lui & demandai se il mengeroit. Et il me demanda qui iou estoie. Et ie dis

On the altar is  
The Book.

The devil says  
The Book will  
force him out,  
but he wants  
to come out up-  
wards through  
the man's mouth.  
The Book,  
however,

[\* leaf 6, col. 2]

after routing a  
troop of other  
devils,

drives this devil  
out of the man  
downwards.

The monk  
watches by the  
man all night.



The possesst  
man is a hermit,  
and will not eat  
meat.

[\* leaf 6, col. 3]

The monk has a  
vision, showing  
him where to  
get fruit for the  
hermit:

he gets it,

and feeds the  
hermit,

and starts home  
on the ninth day.

ke n'eust pas paour: car i'estoie venus *pour* son preu.<sup>1</sup>  
Et il dist qu'il mangeroit tel viande *com* il auoit acous-  
tume. Et il iura sacrefianche qu'il auoit xxxiiij. ans  
& demi ke il estoit hermites, & si auoit passe ix. ans &  
.iiij. mois & demi k'il n'auoit mangiet se herbes non &  
fruit & rachines. Ne iamais *pour* tant qu'il auoit a  
uiure ne gousteroit d'autre viande se diex proprement  
ne li envoieoit. A tant le laissai gisant tout vain *comme*  
chelui qui n'auoit mangiet de nule viande puis *que* li  
anemis le *commencha* *premierement* a traueillier. Et ie  
dis mes eures, & puis me reuesti, si cantai la messe.  
Et *quant* ele fut cantee, & ie fui reuenus au boin  
homme, si le trouai dormant *moult* durement. Et ie qui  
onques de tout la nuit n'auoie dormi se *moult* pau non,  
m'acoutai deiouste lui sour .i. \*escamel, si *commenchai*  
a soumellier. Et lors me vint en avision *que* restoit au  
pie du *tertre* desous<sup>2</sup> vne fontaine, si passoit *par* illuec  
vns vies hom qui portait en son geron pumes & poires  
a grant plentei, & si les *versoit* el mien. A tant me  
leuai, si alai aual le *tertre* & si trouuai *quankes* ie auoie  
veu en m'avision. Et *quant* li *preudom* eut mis le  
fruit en mon g[e]ron, si me dist: "Chascun ior troueras  
chi ta viande apparellie *par* le grant maistre." Lors  
me retournai, si trouuai le frere esuillie, si li baillai du  
fruit, & il en manga *moult* uolentiers *comme* chil qui  
tant auoit iune qu'il ne se soustenist sour ses pies pour  
tout le monde. Tant demourai en sa *compaignie* *que* il  
fu tous garis & respasses. Et chascun iour trouuiens  
*nostre* viande apparellie a la fontaine ensi *comme* li  
sains esperis le nous amenistroit. Et *quant* vint au  
neuuisme iour, che fu au ioesdi apres le witaules,<sup>3</sup> si  
m'en parti. Et *quant* ie pris congie du boin homme, si  
*commencha* a plourer, et dist, ke ore estoit il *moult*

<sup>1</sup> et iou li demandai quel viande il mangeroit.—B.

<sup>2</sup> Et *quant* ce uint as octaues de la paske, si nous de-  
partimes. 10,292, leaf 3, col. 8.

<sup>3</sup> MS desous.

esmaies quant ie m'en aloie. *Après* me conta coument  
 c'estoit auenu *que* li dyables l'auoit ensi traueillie. Et Why the devil  
possesst the  
hermit.  
 che auoit este *par* .i. pechie ke il auoit fait. Ne ne se  
 recordoit pas qu'il eust fait pechie dont chars morteus  
 se peust garder, ke seulement chelui, puis qu'il auoit  
 recheu abit de relegion. Et quant il se fu rendus  
*confes*, si me requist ke ie priaise *nostre signour* ke il  
*par* sa pitie le gardast de faire pechie: *par* quoi il  
 iamais conquesist son mautalent. A tant nous entre-  
 baisames, si nous departimes andui a *grans plours & a*  
*grant destreche*. Et se on peust iugier home *par* veoir,  
 le ne quit pas *qu'en* nul homme peust auoir plus de  
 bonte *que* ie vi en lui. Or esgardes *com* diex est aspres  
 iugieres & larges *'guerredonerès*. Car ki tous iours l'ara  
 serui, se il fenist en vn mesfait, tous les seruiches ara  
 pierdus, & en che mesfait sera iugies. Et qui tous  
 iours li ara mesfait, s'il se raert en son seruiche, tuit si  
 mesfait sont estaint, & ses seruiches li est a cent doubles  
 guerredounes. Ensi dut cil auoir *perdue* l'amour de  
 son signour *par* .i. mesfait qui auoit este en son seruiche  
 le plus de son eage. Et chil le dut auoir gaignie *par*  
 vne seule oeure, qui l'auoit tous iours fui & eskieue.  
 Chiertes, *moult* boin le fait seruir & mauuais courechier.  
 A tant *pris* congiet. Et quant il m'eut *conuoie iusc'a*  
 son peustis,<sup>1</sup> si ueismes la beste qui m'auoit amene. Et  
 il demanda ke che pooit estre. Et ie li dis ke ie n'auoie  
 eu autre *contredit*:<sup>2</sup> & k'ele estoit de *par* dieu. Et il  
 dist, ke *bién* faisoit li sires a seruir qui si *bién* sauoit  
*conduire* ses sergans en sa besoinge. Ne onques ne poi  
 apercheuoir ke nus en toute la voie veise la beste, *que*  
 il seulement. Lors me departi du boin home, si m'en  
 reuing tout autresi *com* ie i estoie ales; tant ke ie uing  
 au samedi au soir a mon hermitage.<sup>3</sup> Mais le liuret ne  
How God is a  
hard judge, and  
[\* leaf 6, back]  
a bounteous  
rewarder.  
The Beast re-  
appears.  
The monk  
reaches home  
on Saturday  
evening.

<sup>1</sup> postis.—B.<sup>2</sup> ? conduit. ' & iou li dis *que* iou n'auoie autre *conduisor*  
en la voie.' 10,292, leaf 3, back, col. 1.<sup>3</sup> habitacle.—B.

The writer's  
vision.  
Christ appears,  
and commands  
him to copy The  
Book into  
another.

[\* leaf 6, back,  
col. 2]

On Monday he  
begins to copy  
The Book of the  
Holy Grail.

laissai ie mie, anchois l'en aportai. Car trop desiroie le *compaignie* des saintes *paroles* qui i estoient. Et quant ie l'oi ostoie la u ie l'auoie mis *premierement*, si fis le seruiche de uespres & de complie. Apres mangai che *que nostre* signour plot, & si m'alai couchier, car i'estoie moult las. Ichele nuit m'auint vne auisions, ke li grans maistres uenoit deuant moi en autel habit *com* il auoit fait a l'autre fois. Et si me disoit "au premier iour ouuraule de la semaine qui enterra demain, te conuent a *commenchie* a escrire en autre lieu le liuret *que* ie te baillai, si ke tu l'aies escrit *ains* l'ascencion. Car il n'iert ia veus en *terre* puis que l'eure uenra *que* ie montai el chiel a chiel eure meisme. Et toutes les choses qui te conuerront a l'escrire, trouueras en l'aumaire qui est el mur derrier ton autel. Et ne t'esmaie pas de che ke tu ne fesis onques tel mestier. Car nule oeuvre ne puet estre maufaute qui *par* moi soit *commenchie*." A tant s'en parti. Et au matin quant ie fui leues, si alai a l'aumaire *pour* esprouer se m'auisions estoit uraie; Si trouuai toutes les choses qui *conuenoient* a escriuent.<sup>1</sup> Et quant li dimenches fu passes, & ie oi au lundi la messe chantee, si pris le liuret & le parchemin, & *commenchai* a escrire tout droit au lundi de la quinsaine de pasques. Et li *commenchemens* de l'escripture si fu pris del crucefiement ihesu crist ensi *comme* vous orres.<sup>2</sup>

<sup>1</sup> Au matin me leuai ensi comme il m'auoit roue, et trouai tot ce qu'il couenoit a escriuain, pene, encre, parcemin, & coutel. (MS 10,292.)

<sup>2</sup> An illustration.

## [LI LIVRES DU SAINT GRAAL.]

## CHAPTER I

Of Christ on the Cross. Of the character of Joseph of Arimathea (p. 26). How he got the dish out of which Christ eat the Last Supper with his Disciples (p. 27). How he was one of Pilate's knights, and begged Christ's body from him (p. 28), and put it in his own sepulchre, and then collected the drops of Christ's blood in the dish of the Last Supper (p. 29). How, while Joseph slept, some Jews seized him, and carried him away to a prison of Caiaphas's (p. 29). How he lived forty-two years in the prison (p. 31), and how he was delivered out of it on this wise :—Vespasian, Titus's son, was a leper ; a knight from Capernaum tells him that a touch from anything Christ has touched will cure him (p. 32) ; the knight returns to Judea, and gets the Veronica kerchief from Mary the Phenician (p. 33), and cures Vespasian with it (p. 34). Vespasian goes to Jerusalem and seizes all who were concerned in Christ's death. Joseph's wife tells him of her husband (p. 35) ; Caiaphas takes him to the prison, and Vespasian goes down into it (p. 36). He releases Joseph (p. 37), burns the abettors of Christ's death (p. 38), discusses what shall be done with Caiaphas (p. 39), and has him put into a boat by himself, and pushed out to sea (p. 40).

**A** V iour que li sauueres du monde souffri mort, <sup>1</sup> par la qui mort *nostre* <sup>2</sup> mors qui a nous estoit condempnable fu racatee perdurablement, <sup>1</sup> a chel iour estoit encore moult peu de gent qui creissent en lui ; Ne mais ke la glorieuse virge puchiele sa douche mere & ses desciples qui a chel iour estoient apiele si frere. Et s'il en i auoit des autres qui creissent, moult [peu] en i auoit a cler. Car l'escripture dist *que* quant il dist : " Biaux pere, se il puet estre *que* ie ne sustienge cheste passion," *que* il n'en estoit <sup>3</sup> pas si courrechies pour l'an'goisse des cors

How few believed on Christ at his crucifixion.

[\* leaf 6, back, col. 3]

<sup>1</sup>—<sup>1</sup> fu mors destruite, et *nostre* uie restoree.—B.

<sup>2</sup>—<sup>1</sup> over an erasure in A.

<sup>3</sup> MS estois.

comme pour chou ke il veoit ke s'amours n'auoit encore nului rachate. Ne il ne veoit nului qui il eust *conquis* par sa mort, ke seulement le larron qui li cria le merchi en la crois. Et pour cheste cose dist l'escriture: "<sup>1</sup>Le sui autresi *comme* chil qui *conkeut* l'esteule en le maison<sup>1</sup>." Et ch'est a dire qu'il n'auoit encore nului rachate par sa mort, *que* le larron qui estoit noiens enuers l'autre gent, autresi *com* li esteule est noiens enuers le grain. Et ne pour quant il estoit mout de cheus qui auoient le *commenchement* de croire, mais il ne l'osoient mie faire apiertement, car il doutoient les juis. Mais de deseure tous les couuiers creans, parole li sainte escriture du graal du gentil home d'un *chivaler* qui estoit a che tans, qui auoit non Joseph de Arimathie. Arimathie estoit vne chites en la terre <sup>2</sup>de ramathe outre le flun iordain. & si dist la letre *que* ele fu elchane, le pere samuel. De chele chite fu nes joseph.<sup>3</sup> Mais il s'en estoit venus en *ihusalem* .vij. ans devant che *que ihesus* cris fu mis en la crois. Et mout estoit piteus et dous & de grant relegion, & si auoit reheu la creanche ihesu crist. Mais il n'en osoit faire samblant, ke li iuif ne l'ochesissent. De toutes les bontes ki en home mortel pooient estre, estoit ioseph garnis. Car il amoit dieu & doutoit. Il estoit piteus & deboinaires *vers* son proisme. Il estoit de grant houneur & de grant reuerence *vers* les *plus* haus de lui. Il estoit pausiules & concordans *vers* ses parens. Il estoit sans damage & sans nuisement as plus bas de lui. Il estoit de grant misericorde plains *vers* les souffraiteus. Toutes ches bontes estoient en lui. Et de lui parole li premiere saume du sautier qui dist: "Li hom *est* boinereus qui ne s'acorde pas ne consenti au conseil des felons,

How Joseph of Arimathea was a secret believer in Jesus Christ,

and came from the city of Elkanah, the father of Samuel.

How good he was.

The first Psalm speaks of him.

<sup>1</sup>—<sup>1</sup> aussi comme cil qui cueille l'esteule el tans de meisson.—B, leaf 3, back, col. 2.

<sup>2</sup>—<sup>2</sup> d'arrimathie qui mout estoit bele. En cele terre & en cele cyte estoit ioseph nes.—B.

Et qui ne vaut aler par la voie as pe'cheours." Ichis [<sup>o</sup> leaf 7]  
 ioseph estoit en iherusalem, et sa feme, & vns siens fiex Joseph (of  
 qui ot non iosephes. Et sachies que che ne fu mie chil Arimathea)  
 iosephes qui l'escriture trait si souuent a tesmoing, an- has a son Josephes  
 chois fu vns autres qui ne fu mie mains lettres de chelui.  
 Ichist iosephes passa le lignage ioseph son pere outre (who comes to  
 mer iusqu'en la bloie bertaigne, qui ore a a non engle- White Britain  
 terre. <sup>1</sup> Et si les passa sans auiron & sans gouuernal, or England over  
 & onques n'i ot uoile ke le geron de sa chemise, sans sea, with the  
 plus, ensi com l'estoire le dira cha en auant. <sup>1</sup> Et quant front of his shirt  
 vint au ior ke ihesus fu mis en crois, Ioseph, qui toute for a sail).  
 s'amour auoit en lui mise, en eut moult grant duel. Et  
 si se pensa ke toutes les coses qui a lui appartenroient  
 essaucheroit moult volentiers & honerroit. Car il ne  
 l'eust pas ame a la vie se il ne l'amast a la mort. Et  
 pour chou dist la letre que 'nule auersites ne puet de-  
 partir loial amour.' Quant ioseph vit chelui en la crois When Joseph  
 qui il creoit a fil dieu & a sauueour du monde, si ne fu sees the Saviour  
 pas esbahis ne mescreans pour chou que il le vit mourir. dead,  
 Anchois atendoit, & creoit certainement sa sainte resur-  
 rection. Et pour chou qu'il ne le pooit auoir uif, si  
 pensa que il feroit tant qu'il aroit de ches coses a quoi  
 il auoit touchie corporelment en sa vie. Lors en vint he goes to the  
 en la maison ou ihesus auoit tenue sa chaine, la u il house where  
 manga l'aiguel de pasques auoec ses disciples. Et Jesus eat the  
 quant il vint en la maison, si demanda a ueoir le lieu Last Supper,  
 ou il auoit mangie. Et on li moustra vn lieu qui estoit  
 establis pour mangier: si estoit li plus haus estages de  
 la maison. Illuec trouua ioseph l'escuele en quoi li finds the dish in  
 fiex dieu auoit mangie, soi tresime, deuant che qu'il which He had  
 dounast as onse sa char & son sanc a vser. Et quant eaten,  
 il le tint, si en fu moult lies, si l'enporta en sa maison and carries it  
 & si l'ostoa en moult honeste lieu & en moult biel. Et home.  
 quant il seut que li sauueres du monde estoit mors, & [<sup>o</sup> leaf 7, col. 2]  
 ke chil l'auoient trouue mort qui li voloient brisier les

<sup>1</sup>—<sup>1</sup> Et le passa sans auiron al pan de sa chemise.—B.

quisses autresi *com* as autres larrons, Il ne vaut mie tant atendre ke li felon li desloial qui le mescreoient le despendissent ne le mesissent ius de la crois a lor ordes mains cunchijes. Anchois vint il a pilate, qui *chiualers* terriens il estoit; Car il auoit este ses saudoiers .vij. ans tous plains. Et quant il vint deuant lui, si li pria en guerredon de tous les seruiches qu'il li auoit fait, li otriast .i. don qui de moult petit coustement li serroit. Et pilates, qui moult<sup>1</sup> amoit & lui & son seruiche, li respondi ke il l'aroit; Car il le deuoit bien auoir plus riche qu'il n'auoit dit. Et ioseph li demanda le cors ihesu, et pilates li dona *comme* chil qui ne sauoit ke il li dounoit. Car il li quidoit douner le cors d'un poure pecheour: & il li dounoit le pardon des pecheours & le pain de vie. Il li quida doner vne poure caronge pour don: & il li donna le doneour de tous les grans & le resuscitement de toutes les karoignes qui en forme humaine sont fourmees. Che fu li plus riches dons *que* nus hom morteus donast onques. Mais pour chou *que* la consciense pilate fu tele ke il ne sauoit qu'il li douna, pour chou le doit on mieus apieler despit ke don. Car se il creist la grant hautece & la puissanche dont chil estoit qui cors il auoit done, il n'en presist pas toute la rikeche & la signourie du monde. Et ioseph qui la grant hautece du don counissoit bien, en fu moult ioians quant il li fu otroies. Et si s'en tint bien apaiet moult *plus que* pylates ne s'en tint a bien paiant. Et quant il vint a la crois ou il pendoit encore, si *com* mencha a plourer moult tenrement *pour* les grans dolours ke il veoit qu'il auoit souffertes. Et quant il l'eut despendu a *\*grans* sospirs & a grans plours, si le coucha en vn sepulcre qu'il auoit fait trenchier en la roche, ou il meismes deuoit estre mis a sa mort. Puis ala querre l'escuele en sa maison.<sup>2</sup>

Joseph is one of  
Pilate's knights  
[soldiers, B.],

and begs a cheap  
gift of him,

Christ's body.

How great the  
gift really was.

Joseph weeps at  
the Cross;

[\* leaf 7, col. 3]  
takes down the  
body, and puts it  
in his sepulchre.

<sup>1</sup> 'qui moult' is repeated twice in the MS.

<sup>2</sup> Here follows (in A) an illustration with a different version

**E**t quant il vint au cors, si conquelli le degout du sanc tant *com* il en puet auoir & si le mist en l'escuele. Puis reporta l'escuele en sa maison, par qui diex fist & moustra puis maintes *virtus* & en terre de promission & en maintes autres terres. Et quant il l'eut mise el plus net lieu ke il sauoit, si prist de ses plus riches dras, & s'en tourna au sepulchre, si enseveli le cors de son signour si richement & a grant hounour *com* il peut plus. Et quant il l'eut enseveli, si le coucha el sepulchre. et si mist a l'entree vne pierre moult grant & moult pesant, pour chou qu'il ne voloit que nus entrast el lieu ou si haute cose gisoit *com* estoit li cors del fil dieu. Mais quant li iuif virent ke ioseph auoit despendu de la crois chelui qui il auoient iugiet a mort & dampne, & qu'il l'auoit si hautement enseveli, si en furent moult courchie & moult le tinrent a grant orguel. Si prisent conseil ensamble, & disent ke bien estoit drois ke ioseph comparast che ke il auoit fait, & contre dieu & encontre le loy. Si pourparlerent ke il le prenderoient la nuit del premier somme, & si l'enmenroient<sup>1</sup> en tel lieu ke iamaiz n'oroit on de lui enseignies. A che conseil se tinrent tout; si murent la nuit del premier somme & feri l'uns d'aus a l'uis. Et quant il fu ouuers, si entrerent tuit ens a vne bruie, et prisent ioseph tout endormi, si l'enmenerent loing de iherusalem bien .v. lieues en vne fort maison qui estoit l'eueske chayphas.

*Gets the dish,  
collects Christ's  
blood in it.*

*Wraps the body  
in rich cloths;*

*puts a great  
stone at the  
entrance of the  
sepulchre.*

*The Jews' anger.*

*[\* leaf 7, back]*

*The Jews seize  
Joseph and carry  
him off out of  
Jerusalem,*

of the blood-gathering. The heading is—"Ensi que iosephs recoilli le degout du sanc qui issoit des plaies nostre seigneur qui puis fu apeles li *sains graalz*." The illustration figures Joseph sitting under the cross, and collecting the drops of blood from the chest and feet in a basin. Mary wringing her hands stands on Christ's right, and John, pointing to him, on the left. The cross-bars of the thieves' crosses pass under their arms behind their backs, their hands are folded on their bellies in front, and crosses of blood are on their folded hands, as if nails had been driven right through the hands and bellies. In MS 10,292, an angel is carrying off the child-soul of the repentant thief on the right; while a devil pounces on that of the unrepentant one on the left.

<sup>1</sup> The MS repeats, "la nuit del premier somme: et si l'enmenroient."



30. JOSEPH IS CAST INTO PRISON, BUT IS COMFORTED BY THE GRAIL.

Ichele maisons estoit en vne moult grant mareschiere :  
 si i auoit .i. piler tout crues qui sambloit estre massis.  
 Dedens che piler auoit la plus hideuse chartre qui  
 onques fust veue, et la plus orde. Ne nus ne s'en  
 aperchust se il ne li fust dit auant, tant soutiement  
 estoit ouuree. Quant il orent ioseph mis hors de  
 iherusalem, si le liurerent a ~~deux~~ seulement qui auoient  
 iure ke ia nus par aus n'en saroit nouueles. Chil le  
 menerent en la chartre, & deffendirent au chartrier ke  
 il n'eust a manger ke vne pieche de pain le iour, &  
 plain hanap d'iaue.<sup>1</sup> Et maintenant s'en retournerent  
 en iherusalem, si qu'il i furent anchois qu'il aiournast.  
 Et lors si oient le tumulte & la grant plainte, de  
 ioseph qui pendus<sup>2</sup> est.<sup>3</sup> Et quant pilates le seut, si  
 en fu moult dolens, mais il n'en seut que faire. car il  
 pensoit bien que che auoient fait li iuif par le conseil  
 des maistres de la loy ; si n'en sauoit que faire. Et  
 quant uint au diemenche ke ihesu fu resussites, & les  
 gardes orent dit as iuis comment il auoient perdu ihesu :  
 si manda chayphas a son chartrier qu'il ne li dounast  
 iamaiz a manger, anchois le laissast morir de faim. Mais  
 li sires pour qui seruiche li iuif pour-cachioient sa mort,  
 ne le vaut pas werpir en sa meschanche ; Anchois li  
 guerredouna a chent doubles son seruiche. Car main-  
 tenant ke ses cors fu issus du sepulchre, vint il a lui  
 en la chartre ou il estoit, & si li porta por compaignie  
 & pour confort la sainte escuele que ioseph auoit ostoie  
 en sa maison a tot le sanc qu'il auoit requelli. Et  
 quant ioseph le vit, si en fu moult lies ; et lors seut il  
 vraiment ke ch'estoit diex. si ne s'en repentoit mie  
 de son seruiche, Anchois auoit tel ioie ke il ne li  
 chaloit de la prison puis qu'il auoit le confort et la  
 compaignie de son signour. Ensi aparut li sauueres

and give him up  
 to two of their set,  
 who put him in  
 prison, and order  
 him to be fed on  
 bread and water.

When Christ  
 rises, Caiaphas  
 tells the jailer to  
 let Joseph starve,

but Christ brings  
 him the Dish with  
 the Blood into the  
 prison.

[\* leaf 7, back,  
 col. 2]

<sup>1</sup> & vne hanapee d'aigue. 10,292, leaf 4, col. 1.

<sup>2</sup> ? *for* perdus.

<sup>3</sup> Et maintenant fu la nouuele expandue que ioseph estoit  
 perdus.—B.

du monde a ioseph anchois ke a autrui. Et si le con-  
 forta moult, & dist *que* 'bien fust il seurs qu'il ne  
 morroit pas en la prison, ains en istroit tous sains &  
 tout saus, ne ia mal ne douleur n'i auroit, & si seroit tous  
 iours en sa *compaignie*. Et quant il en istroit, il tour-  
 neroit a merueille tout le mont qui le uerroit. Et apres  
 serroit ses nons portes en *estrainges* lieux, & par lui &  
 par ses oirs. Mais encore ne estoit pas li termes *que* il  
 en issist, ains demourroit grant pieche tant *que* tous li  
 siecles quiderait qu'il fust mors. Et quant il l'en  
 uerroient issir, si en serroit ses nons glorefies et loes, &  
 maintes gens en kerroient.' Ensi remest ioseph en la  
 prison tant *que* tous estoit oublies & ke nus ne tenoit  
 mais *parole* de lui. Si remest sa feme moult esgaree,  
 qui encore estoit iouene feme; Et ses fiex iosephe[s]  
 qui n'auoit k'an & demi quant ses peres fu mis en  
 prison. Si fu la dame maintes fois amonestee de marier.  
 Mais ele dit k'ele n'aroit iamaiz *carnel compaignie*  
 deuant k'ele seust certaine nouuele de son mari; Car  
 el l'amoit sour toute creature. Et quant li enfes uint  
 a age de marier, si li enorteroit si parent *que* il se  
 mariast. Mais il estoit si espris de l'amour ihesu crist  
 par l'amonestement de sa mere, qu'il dist qu'il ne feroit  
 ia mariage de soi *que* a sainte eglise seulement. Car il  
 creioient andoi, & auoient recheu baptesme en la main  
*saint* Iakeme le menor, qui fu eueskes de *iherusalem*  
 grant tans puis la mort ihesu crist. Et ioseph fu en la  
 prison, ensi *com* vous aues oi, tant 'qu'il i demoura  
 .xlj. ans, & lors l'en geta vaspasiens li empereres de  
 rome. Et si orres *comment* il demoura .xlj. ans. Au  
 iour *que* ihesus fu crucefies, tenoit tyberius cesar l'em-  
 pire de rome, et apres che le tint il .x. ans. Apres  
 regna gaius ses nies, qui ne vesqui ke .i. an. Et apres  
 regna claudiens, qui tint l'empire de rome .xiiij. ans.  
 Apres claudien regna noirs, sous qui *sains* pierres fu  
 crucefies et *sains* paus decoles. Et si ne tint l'empire

Christ comforts  
 Joseph, and  
 assures him he  
 shall live,

and carry His  
 name to foreign  
 lands.

Joseph's wife  
 and his son  
 Josephes are  
 dismayed.

But she will not  
 marry again,

and her son will  
 only marry Holy  
 Church.

How Joseph lived  
 42 years in prison,  
 (\* leaf 7, back,  
 col. 8)  
 and how he was  
 delivered out  
 of it.

The reigns of the  
 Roman Emperors  
 after Christ.

### 32 HOW JOSEPH COMES TO BE FREED FROM PRISON BY VESPASIAN.

After Nero,  
Titus reigns  
over Rome,

and his son  
Vespasian  
becomes a leper.

Titus offers gifts  
to any one who  
will cure his son.

A knight of  
Capernaum asks  
to talk with  
Vespasian,

and tells him how  
he himself was a  
leper, and was  
cured by Jesus,

[\* leaf 8]

who touched him  
and made him  
whole,

que .xiiij. ans. Apres noiron regna tytus & vaspasijens ses fiex, qui fu mesiaus. Et au tierch an que titus rechut l'empire, fu ioseph ietes de prison. E si poes conter .xliij. ans del cruchefiement ihesu crist iusc'au deliurement de ioseph. Et si ores *comment* il fu deliures. Il auint le *premier* an ke titus fu empereres que ses fiex vaspasijens deuint mesiaus si tres durement que nus ne le pooit souffrir. De cheste cose eut titus si grant duel, qu'il n'en pooit estre confortes. Et fist sauoir par toutes terres ke qui porroit son fil garir de la meselerie, il li donroit si riche don *com* il oseroit<sup>1</sup> dire de bouche. Et quant il eut par tout fait sauoir, si ne trouua home qui l'en seust garir. Tant qu'il auint cose c'un *chiualers* de uers capharnaum vint a rome, qui en oi la parole. Et quant il vint deuant l'empereour, si dist qu'il parleroit uolentiers a son fil pour son preu. Et il le fist mener a la fenestre d'une cambre ou il estoit tous seus, si parloit on a lui par chele fenestre. Car on ne peust autrement souffrir le grant puasine qui de lui issoit. Et quant il eut son chief mis hors par la fenestre, si le regarda li *chiualers*, & vit qu'il estoit plus mesiaus que nus ne peust penser. Et chil li demanda tantost se il sauoit aucune cose qui li peust auoir mestier. Et li *chiualers* li dist: "Sire, certes ie uous y avoie, pour che ke ie fui ia mesiaus en m'enffanche." "Ha, biaux sire, dist chil, *comment* en ga'ristes vous donques?" "Chertes, dit cil, par .i. prophete qui fu en iudee ke li iuif ochisent a grant tort." "Et par quoi vous en gari il?" che dist uaspasiens. "Chertes, dist chil, il ne fist ke touchier a moi et tantost fui tous garis." "Coument, dist il, si estoit de si grant pooir qu'il garissoit de meselerie?" "Certes, sire, dist li *chiualers*, encore faisait il plus; Car il resuscitoit les mors." Et il demanda pour quoi il auoit este ochis. "Certes, sire, dist il, por chou k'il prechoit ueritei, &

<sup>1</sup> MS oseroit.

ke il reprennoit les iuis de lor felounies. Et ie croi ke se vous tenies cose a quoi il eust touchie, *que vous gariries maintenant.* Quant chil l'oi, si en eut trop grant leeche, & si fist enuoier quere son pere. Et si li fist conter la parole, car il ne pooit mais gaires parler. Et titus dist qu'il enuoieroit sauoir se on porroit riens trouuer ki a lui eust touchie. "Sire, dist uaspasiens, pries ent chest *chiualer* qui est de la terre. Et si li dounes tant du uostre ke il fache chest message. Car li cuers me dist *que* ie garirai. Et se g'en puis garir, ie promech bien au prophete *que* ie prendrai uenianche de la honte ke li iuif li fisent." Tant pria titus le *chiualer* ke il li otria a faire son message. Et il li bailla moult riche harnois, & si li bailla son seel, ke tout chil a qui ches letres venroient fesissent *quantque* il commanderoit. Lors en uint li *chiualers* en iudee, si trouua en *iherusalem* vn romain qui auoit non felis, qui a chel iour estoit garde de iudee & de sulie ensi, *com* li romain metoient lor gardes par les terres ke il auoient conquises. A chelui bailla li *chiualers* le seel l'empeour. Et quant chil ot leu les letres, si dist qu'il commandast son plaisir, & il seroit fais. Et li *chiualers* dist, ke il fesist crier par toute la terre, ke qui aroit nule cose ke *ihesus* eust tenue, aportast le auant; Et qui en cheleroit riens, et il peust estre apercheu, il n'en porroit escaper ke il n'en mourust. Ensi *com* il le commanda, ensi fu crie, & en *iherusalem* tout premierement. Mais onques ne vint auant qui riens en reconeust, Fors *que* vne feme de moult grant aage qui auoit nom marie la uenissienne.<sup>1</sup> Chele vint a felis, & si li porta vne pieche de toille k'ele auoit garde moult honorement puis le cruchefiement de *ihesu*; Et si le dist: "Sire, au iour *que* li sains prophetes fu menes cruchefiier, si passoie ie deuant lui, si portois vne pieche de toille uendre. Et il m'apiela, si me pria ke ie li prestaisse

and that anything that Christ has touched would cure Vespasian.

Titus says he will send for something.

Titus asks the knight to undertake the task.

The knight finds Felix, governor of Jerusalem,

and orders him to have proclamation made for anything Christ has touched.

[\* leaf 8, col. 2]

Mary the Phenician brings the Veronica cloth, and the knight takes it to Rome.

<sup>1</sup> qui auoit non uerone.—B. leaf 4, back, col. 1, at foot.  
GRAAL.

chele toille pour son vis essuer qui li degoutoit tous de suour. Et quant ie l'en oi essue, si l'enuolepai & l'enporta[i] en maison. Et quant ie le desuolepai, si trouuai la figure ihesu autresi parant ke se on l'eust painte en vne paroit. Des la en cha l'ai garde, si ne fui onques puis si malade, se ie le poi veoir ke maintenant ne fuisse toute garie." Et ele desploia la toille, si sambla k'ele fust toute noueement tissue, & la figure i paroit autresi bien *com* s'ele i eust este lors emprentee. Chele toille en aporta li *chiualers* a rome. Et la nuit deuant che qu'il i uenist, si songoit vespasijens ke vns hom venoit de uers le chiel, si le prenoit as ongles, si l'escorchoit tout. Et quant il estoit escorchies, si gardeit en .i. miroir s'il se pooit cunnoistre. Et tous li siecles couroit apres lui & disoient "venes veoir l'omme mort qui est reuescus!" Au matin quant il fu leues, si uint ses peres deuant lui *com* chil qui l'amoit sour toute riens. Et quant vaspasiens le vit, si li dist: "Sire, faites vous lie, car ie sai de uoir que ie garirai," & lors si li dist son songe. A ches paroles vint li *chiualers*. Et quant vaspasijens le vit, qui encore estoit a la fenestre, si senti *que* tout li membre li alegoient. Si commencha a huchier de si loing *com* il le vit: "Vous soijes li *bien* venus, car *vous* aportes ma saute." Et li *chiualers* desploia tantost la toille sans plus dire. Et maintenant que vaspasijens vit l'empreinte de la figure, si fu plus biaux & plus sains ke il n'auoit onques este nul iour. Et quant ses peres le vit, & les autres gens, si fu la ioie si *grans* *que* nus ne le kerroit qui veue ne l'eust. Et lors prist vaspasiens la visiere, si l'ostioia au plus houneralement *que* il peut. Et si dist qu'il ne fineroit iamais deuant che qu'il eust uengiet la honte au signeur qui sante li auoit rendue. Maintenant fist atourner son oirre, et mut pour aler en iudee, & si enmena le *chiualer* auoec lui, & si le fist signour de toute sa maison. Et quant il fu uenus en iherusalem,

Vespasian's  
dream.

[\* leaf 8, col. 3]

On seeing the  
cloth, Vespasian  
is healed,

and declares that  
he will take  
revenge for  
Christ's death.

He goes to  
Jerusalem.

si fist venir deuant lui marie la uenissiene. Et chele  
 li nouma tous chiaus qui enchoire viuoient *par* qui  
 forche & *par* qui conseil *ihesus* auoit recheu mort. Et  
 vaspasiens los fist tous prendre, & si fist faire .i. grant  
 fu, & dist *que* la les ardroit tous. Et *quant* la feme  
 ioseph oi ches nouueles, si vint auant entre li & son fil.  
 Et si se clama de son *singnour* *que* il li auoient tolu, ne  
 onques puis ensenges n'en auoit oies. Et on li demanda  
 pour quoi il auoit *ihesu* despendu de la crois & mis en .i.  
 sien sepulcre. Et *quant* il oi chou, si iura qu'il les arderoit  
 tous se il ne li enseignoient ou il estoit. Et chil li respon-  
 dirent ke ardoir les porroit : car il ne li porroient rendre,  
 ne il ne sauoient qu'il estoit deuenus. Et il disoient uoir  
 ke il n'en sauoient nule uerite. Ne des .ij. qui le mencrent  
 en la prison n'i auoit il mais c'un seul vif. Car li  
 autres eut la teste caupée dedens la semaine ke il l'orent  
 enprisoune. Et li cartriers chai des fenestres de la tour  
 a terre l'endemain ke il li laissa a douner a manger.  
 Ensi ne remest *que* li vns vis, che fu chayphas qui  
 estoit euesques des iuis 'l'an ke *ihesus* cris morut. Et  
*quant* il virent ke mourir les conuerroit, si dirent *que*  
 d'aus porroit il faire sa uolente & son *commandement*,  
 car il estoit uoirs qu'il auoient pris ioseph. Mais il  
 l'auoient bailliet a deus d'aus, pour chou qu'il ne voloient  
 pas ke il seussent tuit ou il serroit en prison. De ches  
 .ij. estoit chayphas li vns. Et se chil ne l' sauoit, dont  
 n'en orroit il iamaiz nouuieles *par* nule homme. Lors  
 demanda chayphas a veoir. Et *quant* il fu venus  
 deuant lui, si le fist bien garder, & tous les autres fist  
 ardoir. Et *quant* il furent ars, si dist a chayphas ke il  
 feroit de lui la grignour iustiche qui onques fust faite  
 d'ome se il ne li rendoit ioseph. Et chayphas respon-  
 doit *que* 'dont en pooit il faire la iustice tele *com* lui  
 plairoit, ke se tout chil du monde l'auoient iure, ne l'  
 porroient il rendre vif, se diex meismes non. Mais il  
 li enseigneroit le lieu ou il auoit este en prison mis :

Mary names the  
 traitors against  
 Christ, and they  
 are taken.

Joseph's wife  
 begs for her  
 husband.

The traitors  
 cannot tell where  
 he is,

though Caiaphas  
 knows.  
 [\* leaf 8, back]

Caiaphas is  
 brought up,  
 and the others  
 are burnt.

Caiaphas agrees  
 to show where  
 Joseph was  
 imprisoned, if he  
 is not to be burnt  
 or slain.

### 36 VESPASIAN GOES DOWN INTO JOSEPH'S PRISON, TO FREE HIM.

Car de sa uie ne sauoit il riens. Mais ke che fust par tel conuent qu'il ne fust ars ne ochis.' Et vaspasiens respondi *que* tous seurs fust, car il li creantoit loiaument ke il ne le feroit ne ardoir ne ochirre. Et lors le mena chayphas a sa tour, au piler ou il estoit. Et si dist, "Sire, en chest piler fu il mis des *que* ihesus fu cruchefijes *que* ie n'auoie mie .xxxiiij. ans qui ore sui si vieus con vous poes veoir." Et vaspasijens li dist, "Ne t'esmaie, car chil *pour* qui il i fu mis, est tous poisons de lui garder sain & sauf, & tant & plus. Car moi qui onques serui ne l'auoie, a il gari de plus vil mal qui soit." Lors *commanda* a chayphas ke il entrast en la chartre, et se il ne le trouoit vif, si en aportast les os. Et chayphas respondi ke il n'i entreroit s'il le deuoit tous desmembrer. Et uaspasiens respondi ke il n'auoit pas tort, car il n'estoit pas raisons *que* si desloiaus pechieres entrast en lieu ou si preudom fust *com* chil estoit qui de la crois auoit despendu le sauueour du monde. Lors dist qu'il meismes i entreroit. Si le fist aualer ens a cheus ou il plus se creoit. Et *quant* il vint a ual, si vit entour lui si grant clarte, ke s'il i eust .c. chierges alumes ele n'i fust pas si grans. Et il se tint a vne part tous cois, si fu tous esbahis de la grant clarte qu'il ueoit. Et *quant* il ot este grant pieche, si apiela ioseph. & ioseph respondi: "Biaus sire diex, qui est che qui m'apiele?" "Ie sui, dist il, uaspasijens li fiex l'empe-reour." Et ioseph s'esmerueilla, car il ne quidoit auoir demoure en la prison *com* tant *com* il auoit du uenredi iusc'au dimenche. Et au dimenche li apparut ihesus cris, si ne quidoit pas ke en si peu de tans i eust empe-reour cangie. Car la clartes ke ihesus cris i aporta *quant* il li apparut, ne estoit onques puis falie, si ne quidoit pas qu'il li fust onques puis anujtie. Lors demanda a uaspasijen, qu'il uoloit faire de lui. Et uaspasijens li dist, ke il l'estoit uenus deliurer, et uengier son signour des grans hontes c'on li auoit faites. Et *quant* ioseph

He takes them to  
the prison,

but refuses to  
enter it himself.  
[\* leaf 8, back,  
c.1. 2]

Vespasian goes  
down into it.

Vespasian tells  
Joseph who he is,

and that he has  
come to deliver  
him.

l'oi, si en eut moult grant ioie. Lors se fist traire vaspasijens a mont tout premierement pour dire la sus la grant meruelle de la ioie qui ert a ual. Endementiers vint vne vois a ioseph qui li dist : " Ne t'esmaie mie, mais soies tous seurs, car li terriens vengieres est uenus. Chil te uengera de tes anemis corporelment. Mais l'esperitueus uenianche serra asses plus gries. Et quant tu aras-veu quel uenianche il en aura prise, si te mousterrai *com* grans paines il te *conuenra* souffrir pour mon non porter par les estranges terres." Et ioseph li respondi : " Sire, vos sergans est apparellies a souffrir toutes les choses ke *vostre* bouche li daignera commander. mais *que* ferai ie de uo sainte escuele? Car ie vauroie moult qu'ele peust estre celee, & ke ia nus ne le veist." Et la vois li respondi, " Ne t'esmaie de l'escuele. Car quant tu uenras en ta maison, tu le trouueras en cheli lieu ou tu l'auoies mise quant ie le te aportai chaisens. Or t'en va, car ie te pren en garde et en conduit vers tous homes." A tant s'en teut la vois, & vaspasijens qui ia estoit en haut, le refist traire a mont. Et quant chayphas le vit, qui estoit illueques, si ne li fu mie auis ke il fust enuieillis ne tant ne quant; Anchois dist qu'il ne l'auoit onques veu plus biel qu'il estoit ore. Et ioseph, quant il le uit, ne le peust cunnoistre, tant estoit enuieillis & debrisiés. Ne son fil meisme quant il le vint baisier, ne l'counut il mie : anchois demanda qui il estoit. Et chil qui entour estoient, li disent qu'il estoit ses fieus : & il ne l'crei mie. Apres le courut sa feme acoler & baisier, & il le commencha a regarder pour che que trop estoit cangie. Et ele li dist, " Sire, dont ne me counissies vous? Je sui elyab *vostre* femme, & chis est iosephe[s] *vostre* flex." Et il li dist ke il ne l'en kerra ia, se ele ne l'en desist uraies enseignes priuees. Et vaspasijens li dist : " ioseph, *com*-bien quidies vous auoir este en cheste prison?" Et ioseph li dist, " Sire, ie i quit auoir demoure des uenredi iusch'a huj, & ie

A heavenly voice  
tells Joseph not to  
fear.

He asks after the  
Holy Dish :  
[\* leaf 8, back,  
col. 3]

the voice says it  
will be in his  
home.

Joseph is drawn  
up out of the  
prison.

He does not  
know Caiaphas,  
or his own son.

Joseph doesn't  
know his wife,

and thinks he has  
been only two  
days in prison;



but Vespasian  
tells him he has  
[\* leaf 9]  
been there 48  
years.

Joseph returns to  
Jerusalem,

points out the  
abettors of  
Christ's death;  
and Vespasian  
burns them.

What is to be  
done with  
Caiaphas?

quit qu'il soit hui diemenches. Et uenredi despendi iou le urai prophete de la crois, pour qui ie fui en prison mis." Et quant il eut che dit, Si commenchièrent a rire tout chil qui estoient entour lui. Car il quidoient que il fust ensi estourdis. Mais plus s'esmeruella cayphas de che qu'il auoit tant uestu sans boire & sans mangier. Et vaspasijens li dist, "Par foi, il me font entendant ke il a .xliij. ans ke li pro'phetes fu mis en crois, & ke vous aues este .xliij. ans en prison. Et quant vous fustes enprisounes tyberius cesar estoit empereres de rome, & puis en i a eu trois. Ore est mes peres li quars." Quant ioseph che oi, si s'esmeruella trop. Et uaspasijens li amena cayphas deuant li, si li demanda se il le counissoit. Et il ne le counut mie: si demanda qui il estoit. <sup>1</sup>Et il respondi ke il estoit cayphas qui l'auoit mis en la prison entre lui & vn autre. Et si li dist ces enseignes, que quant il l'orent amene iusc'au pie de la tour, si le laisserent si durement chaoir a terre, ke il eut vne plaie sour le souchil. Iches enseignes conut bien ioseph, si lor moustra la plaie. & quant il vint en iherusalem, si li coururent si ami encontre, & les autres gens ensamble. Mais moult en i eut peu qui il peust counoistre, ne des siens ne des estranges. Et vaspasijens fist prendre tous chiaus qu'on peut trouuer, si les fist amener deuant ioseph. Et tous cheus ke ioseph disoit qui auoient este en aide & en consentement de ihesu crucifijer, si les faisoit tous ardoir sans raenchon prendre. Et quant il eut tout ars cheus qui estoient vif ke ioseph peust connoistre, si fu tenus li plais de cayphas. Et uaspasijens apiela ioseph et chiaus de sa maison, si lor demanda comment il exploiteroit sauf son creant. Car il li auoit creante qu'il ne seroit

<sup>1</sup> & il li dist: "ie fui cayphas qui vous fis metre en prison; a cheles ensenges que vous nos laissames si chaioir que vous en eustes vne plaie en mi le front." 10,292, leaf 5, col. 2, middle.

ars ne ochis. Si i eut de teus qui ingierent ke il le fesist metre en la prison ou ioseph auoit este, si mourust illuec de faim. Et li autre dirent ke il le pooit bien faire morir sans fauser son creant. Car il ne l' deuoit garandir *que* d'ardoir & d'ochire. Et s'il le faisoit noier, il ne serroit ne ochis ne ars. Et ioseph li dist: "Sire, la forche & la signorie est en vous de lui faire morir. Mais, *pour* dieu, ne l' faites pas ensi. Car espoir encore amendera sa vie, & si kerra en chelui qui si longement m'a gar'de sain & sauf, & iete hors de ses mains & de mes autres anemis. Et *par* auenture encore le fera nostre sires tel *que* il ne vauoit mie *qu'*il fust mors en chesti point." Et uaspasijens li respondi: "Des ke vous le loes, il sera grant masse fait *par* vostre conseil; Car ie ne le ferai pas morir. Mais en aucune maniere conuient il ke ie prenge uenianche de la mort au signeur *qu'*il fist crucefijer a tort, & se il plaist au signour ke il viue, il viuera. Mais *quant* ie mui en chest pais ie creantai au signour *que* ie ne retourneroie deuant *que* ie l'eusse uengie a mon pooir del tort & de la honte qui en cheste vile li fu faite. Et ie l'en doi moult bien uengier; Car il me gari de la grignour meselerie *que* onques cors d'omme soustenist au mien espoir. Mais *quant* ie fui venus en cheste vile, & ie fis ardoir les premiers iuis *par* le conseil marie la venissiene qui m'enuoia la visiere dont ie gari, si vint la clamours a moi des iuis qui vous auoient mis en prison. Et cayphas me dist *qu'*il m'enseigneroit le lieu ou vous auies este mis, *par* couuent ke ie li creantaisse loiaument *qu'*il ne serroit ars ne ochis. Et ie, qui vous desirroie a ueoir plus ke nul home, li otriali. Car i'esperoie bien *que* li sires *pour* qui vous esties en prison ne vous auoit pas si mauuais guerredon rendu *qu'*il vous eust laisse morir en l'ordure de chele chartre. Et *pour* chou *que* ie li otriali, conuient il ke ie li tienge son couuent, ne ie ne le ferai pas mourir. Mais *pour* chou *que* i'en doi le haut signour en aucune maniere

Have him  
drowned, for  
then he'll neither  
be burnt nor  
slain.

Joseph asks that  
he may be spared.

[\* leaf 9, col. 2]

Vespasian's  
answer:

he had vowed  
that he would  
revenge Christ's  
death,

and had burnt  
the first set of  
Jews;

but had promised  
Caiaphas not to  
burn or slay him,

and would there-  
fore send him out  
to sea in a boat,

to live, or drown.

[\* leaf 9, col. 3]

Caiaphas is put  
into a boat, and  
pushed out to sea.

The contrast  
between the  
Pagans and Jews.

uengier, vous dirai *que* i'en ferai. Je le ferai metre en mer en .i. batiel. Et quant ie l'arai fait eslongier de terre as autres nes, si le laissera on aler ensi *comme* il plaira a dieu qu'il aut. Se diex veut qu'il viue, il viuera; et se il veut qu'il muire, il n'en escapera ia. Ensi porrai mon creant sauuer: & s'il plaist au haut signour ke il muire en chest tourment ou ie le ferai metre, dont en sera il bien uengies. "Et se il li plaist qu'il en escape, il ne sera pas escapes *par* moi, mais *par* sa manage." A tant feni li conseus. Et uaspasijens le fist maintenant metre en .i. batel, & si le fist as marouniers eslongier des riuages, Tant qu'il le laissierent aler la ou auenture le menroit.<sup>1</sup>

Ensi vaspasijens uenga ihesu crist corporelment de ses'anemis. & non pas il tant seulement: anchois s'en uenga ihesus cris *par* lui. Et che fu pour exemple mousttrer de la desloiaute des iuis. Car chil qui il auoit apielle kiens, che furent li paijen, ki li fisent plus d'oun-eur qui il apieloit ses fiex, che furent li iuif. Car li iuis l'auoient cruchefijet, & li paien le vengoient.

## CHAPTER II.

How Joseph was commanded by Christ in a vision to go and preach the Gospel in foreign lands, taking the road to Ephrata, but carrying nothing with him but the Holy Dish, as God would provide for him. How Joseph is baptized by St Philip (p. 41); and also Vespasian and all his company; and how Vespasian keeps it secret from his father Titus, till it is known by a clerk's reproaching him at the siege of Jerusalem (p. 42).

A pres s'en dut vaspasijens retourner a rome. Et la nuit deuant qu'il s'en dut repairier, estoit ioseph en

<sup>1</sup> Here follows an illustration, representing Caiaphas in a smaller boat being pushed off by a sailor, who, with two other men (Vespasian and Joseph), stands in a larger boat.

son lit. Si li vint vne auisions, *que ihesus* cris uenoit deuant lui, si li disoit : "Joseph, li *termes* est venus *que* tu t'en iras prechier mon non. Et si te conuenra laisser *pour* moi toute la terriene rikeche. Ne iamais en cheste terre ne retourneras ; anchois sera ta semenche expandue en si lontaignes terres ke tu ne le porroies penser ne quidier. Car i'ai esleu aemplir les estranges terres de ta semenche ; ne mie de cheli ke tu engenras, Car de iosephes ton fil n'istra iamais carneus fruis ; Car il m'a promise pardurable chaaste. Or si garde ke tu te faches demain baptisier. Et si t'en iras maintenant hors de iherusalem en tel maniere ke iamais n'i entreras. Et si t'en iras sans or & sans argent & sans mounoie & sans cacheure ; ne ia ne porteras de tous auoirs *que* m'escuele seulement. Itant porteras auoc toi, & si recheueras en mainie et en compaignie tous chiaus & toutes cheles ki te vauront sieuir, & ki vauront baptesme rechevoir. Mais ie ne veul ke nus port pecune en ta compaignie. Car tu & chil qui loiaument me seruiront auoc toi aront toutes les choses *que* lor cuer penseront & desirront. Et quant tu t'en vauras aler, si manderas tes parens, & tes amis, & les parens ta feme. Si lor anonche ma creanche, & lors si uerras ti quel vauroi[en]t croire & aler apres toi. Et quant tu istras de iherusalem, si t'en iras toute la uoie qui ua a effrate. Et ie t'ensengnerai lors *que* tu deuras faire, & comment tu deuras aler."

Christ appears to Joseph in a vision,

and says He has chosen him to fill foreign lands with his spiritual seed :

Joseph is to be baptized, [<sup>\*</sup> leaf 9, back]

and go forth without money, or anything but the Dish ;

but all that they want they shall have.

**A**u matin bien main se leua ioseph, & rechut crestiente de la main saint phelippe, ki dont estoit euesques de iherusalem. Et quant vaspasijens l'oi dire, si l'enuoia querre, & demanda *que* che senefioit qu'il auoit fait. Et ioseph li respondi ke ch'estoit li sauemens ihesu crist, & sans che ne pooit nus hom estre sains. Et quant vaspasijens l'oi, si dist *que* cheste creanche prenderoit il ; si se fist baptisier, & si fu ioseph ses maistres parins. Mais il fist iurer tous cheus de sa maisnie ke ia ses

Joseph is baptized by St Philip.

Vespasian is baptized,

and all his  
company; but it  
is kept secret.

Of the destruc-  
tions of Jerusa-  
lem.

[\* leaf 9, back,  
col. 2]

How Vespasian  
was reproached  
by a cleric for  
warring against  
Christ.

peres n'en saroit riens *par* aus. Car il ne voloit pas *que* ses peres le seust deuant qu'il eust enquis de lui meismes si li plairoit la creanche a recheuoir ou non. Et ne *pour* quant il fist toute sa *compaignie* baptisier auoec lui. Ne onques ne fu descouuert ke il fust baptisies deuant ke il vinrent entre lui & son pere destruire *iherusalem* de la *grant* destruction qui fu anchois ke li crestijen s'en fuissent en la terre agrippe le fil herode agrippe. Car dont fu 'la grans destructions. Mais a cheste destruction *que* tytus & vaspasijens firent, ne fu ele pas si destruite *com* a l'autre fois. Car dont fu ele si destruite qu'il n'i remest pierre sour autre. Ne li contes n'en parole en auant fors *que* tant *que* tytus & vaspasijens ses fiex orent assis *iherusalem*, ke il assirent dedens l'an ke iosep[h] fu mis hors de prison, si auint cose *que* vaspasijens assaloit moult durement. Car il estoit plains de moult *grant* proueche & de *grant* hardement. Et uns clers qui auoit este a lui baptisier, le counut, si li *com- mencha* a crier: 'Ahi uaspasijens, desloiaus sarrasins & puis crestiens renoies, pour quoi guerroies tu celui qui te gari de la meselerie, & qui baptesme tu rehus?' A che mot laissa vaspasijens a assalir qu'il li reprochoit che *que* li clers auoit dit, & si le cacha hors de son lieu *grant* pieche. Mais che ne *content* pas les estoires des empereours. Or repaire li contes la u vaspasijens se part de ioseph & de *iherusalem*, ou il a la creanche recheue.

## CHAPTER III.

Of Joseph. How he converts his relatives and induces them to go with him. How they come to Bethany, and the Wood of Ambush (p. 44). How he tells them not to care for lodging. How our Lord speaks to him (p. 44). How the people are miraculously fed. How they come to the city of Sarras, whence the Saracens take their name. How those are not to be believed who say that 'Saracen' is derived from Sara, Abraham's wife (p. 45). Of the worship of the Saracens. How God commands Joseph to preach to, and baptize, the inhabitants of Sarras (p. 46).

<sup>1</sup> **A** tant se taist li contes de vaspasijen, ke il n'en parole plus; & si *commenche* de ioseph. Et dist ke ioseph enuoie *querre* tous ses parens & ses amis, & si lor anoncha la creanche ensi *com nostre sires* l'auoit *commande*. Si lor preecha tant de ihesu crist qu'il en conuerti .lx. & xv. ; dont il i auoit de teus qui estoient baptisie, Mais il estoient refroidie de la creanche. Et li autre qui baptisie n'auoient este, Se fisent 'maintenant baptisier. Lors s'en issi ioseph de la chite entre lui & sa *compaignie*, si estoit ia nonne passee. Et quant il fu issus hors de la vile, si tourna la uoie qui aloit a effrate ensi *com nostre sires* l'auoit *commande*. Et quant il vint a bethanie, si *commencha* a auesprir. Et lors si li disent ses gens: "Biaus sire, ou herbergerons nous? se nous passons cheste uile nous ne trouuerons humais ou herbergier." Et ioseph lor respondi: "Signour frere & serors, or ne *vous esmaies* mie. Car diex li tous poissans *pour* qui amour nous somes issu de *nostre naite*,<sup>2</sup> nous *conseillera* en tel maniere ke il ne nous faudra ne osteus ne viande. Mais gardes ke *vous* ne *vous desesperez* de sa *grant misericorde*. Car se vous le voles loiaument seruir *comme* si crestijen, *vostre cuer*

Joseph preaches to his relatives and friends,

and converts 75 of them.

[\* leaf 9, back, col. 8]  
They leave Jerusalem for ever,

and reach Bethany,

where they want to lodge.

Joseph tells them the Almighty will provide for them.

<sup>1</sup> An illustration of Joseph preaching to sixteen of his friends, heads this chapter.

<sup>2</sup> native land: 'car li sires por qui nos somes meu de no pais.'—B, leaf 5, back, col. 2.

ne penseront riens au matin *que* vous n'aies ains la nuit. Ne onques ne moustra tant d'amour a nos peres el desert *com* il moustra a nous se nous le seruons ensi *comme* peres doit estre seruis de ses enfans. Mais se nous le seruons *comme* fillastre, ausi *comme* nostre pere le seruient el desert, il ne nous fera mie *comme* peres, mais *comme* parrastres. Car il ne nous aidera pas, anchois nous faura quant nous arons grignour besoing de s'aide."

They go on to  
the Wood of  
Ambush.

A tant lascia ioseph a parler, si alerent tant ke il vinrent a .i. petit bos qui estoit a demie lieue de bethanie, si auoit non li bos des agais. Et si estoit apieles par chel non *pour* chou *que* en che bos fu agaities herodes thetrarches quant li iuis le liurerent a rethe le roi de damas *pour* sa fille ke il auoit laissie quant il prist la feme philippe son frere. Quant il furent venu a che bos, si apiela *nostres* sires ioseph, si li dist: "Joseph, ie sui tes diex, tes sauueres, tes defenderes, chil qui ieta tes peres de la main pharaon a grant signes & a grant demoustranches. Ie lor passai la mer rouge a sech, & les menai el desert ou lor cuer auoient quanke il voloient desirer. Illuec me courechierent il en mainte maniere, a l'aue de contredit, & au ueel qu'il firent *pour* aurer. Et ie toutes voies lor aidai & defendi<sup>1</sup> viers toutes gens, tant ke ie mis tous lor anemis desous lor pies. Onques *pour* chou ne se recorderent ke ie lor eusse bien fait, ne plus uolentiers ne m'en seruient. Anchois me rendirent en la fin si felon loier qu'il me dampnerent el fust. Et se li pere m'ont mau serui, *pour* che ne harrai pas les fiex. Car ie veul penitanche des pechies, & si n'ai cure de mort. Et pour chou ke ie ne voel espandre ma misericorde sour les fiex as felons peres, *pour* chou t'ai esleu a porter mon non & ma creanche par les estranges terres. Et si seras guieres de grignour pule ke tu ne quides. & par toi

God's speech to  
Joseph.

It's mercy to  
the Jews;  
[\* leaf 10]

their ingratitude  
to him.

<sup>1</sup> MS aidrai et defendrai: '& iou li aidai.'—B.

aront il m'amour & m'aide se il me veulent tenir a pere  
& a signour. Or va a ton pule, & si le fai herbergier  
en che bos, & il aront toutes les viandes ke il vauront  
auoir, cascuns en son habitacle. Et anchois *que* tu isse  
de cest bos, feras a m'escuele *que* tu as vne petite arche  
de fust en quoi tu le porteras. Et chascun iour feres  
uos afflictions de double genoil deuant chele arche, &  
dires vos orisons *pour* auoir l'amour de dieu *uostre*  
seignour. Et *quant* tu vauras a moi *parler*, si ouerras  
l'arche en *quel* lieu *que* tu soies, si ke tu seus uoies  
l'escuele apertement. Mais ie ne voel ke nus touche a  
l'escuele ke tu sans plus, & iosephes tes fiex. Or t'en  
va, si atourne ton pule, & si fai ensi *com* ie t'ai com-  
mande."

Joseph is to tell  
his people that  
they'll be  
miraculously fed  
in the wood.

He is to make an  
ark of wood for  
the Grail-Dish.

**A** tant s'en parti ioseph, & vint a son pule, si le fist  
herbergier par le bos, es ramees & es fuellies. Et  
quant il orent lor osteus fais, si alerent a orisons. Et  
quant il reuinrent d'orisons, si trouua cascuns en sa loge  
chou qu'il desiroit a mengier. Tant mangierent & burent  
*com* eus plot, & furent si a *'aise*. Au matin fist ioseph  
faire l'arche, Si *com* nostre sires li auoit commande, &  
mist dedens l'escuele au sauueour. Et quant tous li  
pules eut este a orisons deuant l'arche, Si *com* nostre  
sires li auoit commande, si uint deuant l'escuele au  
sauueour. †Et quant tous li pulles eut este a orisons  
deuant l'arche,† si s'en partirent du bos, & entrèrent en  
lor chemin. Si errerent tant *par* lor iournees ke il vin-  
rent a vne chite qui auoit non sarras; <sup>1</sup>Si estoit entre  
babilone & saluandre.<sup>1</sup> De chele chite issirent pre-  
mierement sarrasin, & de sarras furent il premierement  
sarrasin apiele. . Ne ne sont<sup>2</sup> pas a croire chil qui dient  
*que* sarrasin furent apiele de sarra la feme abraham.  
<sup>3</sup>Car che fu controuuaille, ne raisons ne samble che pas  
a estre.<sup>3</sup> Ne che n'est pas chose mescouneue, ke sarra  
ne fust iuise, et ses fiex ysaac fu iuis; & iuis furent chil

The people camp  
in the wood

and are fed  
miraculously.  
[\* leaf 10, col. 2]

Joseph has the  
ark made.

[†—† ? this re-  
petition a scribe's  
error.]

They start from  
the wood, and on  
the 11th day get  
to

Sarras, whence  
the Saracens  
come;

for they are not  
called after Sara,  
Abraham's wife.

—<sup>1</sup>, <sup>2</sup>—<sup>3</sup> not in B, leaf 5, back, col. 3.

<sup>2</sup> font. A, B.



ki de ysaac descendirent. Car par la grignour partie prent on le tout. Et puis k'il descendirent iuif de sarra, dont ne samble il pas raisons ke li sarrasin presissent lor non de li. Mais de chele chite qui auoit non sarras furent apiele sarrasin, pour che que che fu la premiere chites ou iches gens prisent certainete de sauoir ke il auouroient. Et la fu controuuee & establee la secte ke sarrasin maintinrent puis iusc'a la uenue de mahoumet, qui fu enuoies pour aus sauuer. Mais il dampna soi auant, & aus apres, pour sa glouternie. Car deuant che ke la secte fust qui establee fu en sarras, n'auoient ches gens nule certainete d'aourer. Anchois aourerent toutes les choses qui lor plaisoient, si ke che qu'il auouroient .i. iour n'auoient il pas a l'autre. Mais lors establirent il a aourer le soleil & la lune & les autres planetes. En chele citei vint ioseph & sa compaignie a l'onsime iour qu'il issi de iherusalem. Et quant il vint a l'en'tree de la vile, si l'apiela nostres sires, & si li dist: "Joseph, tu t'en iras en chele chite, si precheras mon non. Et tous chiaus qui la creanche recheueront, si les baptiseras el non del pere & del fil et del saint esperit." Et lors respondi ioseph: "Sire, comment saurai ie si bien preechier? ia ne m'e[n]tremis ie onques de tel cose." Et nostre sires li dist: "Ne t'esmaie mie de che. Car tu ne feras ke la bouche ouurir, & ie metrai dedens grant plente de paroles. Ne ia ne troueras home de si grant scienche plain qui puisse durer as paroles ke ie geterai hors de ta bouche. Et si te ferai pareil a mes apostles par les miracles & par les uirtus ke ie ferai par tes mains. Mais garde ke tu ne refroides de creanche. Car tant com tu serras vrais creans, ne m'oseras tu riens requerre ke tu n'aies a ton besoing. Ore t'en ua, & si pense de ma besoinge si bien faire ke tu en soies paies comme loiaus sergans. Ne ia de manaches que tu oies, ne soies peureus. Car ie te garderai et deffenderai en quel lieu ke tu soies."

How Mahomet  
was sent to save  
the Saracens, but  
damned himself  
and them.

The objects of  
worship of the  
men of Sarras.

[\* leaf 10, col. 3]

God tells Joseph  
to baptize the  
people of Sarras,

and He will give  
him words to  
speak,

and do miracles  
by his hands,

and keep and  
defend him  
wherever he is.

## CHAPTER IV.

How Joseph and his seventy-five disciples enter Sarras, and go to the Temple of the Sun, to the seat of judgment, where the wise men and Evalach the Lord of the city were assembled to consult how to revenge themselves on the Egyptians who had overcome them in battle. How Joseph thanks God that he has come at a favourable time (p. 48). How King Evalach's counsellors advise that he cannot oppose the Egyptians, but must make peace with them. How Joseph promises the King victory and everlasting joy, and tells him of the Saviour (p. 49). How the King cannot understand that one who suffered death can save him from death (p. 50).

A tant s'en parti ioseph, si entra en la chitei, entre lui et sa compaignie. Et quant li cytoien les virent uenir tant ensamble—car il estoient .lxxv.—& il les virent aler tous nus pies, si se meruellent ques gens che pooient estre. Et ioseph ne fina onques d'aler par la vile entre lui & ses desciples tant qu'il vint deuant le temple au soleil. Et che estoit li plus haus temples qui fust en la chite: & si le tenoient li sarrasin en grignour honour & en grignour reuerense ke tous les autres, pour chou qu'il estoit temples qui est li plus haus de tous les planetes. En l'entree de chel temple si auoit vnes loges moult riches & moult bieles qui estoient faites & establies a che ke li per de la chite i tenoient lor plais & lor affaires. Et ches loges estoient apieles li siege des iugemens. En ches loges entra ioseph, & li .lxxv. ke ie vous ai dit qui estoient en sa compaignie. Et vne moult grant tumulte du pule sarrasinois les sieuoient, pour che que a grant meruelle resabloient bien estrange gent, ne onques mais si diuerse n'auoient veue. Quant ioseph fu entres es loges, si trouua moult grant assamblee de sarrasins, & le signour de la chite meismes, qui estoit apieles eualach li mescouneus. Et si estoit apieles li mescouneus pour chou ke nus hom de toute sa terre ne sauoit de quel

Joseph goes to  
the temple of  
the Sun,

[\* leaf 10, back]  
to the Seat of  
Judgment,

and finds a  
great assemblage  
of Saracens and  
their lord,  
Evalach the  
Unknown.

Of Evalach's  
prowess.

But, as he was  
old,

the Egyptians  
had taken away  
most of his land,  
and beaten his  
army; and so he  
had assembled  
his Council to  
devise vengeance  
on his enemy.

Joseph is glad  
that he has come  
at the time of  
the king's need.

[\* leaf 10, back,  
col. 2]

The Counsellors  
advise that peace  
be made with  
the Egyptians,

terre il estoit nes, ne de quel lieu il estoit venus, ne onques par nului n'en auoient oi enseignes en la terre. Mais il auoit este de si grant proeche ke il auoit par sa cheualerie conquise toute la terre iusk'en l'entree de egypte. Et encore estoit il moult preus & moult corageus, mais il estoit ia si vieus ke ses aages ne pooit mais souffrir qu'il soustenist le trauail de porter armes. Si n'estoit mais tant redoutes ne tant cremus *com* il auoit este en sa iouenche. Anchois le guerrioient li egyptijen, si li auoient grant partie tolue de sa terre qui marchisoit a aus. Et il l'auoient desconfit en bataille, & cachie de plache, n'auoit mie encore .vij. iours passes. Et pour cheste cose auoit il mande tous les sages homes & tous les anchijens qui estoient en son pooir. Car il leur en uoloit demander *consel*, comment il se porroit vengier de la grant honte ke li egyptijen li auoient faite.

Aches paroles vint ioseph, si entendi bien & oi ke par laiens tenoient lor paroles de la desconfiture le roi, & de sa mescheanche. Et quant il oi la uerite de la cose, si en eut moult grant ioie. Car il se pensoit ke ore estoit venue l'eure & li tans ke sa parole porroit estre oie & mise a oeuvre par le grant besoing ke li rois eualach a de l'aide *nostre* signour. Si encommencha a rendre *grasces* a son creatour de che qu'il auoit fait uenir laiens a si boin point. Et quant li rois eut parle a tous ses barons, si ni puet trouer point de conseil. anchois li estoient fali tot en trauers, Et disoient ke as egyptijens ne assambleroient il mais. Car il auoient trop grignour forche ke il n'auoient, si ne lor porroit se meskeoir non. Et bien i paroît, che disoient, qu'une fois lor en estoit il ia mes-auenu si laidement ke il ne quidoient mie que iamais peust estre amende. Ensi *com* uous poes oir, li falirent tout, & dirent, ke tel pais *com* il peust, *quesist vers* les egyptijens: car de la guerre ne s'oseroient il mie entremetre.

De cheste chose fu li rois moult esbahis et moult espoentes, tant ke il ne seut *que* dire ne *que* faire. Lors vint ioseph deuant lui. & quant il le vit si triste<sup>1</sup> & si pensieu, si dist: "Rois eualach, ne soies tu pas esbahis. Car se tu veus croire mon conseil, tu aras ioie & uictoire de tous tes anemis, & conquerras auoec chou vne ioie autre, qui iamaiz ne prendra fin." Quant eualach l'oi ensi parler, si le regarda moult fiement, & si li dist: "Qui es tu, ua, qui uictoire me porroies donner de mes anemis, & la ioie qui iamaiz ne me fauroit?" A chest mot respondi ioseph & si li dist: "Par foi, rois, chou ne te promet ie mie ke ie te doinse la uictoire ne la ioie perdurable. Mais tant te di ge bien, *que* se tu uoloies croire mon *consel*, tu auroies & la uictoire & la ioie sans fin, pour le don & pour le grasce de chelui qui de toutes choses est poisans." Et eualach li respondi, "Ie escouterai moult uolontiers ques tes *consaus* porra estre. Mais se tu me dis *consel* qui ne fache a otroijer, li damages en retournera sour ton cors." Et ioseph li respondi: "Rois, che sera tes *consaus* qui te sera a hounour de cors & a pourfit de l'ame. Car tu en seras honeres a ton viuuant, & t'ame en sera sauuee apres ta mort." "Par foi," che dist li rois, "Ichis *consaus* ne fait mie a refuser. Or pues dont deuiser *ques* il sera. Car s'il est teus *com* tu m'as dit, ie n'aurai ia home en ma maison qui ie croie auant toi; anchois seras creus de toutes choses ko tu ine vauras consillier." "Rois," che dist ioseph, "or enten donques *comment* tu seras *conseillies*. Il te *conuenra* tot *premierement* destruire & depechier les ymages *que* tu aoures. Car tu dis ke che sont ti dieu, et si lor demandes *conseil* & aie: et eles n'ont nul pooir de toi aidier ne de nuire a autrui. Et tant saches tu bien de voir que ti anchisour en ont tot este engingnie & decheu. Car tout chil qui croient que ches ymages

at which the king is dismayed.

Joseph promises him victory, and also endless joy.

Eualach asks who Joseph is.

Joseph says that the king's victory will be the gift of the Almighty.

[\* leaf 10, back, col. 3]

Joseph tells Eualach to destroy his images, for they can neither help nor hurt any one.

<sup>1</sup> *tristre* is a known form, though the *r* is inorganic.

and no man  
should believe  
in a bit of wood  
or stone, but in  
Him who died on  
the Cross to save  
the world.

Evalach's doubts.

How can one  
who can't save  
himself save  
another?

Joseph explains.

[\* leaf 11]

Evalach's further  
questions and  
Joseph's answers.

lor peussent aidier, sont perdu perdurablement pour qu'il i soient pris au iour de la mort. Ne nus hom ne doit en chou metre sa creanche, ke vne pieche de fust ne de pierre ouuree par main d'ome le puisse garandir de mort ne de mal. Mais celui doit on aourer, qui souffri angoisse de le mort en la crois de son boin gre & de sa boine volente, pour sauuer le monde & pour deliurer des perdurables paines d'infer." "Coument," che dist li rois, "me ueus tu dire ke chil est poissans de moi sauuer apres la mort, & de moi donner hounour terriene, qui souffri angoisse de mort ensi *com* tu meismes li tesmoignes? Il ne me samble mie ke chil soit vrais diex, qui angoisse puet tant iustichier k'ele le maine iusc'a la mort; ne il n'est mie auis qu'il puist estre uoirs, ne raisons ne samble che mie. Ne ie ne puis mie veoir *comment* chil me garandisse de mort, qui soi meisme n'en puet garandir. Car mauuaiseement sauuera autrui, chil qui soi ne puet aidier." Lors li respondi ioseph: "Rois, li sauueres du mont souffri si deboinairement la mort, ke quant li faus tes'moing des felons iuis l'acusoient deuant pylate, & pylates meismes li demandoit se ch'estoit uoirs ke il disoient, il ne uoloit nul mot respondre encontre che que il disoient, si *que* pylates s'enmerueilloit moult durement de che ke il ne li uoloit respondre." A chest mot respondi li rois, & si li dist: "Or me di, biaux amis, vieus tu dire a chertes et a uoir ke il soit diex pour che qu'il souffri la mort en cheste maniere?" Et ioseph li respondi: "<sup>1</sup>Naie, dist il, *pour* che ne di ge mie qu'il fust diex, ne par che ne conquist il mie sa deite, anchois estoit diex deuant tous les orages,<sup>2</sup> & tous iours sera diex *que* ia ses regnes ne prendra fin<sup>1</sup>." Et li rois respondi: "Coment me veus tu prouer, *pour* chou se il morut, ke li mondes fust *par* sa mort sauues?" "Che te con-

<sup>1</sup>— il est diex deuant & apres tous les autres. MS 10,202, leaf 6, col. 3.

<sup>2</sup> ? aages.

terai ie *bién*, dist ioseph, *comme* chil qui *bién* le sai.  
 Ne ia, che saches tu de voir, ne te ferai riens entendant  
 ke ie ne sache uraiement. Mais or escoute, si oras  
*comment* il auint."

## CHAPTER V.

Joseph tells Evalach the story of Christ's Birth, Life, Death, Descent into Hell, Resurrection, and Ascension, and his sending the Holy Ghost to his disciples.

<sup>1</sup>" **A**v tans auguste chesar le boin empereour de  
 rome qui tint l'empire .xliij. ans, et garda la terre  
 si longement en ferme pais, au chief de xxvij. ans apres  
 che qu'il eut este coronés, auint *que* diex enuoia son  
 angele en vne chite de galylee qui est apiclee nazareth, How God sent  
 his angel to the  
 Virgin Mary,  
 a vne puchiele qui auoit non marie. Et quant li  
 angeles vint deuant li, si li dist, "Diex te saut, marie,  
 plaine de grasse, diex soit en ta *compaignie*. Tu es  
 benoite deseu're toutes autres femes, & li fruis de ton [\* leaf 11, col. 2]  
 uentre est beneois." Quant la puchele oi la parole, si  
 en fu moult esbahie, & *commencha* a *pourpenser* de quel  
 maniere chis salus pooit estre. Et li angeles li dist:  
 "Marie, ne sois de riens esbahie. Car li sires du chiel  
 t'a regardee et dounee sa grasse. Et si saches de uoir, who told her  
 she should  
 conceive and  
 bear a child  
 who should be  
 called Jesus  
 Christ.  
 ke tu enchainteras, & si enfanteras .j. fil qui sera  
 apiclee *ihesus*.<sup>2</sup> Chil enfes sera de moult grant pois-  
 sanche: Car il sera flex dieu." Et la puchiele re-  
 spondi: "Biaus sire, *comment* porra chou auenir? Ia  
 ne conui iou onques home carnelment." Et li angeles  
 li dist: "Mario, li sains esperis descendera en toi, & la  
 virtus dieu le haut en-umbrera dedens ton cora." Et  
 la puchiele respondi al angele: "Diex *nostre* sire fache

<sup>1</sup> An illustration of Joseph discoursing to Evalach heads this chapter.

<sup>2</sup> MS *ihc*.

How the Spirit  
descended into  
her, and she  
brought forth a  
vallet who was  
called Christ.

How 3 kings of  
the East come to  
worship Christ,  
led by a star.

How Herod  
kills 140,000  
young children.

[\* leaf 11, col. 8]

How the Virgin  
goes into Egypt,

and at Christ's  
approach all the  
images in the  
temples fell  
down and were  
broken.

How at 30 he is  
baptized, and  
works great  
miracles,

son plaisir de mi *comme* de s'anchiele, car ie sui apparillie a son plaisir & a sa volente." Et maintenant k'ele ot che dit, si descendi li sains esperis dedens li, & si enchaina. Et quant ele ot le fruit porte iusc'a son droit terme, si enfanta .i. vallet qui fu apieles *ihesus*, ensi *com* li angeles l'auoit dit. Chil enfes fu de si grant hauteche & de si grant pooir ke troi roi d'orient le vinrent aouer au tresime iour de sa natiuite. Et si aporta cascuns del plus chier auoir qu'il puet trouuer en toute sa terre. Ne onques n'i orent conduit ne auoient ke seulement vne estoile, qui aparut si tost *com* il fu nes, ne onques mais n'auoit este veue. Et quant herodes (qui estoit roi de iudee) seut ke vns teus enfes estoit nes qui serroit rois des iuis, si en eut paour ke il ne le desiretast; si fist ochire tous les enfans de la terre de bethleem de .ij. ans & demi en aual, Tant qu'il en i eut ochis .c. mille, & .xl. mile; & en cheste maniere se quida herodes uengier del enfant. Mais li haus sires qui de tout est poissans sauoit bien son mauuais pense, Si garda li soi meisme des mains as felons qu'il ne porent a'uoir de lui ballie. Anchois l'enporta la vierge puchiele sa mere en egypt[te], & si i demoura iusc' apres la mort herode par l'amonestement d'un angele. Et quant il fu portes en egypte, & il commencha a entrer en la terre, si fist si grant demoustranche de sa venue ke il n'eut temple en toute le terre de egypte dont aucune ymage ne chaist a terre, & debrisoient toutes de teus en i auoit. Iteus sinefianches faisoit li urais dieus en sa petiteche. Et quant il fu raportes de egypte, & il crut tant qu'il vint en aage de .xxx. ans, si rechut baptesme, & lors commencha il a faire les grans miracles en apiert. Car il rendoit as auules lor veue. Il garissoit les malades de toutes enfermetes. Il faisoit les contrais redrechier & aler tous sains. Il garissoit de si vil enfermete *com* de meselerie. Il faisoit les sours oir cler. Il faisoit

les mors reuenir en vie. Iteus miracles faisoit  
 li vrais diex en apert, uoiant toutes les gens. Et  
 quant il eut ensi oure en maint lieux & par maintes  
 fois, si en orent enuie li iuis. Si parlerent a .i. de ses  
 disciples ke il prist d'aus .xxx. deniers, si le vendi.  
 Et chil le present, si le crucefierent el fust. Et quant  
 l'ame fu issue de son glorieus cors, si ala en infer, & si  
 en ieta hors tous chiaus qui son seruiche auoient fait  
 en tere puis le *commenchement* du monde. Et quant  
 vint au tierch iour apres che qu'il eut este mis el  
 sepulchre—car iou meismes l'i mis, & le despendi de la  
 crois—Si resuscita, & s'en issi del sepulchre tous en  
 cors & en esperit. Ne onques les gardes qui estoient  
 mises pour lui garder, ne le peurent si bien gaitier qu'il  
 ne s'en issist. & si remest li sepuchres autresi fermes  
*com* li iuif l'auoient laissie quant il l'eurent fait garder.  
 Car il l'auoient mis desous vne moult grant pierre &  
 moult grosse: si fu trouuee en tout autrestel maniere  
*com* ele i auoit este mise. Et quant il fu resu'scites,  
 si apparut puis maintes fois a ses amis qui moult estoient  
 dolent & esbahi de la mort de lui. Et puis fist il  
 deuant aus plusieurs miracles, par quoi il sauoient de  
 uoir ke il estoit vrais diex. Et quant il eut este .xl.  
 iours en terre apres sa resurrection, si monta au quaran-  
 tisme iour el chiel, voiant ses disciples. Et quant vint  
 a l'onsime iour apres chou ke il i fu montes, si lor  
 enuoia le *saint* esperit de la destre a son grant pere  
 glorieus, de les qui il siet & sera perdurablement."

til the Jews  
bribe one of his  
disciples,

and crucify him.

He goes into  
hell and releases  
his servants,

and rises again  
the third day.

[\* leaf 11, back]  
How Christ  
appeared after  
his resurrection,

and ascended  
into heaven,

and sent the  
Holy Spirit to  
his disciples.



## CHAPTER VI.

Evalach's objections to, and questions on, Christ's story. Joseph answers, explaining why God sent Christ on earth (pp. 54-5); in what sense he had a father and mother (p. 56); how there is also the Holy Ghost (p. 57); and how the three persons are yet one God (p. 57). He tells, too, of the creation of men to replace the Tenth Legion of Angels, and of the Temptation and Fall (p. 58); of Christ's taking flesh (p. 59), and how he went into and came out of his mother's womb without hurt to her virginity (p. 59); how he was baptized and crucified, and went into hell (p. 60); and how he took out of hell all who had done his works during their lives (p. 60).

Evalach asks,  
'Had your God  
a father and  
mother ?

'Then he must  
have been born  
of man and  
woman.'

Joseph explains:

[\* If 11, bk, col. 2]  
'God saw evils  
increase on  
earth,

<sup>1</sup> A chest mot respondi eualach, & si li dist :  
"Coment diua, tesmoignes tu donques ke chil  
diex qui tu tiens a si poissant ke tu l'apieles signour de  
toutes choses, eut pere & mere ?" "voirement, che dist  
ioseph, testmoi[n]g iou, & di pour voir, ke il eut & l'un  
& l'autre." "Et puis ke il eut, che dist eualach, &  
pere & mere, dont ne nascui il mie sans assablement  
d'ome & de feme. Car de feme ne puet enfes naistre  
se il n'est engenres dedens par acompaignement d'ome.  
Et se enfes estoit en autre maniere *concheus*, che seroit  
*contre nature & contre acoustumanche*." "Rois, dist  
ioseph, ie te mousterrai apertement & te ferai cou-  
noistré comment il fu *concheus* sans nulle carnal  
*compaignie*. Et comment il nascui de la puchiele sans  
le puchelaige maumetre ne empirier." "Cheste pro-  
uanche, dist li rois, escouterai iou moult volentiers."  
"Il auint chose, dist Ioseph, ke li sauueres du monde  
vit les maus qui monteplioient en terre, & si vit ke li  
bien & li mal estoient tout vn de guerredon. Car  
autresi bien aloit chil en infer qui tous iours auoit fait  
bien, comme chil qui tous les maus auoit fais. Et li

<sup>1</sup> At the head of this chapter is an illumination, with the title, "Ensi que iosephus & ses peres desputent de le foi au roi eualac."

dous sires se pensa ke che n'estoit pas raisons ke li mal  
 fuissent parel as biens, ne li preudom *comparast* la folie  
 au mauuais. Si dist qu'il raiemberroit home de  
 douleurs d'infer. Si prist son fil & si l'enuoia en terre  
 pour *acomplir* toutes les coses qui *apartenoient* a  
 nature d'ome, fors *que* pechiet seulement. Et quant  
 il fu uestus de mortel char, pour chou ne lascia il mie  
 a estre diex si *com* il auoit *tous* iours este. Mais il  
 prist chou qu'il n'auoit onques eu, che fu mortalites.  
 Et pour chou *que* li pere uit qu'il ne pooit raiembre  
 tout le monde par .i. home qui fust samblans as autres,  
 pour chou i enuoia il son fil qui estoit quites & nes des  
 pechies dont tout li autre estoient entechiet et maumis.  
 Car il n'estoit pas raisons ne drois ke nus pechieres  
 rachataist les autres pecheours. Ne puis qu'il estoient  
 tout entechie, *comment* pooit ne deuoit garandir li vns  
 l'autre, ne deliurer? Mais pour chou ke li fieus dieu  
 fu nes & mondes de tous pechies & de toutes uilenies,  
 pour chou eut il le pooir de racater le perdurable mort  
 del home par le mort de son precieus cors." "Pour  
 chou, dist eualach, ke ie ne te ting pour jure<sup>1</sup>, Car  
 quant tu m'as vne cose recounue & puis si le menoies  
 apres. Car encore tesmoignes tu de ton dieu, ke il a  
 pere, & si dis ke il ne fu pas engenres de carnal *com*-  
 paignie. & che ne puet auenir, ne raisons ne verites ne  
 samble che mie." "Rois, dist ioseph, tu m'as en *con*-  
 uent ke tu m'escouteras a prouer *comment* il puet  
 naistre de char de feme sans assam<sup>blement</sup> de char  
 d'ome, & sans maumetre le puchelaige de sa mere qui  
 tous iours fu puchiele, & apres & deuant, & *comment*  
 il puet auoir pere sans estre engenres carnement."  
 "Tout chou, dit le rois, doi iou escouter sans faille.  
 Et ie l'escouterai uolentiers, Se tu le me sauoies faire  
 entendre. Mais tu ne sables pas hom qui soit si  
 durement fondes de haute clergie *que* tu peusses  
 prouer cose qui si grant meruelle est a dire *que* ele est

and, to rescue  
 men from hell,  
 sent His son to  
 fulfil all belong-  
 ing to man's  
 nature;

but he remained  
 God.

The world could  
 not be redeemed  
 by a sinner,

but as Christ  
 was clean from  
 sin, he could re-  
 deem men from  
 eternal death.\*

[1 ivre]  
 Evalach does  
 not see it.

Joseph tells him  
 he has agreed to  
 hear his proof.

[\* 1f 11, bk. col. 3]

Evalach thinks  
 Joseph hardly  
 learned enough  
 to prove his  
 point.

Joseph says he  
 will first explain  
 how Christ had a  
 father.

God is called  
 Christ's Father,

for he begat him  
 before the ages,  
 not carnally  
 but spiritually.

For Christ was  
 not made, but  
 begotten of  
 spiritual beget-  
 ting.

His birth by his  
 mother was of  
 [\* leaf 12]  
 flesh; but that  
 by his Father, of  
 spirit, and im-  
 mortal.

Of the Virgin's  
 virginity.

rencontre nature et rencontre acoustumanche, ne onques  
 mais oie ne fu." "Rois, fait ioseph, ore m'escoute, &  
 ie te mousterrai *comment* il nascui de la puchiele sans  
 carnal *compaignie*. Iche te mousterrai, mais tu oras  
 auant *comment* il eut pere, *qui* fiex il fu sans carnal  
 engenrure. Il est uoirs ke il est vns seus diex, chil  
 qui toutes choses fist de noient. Chil fu tous iours  
 diex, & diex sera tous iours. Car il n'eut onques *com-*  
*menchement*, ne fin ne puet auoir a nul tans. Chil est  
 apieles peres, & ensi l'apielent chil qui sont urai creant.  
 Et ne pour quant se il l'apielent pere, pour chou ne  
 sont il urai creant, Se il ne le croient de cuer ensi *com*  
 la bouche le dist. Car *comment que* la bouche paraut,  
 del cuer muet la boine creanche & la mauuaise. Ichil  
 diex si est apieles peres, pour chou ke chil de qui ie te  
 parole est ses fieus, car il l'engendra desdeuant le *com-*  
*menchement* de tous les aages. Et si ne l'engendra il  
 mie carnement, mais *esperituelment*. Ne li peres ne  
 fu onques fais ne cries ne engenres, ne onques ne  
 nascui. Ne li fiex meismes ne fu onques fais ne cries,  
 mais il fu engenres si *com vous* aues oi ke i'ai dit, de  
 l'*esperitel* engenrure. Et si fu puis nes de la *virgene*.  
 Mais chele natiuites ne fu mie selonc la deite, mais  
 selonc l'umanite. Ensi poes entendre, & deues, ke la  
 natiuites de par sa mere fu faite carnement, mais la  
 natiuites ke il eut de par son pere fu *esperitelment*.  
 Chele de par la mere fu morteus. Car chele humanites  
 morut ke il prist dedens les flans a le virge marie, de  
 qui il fist sa mere. Mais chele de par le pere fu per-  
 durable. Car chou ke il eut de par le pere ne souffri  
 onques mort, che est la deites qui ia ne li faura, anchois  
 durra tous iours sans prendre fin. Ore aues oi *com-*  
*ment* li fiex dieu fu engenres & nes del pere *esperitel-*  
*ment*, & *comment* il fu nes carnement de la mere.  
 Apres oras *comment* li puchelages de la glorieuse  
 puchiele qui fu sa mere remest autresi sains apres

comme deuant, & autresi entirs sans maumetre & sans entamer. Mais ie vous dirai auant d'une persone qui de ches deus issi & qui est parelle et ingaus as autres deus persones. Che est li sains esperis. Ichil sains esperis ne fu onques fais, ne cries, ne engenres par le pere ne par le fil. Mais il est issus & de l'un & de l'autre. Chil sains esperis est conforteres, & consillieres, & espurgemens des cuers & des pensees. Chil sains esperis faisoit as prophetes<sup>1</sup> parler che ke il disrent de dieu, & si ne sauoient ke il disoient, nient plus ke li hom forsenes porroit faire estables les paroles qui li uolent hors de la bouche. Toutes ches coses ouuroit li sains esperis en aus. & qui urais creans est, il croit & aoure le saint esperit autresi com le pere & le fil. Li peres est parfaits diex par soi, & si a parfaite deite enterine & perdurable sans fin et sans commencement, & de toutes choses est poissans. Li fieus autresi est parfaits diex & perdurables, & si est paraus au pere; selonc l'umanite est il plus bas ke li peres. Mais li fiex selonc l'umanite est morteus. Li sains esperis est parfaits diex en soi meisme, & selonc la deite est tous paraus au pere & au fil. Ensi est li peres diex, & li fiex dieus, & li sains esperis diex. Et ne pour quant il ne sont mie troi dieu. Car pour chou se il sont trois choses en persones, pour chou ne sont il pas troi dieu, mais vns tous seus. Car soit che que li peres & li fiex & li sains esperis soient trois persones, ne pour quant si ne sont il ke vne seule chose en nature et en deite & en poissanche. Car autresi poissans est li peres com est li fieus & li sains esperis. Et autresi grans est li fieus en deite com est li peres & li sains esperis. Et d'autrestel grandече est li sains esperis com est li peres & li fiex. Ensi uienent ches trois persones d'un seul dieu, & a vn seul dieu repairent ches trois persones. & autrestant puet li une comme les trois, ne les trois ne

But first of the Holy Ghost,

who is the Comforter and the Purifier,

who made the prophets speak,

and who is worshipped like the Father and Son. The Father is perfect God, and the Son too, though below the Father as to his manhood;

and the Holy Ghost is perfect God;

but they are not three Gods, [<sup>o</sup> leaf 12, col. 2]

but one God,

one in nature, godhead, and power,

all equally great.

<sup>1</sup> faisoit les apostles parler.—B, leaf 6, back, col. 3.

The three are called the Trinity, and the one Unity.

How God said, 'Let us make man in our image, after our likeness,'

and called the Son to make so high a thing as man to replace the tenth legion of angels.

How, when man was cast out of paradise, a hard saying was spoken to him.

[\* leaf 12, col. 3]  
God's curse on Adam and men

and on Eve and women.

How really the curse has been fulfilled.

sont autre chose naturellement ke vne. Ches trois personnes apiellent li vrai creant, trinite; & le seul dieu apiellent il unite; & si aurent les trois personnes. Ches trois personnes furent moult bien ramenteus au commencement du monde quant li peres cria toutes choses, car il dist 'Faisons home a nostre ymage, a nostre samblanche.' Cheste parole dist li peres a son chier fil. Car il sauoit bien, comme chil qui toutes choses a deuant ses iex, ke li fiex soustenroit encore angoisse de mort pour homme rachater des grans douleurs ou il cairoit par son mesfait. Pour che apiela li peres la persone del fil a faire si haute chose comme li hom deuoit estre, qui il ne voloit fourmer ne establir ke seulement pour restorer la disime legion des anges qui estoit cheu du chiel par son orguel. Et quant li hom eut trespasse le commandement de son creatour del fruit que il manga par l'amonest[em]ent de la feme qui li dyables dechut, si fu maintenant jetes hors de paradis, & si li fu dite vne moult felenesse parole. Car ses sires qui l'auoit fait a sa samblanche, li reproua la grant aaise ke il auoit perdue par son mesfait, & li nouma le grant damaige qu'il en auroit. car il li dist: 'Pour chou ke tu as plus obeï a ta feme ke ie t'auoie donee, ke a moi qui t'auoie fait, pour chou soufferras tous iours mais tel paine, & tu & ti oir, ke vous mangerez vostre pain en trauail & en suour.' 'Et tu,' dist il a la feme, 'enfanteras ta porteure en tristeche & en douleur.' Cheste promesse a moult bien rendue a tous cheus qui d'omme sont puis issu.<sup>1</sup> Car nus n'enterra ia en chest siecle, tant soit de grant poissanche, qui ia soit deliures de trauail & de paine des ichele eure ke il s'en ist. Ne ia feme n'i enfantera a si petit de dolour k'ele n'en soustienge plus ke ses cuers ne porroit penser ne sa lange dire. Et tant durement ont achate le pechiet au premier home, si oir qui de lui sont issu, ke

\* ceste promesse a il bien maintenue a tous ceaus qui el monde sont.—B.

il n'i eut onques chelui, tant fesist bienfait en sa vie,  
 ke l'ame de lui n'en alast en infer si tost comme ele  
 partoit du cors. Tant *que* li fiex dieu ne vaut plus  
 souffrir cheste grant douleur, si descendi en terre pour  
 chou ke il voloit l'ome metre hors de la grant male  
 aventure *que* il soustenoit pour son mesfait. Si uit *que*  
 ore auoit il asses *compare* son outrage, & ke bien estoit  
 de[s] ore mais tans & eure ke il le rapelast en pite &  
 en misericorde. Et quant il fu en terre descendus, il  
 ne le uoloit pas maintenant aler querre en infer, &  
 traire hors a forche, sans raison moustrer. Anchois  
 entra pour lui en vne chartre qui moult estoit escarse &  
 estroite a herbergier si haut home & si riche *comme*  
 chelui qui estoit sires de toutes choses. Che fu li  
 uentres de la puchele ou il se herberga. Apres, quant  
 il eut este en chele chartre .ix. mois en prison, si s'en  
 issi a droite eure de naistre, ensi *comme* l'umanites le  
 requeroit. Et ne *pour* quant de tout en tout ne fu il  
 mie *concheus* ne nes si *com* humanites requiert.  
 Humanites requiert sans faille, ke hom naisse, & ke  
 il soit *concheus*. & en cheste maniere *acompli* 'il  
 humanite, d'estre *concheus* & de naistre. Mais hu-  
 manites requiert plus. Ele requiert ke hom naisse en  
 douleur & en tristeché, & ke il soit carnelment *concheus*  
 d'omme & de feme. En cheste maniere n'*acompli* il  
 mie humanite. Car il ne fu mie *concheus* *par* assam-  
 blement d'ome & de feme, Mais par l'aumbrement del  
 saint esperit qui descendi *par* l'orelle de la puchele  
 dedens le glorieus vaissiel de son beneoit uentre. En  
 chelui vaissiel ke li sains esperis vint purefijer, se  
 herberga li fiex dieu. & si nascui si sagement ke onques  
 li puchelages de sa glorieuse mere n'en fu maumis, ne a  
 l'entrer ne a l'issir. Mais tout autresi *com* li rais du  
 soleil luist parmi la clere iaue si qu'il est ueus iusc'au  
 fons, sans che qu'il ne desoiure mie les ondes de l'iaue  
 ne ne depart, anchois remaint autresi clere & autresi

To rescue men  
 from sorrow,  
 Christ descended  
 on earth,

and when there

entered a strait  
 and narrow  
 prison,

the Virgin's  
 womb;

and was there  
 nine months, and  
 then came out;

[\* leaf 12, back]  
 but not, as  
 humanity needs,  
 with pain and  
 sorrow and  
 carnal assembly,

but by the over-  
 shadowing of  
 the Holy Ghost,  
 through the ear  
 of the Virgin.

How Christ's  
 birth injured  
 not the virginity  
 of His mother,  
 as a sunbeam  
 hurts not the  
 clear water.

	biele <i>com</i> ele a deuant este, Tout autresi entra li <i>fiex</i> dieu dedens le uentre de la puchiele sans son puchelage
The three differences between the conception of Christ and men.	maumetre ne empirier. Et en son <i>concheuement</i> si eut .iij. manieres qui onques mais oies n'auoient este en concheuement d'omme & de feme. Car il fu tout
1. It was without sin.	premierement concheus sans pechie. Che est la pre-
2. Without carnal assembling.	miere maniere. L'autre maniere si est, qu'il fu concheus sans carnal <i>compaignie</i> , ne che n'auoit onques
3. His mother did not lose her virginity,	este oi. La tierche maniere fu de chou ke sa mere ki puchiele estoit, ne pierdi onques son puchelage, ne au
or suffer Eve's curse,	<i>concheuoir</i> ne au naistre. Anchois le laissa chil qui l'eslut a estre sa mere autresi saine & autresi entiere
for the birth was painless.	<i>com</i> il l'auoit trouee. Et a son naistre fu depichie la maleichons qui fu faite a la premiere feme quant il li fu dit 'tu enfanteras ta porteure en douleur.' Car il
[c. 11, bk. col. 2]	nascui si saintement ke onques sa mere n'en eut ne douleur ne angoisse. Iches manieres merueilleuses aporta li <i>fiex</i> dieu, & a son <i>concheuoir</i> & a son naistre. Et
How Christ lived 33 years on earth,	quant il fu nes, pour chou ne 'vaut il mie tantost rachater l'omme ke il estoit uenus querre, anchois
and at 30 was baptized	demoura xxxij. ans en terre, & conuersa en samblanche d'ome auoec les autres homes. Et quant vint au chief de xxx. ans, si rechut tous premiers nostre sauueement. Che fu baptesme. Car il se fist baptisier a vne home qui il porta tesmoing ke il estoit li plus haus vers dieu qui onques nasquist de feme desflourie. Che fu <i>sains</i>
by St John the Baptist, and three years after, died,	Jehans baptistes. Et quant vint au tierch an apres son baptisement, si souffri angoisse de mort. Car il uoloit <i>acomplir</i> toutes les coses qui apartenoient a humanite, fors seulement pechie. Et quant il eut souffiert si <i>grant</i> angoisse <i>comme</i> de mort pour l'amour de homme, si en ala en infer il meismes, & si en traist trestous chiaus & trestoutes cheles qui ses oeures auoient faites en lor vies. Si <i>grant</i> amour moustra diex a l'omme: car il ne le vaut onques rachater des douleurs ke il souffroit <i>par</i> autrui mort ke par la soie
and went down into hell. How Christ rescued the doers of his works from hell.	

Ore poes auoir entendu *comment* il eut pere sans carnell  
engengrement, & *comment* il nasqui de feme sans com-  
paignie d'ome, & *comment* il nasqui de la puchiele sans  
son puchelage maumetre ne empirier."

Joseph sums  
up his speech.

## CHAPTER VII.

Part 1. How Evalach remarks that Joseph has been saying just what he likes, and nothing which looks like truth. Joseph answers and confounds the doctors of the city (p. 62). How Evalach sends for Joseph's companions, and how Joseph's son tells the king why they go barefooted (p. 62-3). How Evalach lodges Joseph and his company (p. 63).

Part 2, p. 63. How Evalach in his bed thinks about the defence of his country, and the Trinity and the Virgin's virginity (p. 64). How he sees a vision of three trees, of which the middle one, with an ugly bark, bleeds when cut, and jumps out of its bark, and then into it again (p. 65); and how washing in its blood changes men's forms (p. 65); and how some of the tree's roots and leaves are pluckt and burnt (p. 65). How Evalach tells his vision to a chamberlain; and they see three writings on the trees, 'This creates,' 'This saves,' 'This purifies' (p. 66); how the three trees are truly one (p. 67). How the king and his chamberlain see a child pass and repass through a lockt door in a wall (p. 67); and a voice tells the king—this is a type of the Miraculous Conception of Christ (p. 68).

Lors parla eualach & si dist: "Tu me fais entendre  
ant vnes coses ke nus ne porroit metre en uoir, ne en  
nule maniere ne samble raisons. Car tu dis ke il ne fu  
pas engennes en la feme dont il nascui, & ke ele estoit  
puchiele, ne onques ses puchelages n'en empira. Apres  
me dis, ke li peres & li fiex & li sains esperis ne sont  
ke vns seus diex, & si est chascuns d'aus .iiij. diex par  
soi." "Lors, dist ioseph, tu l'as bien recorde ensi com  
ie le t'ai dit, & ensi le tesmoigne iou bien encore."  
"Par foi, dist li rois, tu tesmoignes chou ke tu ueus.  
Mais tu ne dis nule cose qui par samblant puisse estre  
noire." A tant fist li rois enuoier querre tous les clers

Evalach thinks  
Joseph's sayings  
neither true nor  
reasonable;

he has said what  
he likes.



[\* leaf 12, back,  
col. 3]  
The learned of  
the city come,  
and Joseph con-  
founds them.

Evalach asks  
Why he is  
named Joseph of  
Arimathæa.

Evalach pro-  
mises to house  
Joseph, and to  
hear him next  
day.

Joseph tells him  
he has 75 com-  
panions who for  
the love of Christ  
have given up all  
earthly wealth.

Evalach desires  
to see these  
companions,

and asks them  
why they suffer  
such hardships.  
Josephes (Jo-  
seph's son) says,  
'for the love of  
Christ,

[\* leaf 13]

\*de la chite. & quant il furent tout uenu, si commencha ioseph a parler a aus si durement, & traioit si auant tous les fors mos des escriptures, ke chil s'en esbahissoient tout, et disrent en la fin ke il ne li responderoient mais deuant l'endemain. Ensi se departi l'assamblee, & li rois apiela ioseph, & si li demanda comment il estoit apieles ioseph de arimathie. Et li rois esgarda les pies qu'il auoit nus, si les vit moult biaux et mout blans, si li sambla meruelles bien hom qui eust este a grant aaise, & soupechounoit dedens son cuer ke il fust de haute gent nes, si l'en prist moult grant pites. Lors l'apiela, & si li dist: "Ioseph, ie te ferai herbergier anuit mais, & si aras pour toi aaisier tout quanke deuiseras de bouche. Et demain parleras a moi. Car ie t'ai anuit moult uolentiers escoute, & plus volentiers t'escouterai iou demain, car ie serai de grignour loisir que ie n'ai hui este." "Sire, che dist ioseph, ie ne sui mie seus en cheste vile, anchois i a en ma compaignie en-chore .lxxv. ke hommes ke femes. Et si sachiez de voir, ke il n'en i a vn ne vne qui pour l'amour ihesu crist n'ait laissies toutes les terrienes richoises. Si me vont siewant sans or & sans argent, ensi pourement com vous me poez veoir. Mais ne pour quant se il vont ensi pourement, pour chou ne meurent il mie de faim; ains sont il assase de la rikeche au glorieus signour en qui il croient, ke lor cuer ne desirroient nule viande terriene dont il n'aient a lor volente." Lors dist li rois ke il les voloit veoir, & ioseph les apiela de hors la ou il estoient areste, si les fist venir deuant lui. Et quant li rois les vit venir tous nus pies & si pourement vestus, si en eut moult grant pite selonc sa creanche. Si les apiela, & lor demanda pour quoi il souffroient si grant penitanche, d'aler nus pies & d'estre vieument vestu & pourement. Lors li respondi li fiex ioseph, qui estoit apieles iosephes, & si li dist: "Rois, nous souffrons

cheste petite penitanche pour l'amour del glorieus fil dieu, qui si grant & si angoisseuse le souffri pour nous, ke il en eut tresperchiet le cors & les membres si uieument & a si grant honte *comme* chil qui fu detrachies & mesames et cruchefijes en mi lieu de deus larrons. & tout chou souffri il pour nous de son boin gre & de boine volente. En quel seruiche li porriens nous mieus rendre qui peust che seruiche guerredouner. Se nous nous souffriemes a crucefijer autresi *com* il fist soi, ne l'auriemes nous pas guerredone asses, car il *commencha*. La bontes *commenche* du plus haut au plus bas, ch'est de dieu a home. Il est bien drois k'ele li soit guerredonee a double. Ensi nous *conuenroit* morir deus fois pour lui se nous li voliens sa bonte guerredouner. Chertes, moult seroit de boine eure nes qui cent fois porroit morir, & cent fois morroit, *par conuent* ke sa mors fust au plaisir & a la uolente del glorieus signour, & ke il tenist sa bonte a bien guerredonee." Quant li rois oi chelui si bien parler, si demanda a ioseph qui il estoit, & *comment* il auoit non. Et ioseph li dist, "sire, il *est* mes fiex, et si est apieles iosephes." Et il demanda se il sauoit de letres. Et ioseph li respondi ke il en sauoit tant *que* nus clers de son eage n'en pooit plus saoir, & si parloit si bien et si beel *com* il auoit oi. Lors apiela li rois vn sien sergant, & si li *commanda* que il herbergast ioseph el plus aaisie ostel de la uile, et si gardast ke il ne li fausist nule riens, ne a lui ne a sa *compaignie*. Ensi departirent chelui iour, si en fu menes ioseph & sa *compaignie* a .i. moult riche ostel & moult aaisie, si orent a chele nuit a *grant* plente de moult boines viandes, & si orent moult boins lis ke il auoient tant longement desirres. Car il n'auoient geu en lit onques puis ke il auoient este meü de lor osteus.

who was crucified between two thieves,

for whom we ought to die twice over.'

Eualach asks who Josephes is.

The king has Joseph and his companions nobly lodged for the night,

and the beds are very good.

[11.] 'chi laisserons de ioseph & de sa *compaignie*, & si vous dirons del roi eualach qui gist en sa cambre

[\* leaf 12, col. 2] Eualach in bed is troubled with two thoughts :

*moult pensieus, & moult entrepris de deus pensees. Li premiers est, de sa terre desfendre encontre les egyptijens qui moult durement li auoient gastee sa terre, et lui meisme desconfit & cachie de la plache. De chesti pense estoit il si entrepris que en nule maniere il n'en sauoit ke faire. Anchois auoit moult grant peur ke il ne perdist & sa terre et toute s'ounour terriene, par che ke si baron li estoient tout failli. D'autre part estoit si pensis de che que ioseph li auoit dit, que il le feroit venir au deseure de tous ses anemis, & ke il li feroit gaaignier la grant ioie qui ia ne prenderoit fin, se il voloit son conseil croire. Mais nule riens, tant i pensast durement, ne li pooit faire entendre comment li peres & li flex & li sains esperis estoient trois persones, & si n'estoit c'une seule cose. Et si ne pooit croire ke la virge eust concheu & enfante sans son puchelage maumetre. Iches deus seules choses ne li pooit nus faire entendre ne counoistre. Endementiers ke il pensoit a ches deus choses counoistre & apercheuoir, primes a l'une & puis a l'autre, si li auint vne auisions, ke il veoit en mi lieu de sa maison la choke d'un grant arbre. Mais il ne pooit apercheuoir ques arbres c'estoit, ne de quel nature. De chele choke naissoient .iiij. ieton moult grant & moult droit & moult haut. & si estoient tout .iiij. d'un grant & d'un gros & d'une maniere, Ne mais itant ke li moiens estoit couuers d'une laide escorche obscure, & li autre doi l'auoient autresi clero comme cristaus. Desous le premier ieton a destre si auoit gens de toutes manieres. & de ches gens s'en departoient doi de la compaignie, si s'en aloient iusc'a vne fosse qui estoit vn peu loing. Et quant il venoient a la fosse, si saloient dedens. La fosse estoit si laide & si noire que nus n'en porroit tant dire qu'il n'en y eust encore plus. Quant chil doi estoient dedens, si conuenoit a fine forche que tout li autre alaissent apres, & il i aloient tout & saloient ens,*

1, how to defend his land;

2, of what Joseph had told him,

and how the Father, Son, and Holy Ghost were three, and yet one; and how the Virgin had borne a child without losing her virginity.

Evalach's vision. He sees the stock of a tree, whence spring three equal trunks,

the middle one having an ugly bark.

Under the first trunk are many people; two go to a ditch

[\* leaf 13, col. 3]

and jump into it;

most of the others follow them and jump in too;

li vns apres l'autre, sans chou ke nus n'en repairoit.  
 Et quant il en i eut tant sali ke la menre partie fu  
 remese, Si uinrent li vn de cheus qui remes furent, Si  
 coururent a l'arbre qui auoit la laide escorche, si le  
 commenchièrent a decauper tout enuiron; & quant il  
 eurent chou fait, il ne s'en vaurent pas a tant souffrir,  
 anchois le perchoient a tareles en .iiij. brankes qui i  
 estoient. Et quant il l'orent ensi mehaignie ke des  
 plaies ke il li eurent faites enuiron, ke des pertuis<sup>1</sup>  
 que il li orent fais as tareles, si en issi vns si grans  
 ruissiaus de sanc, ke tot chil qui i estoient s'i peussent  
 baignier; Tant ke il pechoia. & quant il fu cheus, si  
 n'i remest onques riens de lui en la plache, fors ke  
 seulement l'escorche de hors, qui remest illuec tout en  
 .i. monchiel. Mais li fruis dedens qui estoit plus biaux  
 & plus clers ke ie ne vous sauroie conter, fist si grant  
 saut au kair que il se lancha iusques dedens la fosse  
 ou les gens estoient cheues. Et quant li rois se regarda,  
 si uit l'arbre lanchier hors de la fosse, & si entraïnoit  
 apres lui moult grant partie de la gent qui dedens la  
 fosse estoient, & se tenoient as rains & as brankes  
 enuiron. Apres chou reuenoit li arbres en son lieu, &  
 si se reuestoit de l'escorche ke il auoit deuant eue, mais  
 ele uiuoit toute, & deuenoit si clere & si resplendissans  
 que nus hom qui deuant l'eust esgardee ne peust  
 quidier ne croire ke che fust ele. Apres esgarda li  
 rois, si uit ke vne partie des gens qui estoient remes de  
 salir en la fosse, prenoient le sanc qui estoit a terre  
 coules, si en lauioient le cors. Et maintenant qu'il s'en  
 estoient laue, si cangoient tout leur samblances et lor  
 figures. Et l'autre partie prenoient les rains de l'arbre  
 & les fuelles, si en decaupoient vne partie & en  
 ardoient. Cheste meruelle esgarda li rois moult longement,  
 & de la grant meruelle que il en auoit fu si  
 esbahis, que il quidoit tout uraiement dormir, & ke che

but some run to  
the ugly-barked  
tree and chop it  
all round.

A great stream of  
blood flows out,

and leaves the  
bark, but the  
fruit jumps into  
the ditch:

the tree jumps  
out of the ditch,  
dragging much  
people with it,

and gets into its  
bark again, and  
becomes bright  
and shining.

The king sees  
some of the peo-  
ple wash their  
bodies with the  
blood in the  
ditch; it changes  
them;

[\* leaf 13, back]  
the others cut off  
branches and  
leaves from the  
tree

and burn them.

<sup>1</sup> MS *pertrus*.

He thinks it must  
be a dream,  
but finds he is  
really awake,  
and so rouses a  
trustworthy  
chamberlain,  
and shows him  
the trees,  
and tells him not  
to fear;  
and takes the  
candles by his  
bed to look at the  
trees.  
He sees there are  
three, and that  
the ugly-barked  
one springs out  
of the first, and  
the third from  
the other two;  
and that on the  
first is, 'This  
creates,' on the  
second, 'This  
saves,' on the  
third, 'This  
purifies.'

fust songes ke il veoit. Et quant il eut moult longement este en chest quidier, si se tourna & retourna, & aperchut, & seut uraiement que il ueilloit, & que il ne songoit mie. Et lors fu il asses plus esbahis que il n'auoit deuant este, & plus s'esmerueilla asses quel merueille che pooit estre. Et quant il i eut grant pieche pense, si esueilla .i. sien camberlenc qui gisoit deuant lui, en qui il se fioit moult. Si se pensa ke a chesti seul mousterroit s'auision, & ke ia autres ne le uerroit que il peust. Et quant il l'eut esuillie moult coiemment, que li autre ne l'oissent qui gisoient entour, si le traist d'une part, & si le mena iusques pres des arbres. Et chil, quant il les vit, si durement fu esbahis que il ne peut onques parler d'une moult grant pieche. Quant li rois eualach le vit si durement esbahi, si le prist par le main, & si le commencha moult a conforter, & dist ke il n'eust mie paour, car de chou ne li pooit nus maus uenir. Lors se traist il meismes vers sa couche, & prist les chierges qui ardoient deuant son lit, & si les aporta par deuant les .iiij. arbres pour esgarder & pour cunnoistre de quel maniere il pooient estre. Mais tant connut il bien que il estoient troi, & que li moiens, qui auoit eu le laide escorche, naissoit del premier. Et li tiers si issoit & de l'un et de l'autre. Et li rois esgarda en haut, si uit en cascun des arbres letres escrites, les vnes d'or, & les autres d'asur. Et si disoient les letres del premier arbre: "Chist forme." Et li arbres secons auoit letres qui disoient: "chist sauue." Et les letres del tierch arbre disoient: "Chist purefie." Et quant li rois se regarda, si uit que tout li \*troi arbre uenoient a vne tige, & ke ele estoit si soutieus, que nus n'en peust deuiser le commencement, tant durement i auisast. Et si estoit la tige si haute que nus hom, tant eust clere esgardeure, n'en peust mie la fin veoir pour nule paine qu'il i mesist. Mais tant estoient sutil li enlachment

[\* If 12, bk. col. 2]

des trois arbres *que* quant il estoit au roi auis ke il eust  
 deuises tous trois uraiment, & *conneu* l'un del l'autre,  
 Apres li estoit auis qu'il n'i veoit ke une seule maniere  
 de fuelles, & de fust, & de fruit, & ke li troi arbre  
 qu'il auoit auant deuises en trois coses n'estoient c'une  
 seule chose ore en droit. Ensi desdisoit chou qu'il  
 auoit deuant iugie, Si en estoit si esbahis qu'il ne se  
 sauoit a quoi tenir. Endementiers qu'il pensoit a  
 cheste meruelle qu'il ne pooit *connoistre* du tout en  
 tout, Si regarda *vers vn* mur d'une sieue cambre dont  
 li huis estoit de marbre, seeles dedens le mur si soutieu-  
 ment qu'a paines peust estre apercheu ke il i eust huis  
 ne entree, tant i seust on esgarder ententieument. Ne  
 il meismes ne quidoit mie ke nus de sa maison le seust  
 ke il tout seulement. Et quant il regarda *vers l'uis*, si  
 vit ke vns petis enfes estoit dedens, qui moult estoit &  
 biaux & blons. Et si entroit en tel maniere ke li huis  
 n'ouuroit ne tant ne quant, Anchois remanoit autresi  
 seres & autresi clos *com* il estoit deuant chou qu'il i  
 entrast. Et quant il eut vn peu demoure, si reuint  
 hors isnel le pas tout autresi *com* il i estoit entres sans  
 l'uis ouurir, ne onques n'i parut eu nule maniere qu'il  
 i fust entres ne issus. Et quant li rois vit cheste  
 chose, si fu asses plus esbahis de cheste meruelle qu'il  
 n'auoit este de toutes les autres. Car il ne quidoit ke  
 diex ne autres peust dedens si fort mur entrer qu'en  
 aucune maniere n'i parust. Lors *commencha* moult  
 durement a penser li rois, & ses camberlens qui estoit  
 auoec lui estoit si esbahis & si peureus qu'il n'osoit  
 mot dire de la bouche, anchois gisoit tous estendus a  
 terre autresi *que* se il fust tous mors. Et li rois vint a  
 lui & si le leua *par* la main destre en haut, & si li dist  
 se il auoit toutes ches meruelles veues, & ke il l'en  
 estoit auis. Et chil regarda le roi si *com* il peut. Et  
 quant il eut le pooir de parler, si li dist: "A, sire,  
 merchi, ne me metes plus en parole de nule chose,

The three trees  
are truly one.

The king is con-  
founded.

He looks at a  
secret door of  
marble,

and sees a little  
child who has  
come through it  
without its open-  
ing,

and goes back  
through it also.

The king wonders  
still more.

[\* If 13, bk. col. 3]  
The chamberlain  
lies on the ground  
as if he were dead,

but at last speaks  
to the king.

mais menes moi en tel lieu *que* ie ne voie autresteus meruelles *comme* iou ai veues. Car ie ne porroie viure en nule maniere pour *que* ie les veisse." A tant le prist li rois, si l'enmenoit en vne cambre pour faire couchier. Et toutes uoies aloit pensant a la meruelle ke il auoit veue del enfant qui ensi estoit entres en la cambre, & issus. Ensi *com* il aloit pensant & meruel-lant dedens son cuer *comment* che pooit estre auenu, si oi vne vois qui dist: "Eualach, de quoi te meruelles tu? autresi *comme* li enfes est entres dedens ta cambre uoians tes iex, et *com* il en est issus ariere sans l'uis ouurir ne depichier, autresi entra li salueres du monde dedens le uentre de la uirge sans son puchelage enpirier ne maumetre, & autresi s'en issi." Quant li camber-lens oi la vois parler, lors pareut si grant paour qu'il ne se peut onques soustenir, anchois chai tous pasmés a terre, & quida bien de uoir *que* tous li palais chaist sour lui, si grans effrois fist la vois quant ele parla. Et li rois meismes en auoit si grant paour *que* nus n'en porroit dire la maniere. Ne onques en tout le palais n'eut home ne cheualier ne sergant qui ne s'en esuillast, tel noise & tel effrois oient par le palais. Et quant il eurent demande au roi, qui il trouuerent leue, quel cose che peust estre, Si respondi li rois *que* che auoit este vns effrois de tounoire. Et che dist il, pour chou qu'il ne uoloit mie *que* nus d'aus seust s'a-vision, se cil non qui il l'auoit moustree. A tant s'en rala couchier li rois, & tout li autre se recouchierent. Mais li rois n'i dormi onques del oel, anchois li tardoit moult *que* li iours fust uenus. Car il parlast moult uolentiers a ioseph priueement de chele vision qui li estoit aparue.

The king keeps thinking of the wonder of the Child.

A voice tells him that it is a type of the Miraculous Conception of Christ.

The people in the palace are terrified at the noise of the voice.

The king tells them it was a clap of thunder;

he cannot sleep, but desires to tell Joseph his vision.

CHAPTER VIII.<sup>1</sup>

Of Joseph. How he cannot sleep, and kneels on the floor and prays for counsel and comfort, for king Evalach and his distracted city (p. 69-71). How a voice tells him that his prayer is heard, and that Evalach has seen wonders which he shall send for Joseph to explain; and that Josephes shall be consecrate to Christ, and take charge of His flesh and blood (p. 71-2). How Joseph is glad, and goes to bed with his wife Helyab, but not with carnal intent (p. 72); and how they had no carnal commerce till they begot Galahad their youngest son, and then not for desire of pleasure, but by the command of God (p. 72). And how holy men of White Britain, now called England, descended from Galahad (p. 72).

**O**R vous lairons a tant ester del roi, Si *vous* parlerons de ioseph qui se gist en son lit moult pensis & moult angoisseus del roi eualach, *comment* il le porroit tourner a la creanche ihesu crist. Car il se pense ke s'il ore n'est mis el point de croire, il n'i sera iamaiz mis. Car il a or en droit *trop grant* mestier & de l'aie de dieu & del conseil as sages gens, *pour* chou ke il ne garde l'eure qu'il ait pierdu ou la millour partie de sa terre ou toute, *par* che *que* tous li mieus de son barnage li est faillis a son *grant* besoing. De cheste cose estoit ioseph en si *grant* quisencon, qu'il ne pooit dormir del oel, ne ne faisoit se penser non. Et *quant* il eut geu vne *grant* pieche en tel maniere ke il n'i eut ne dormi ne repose, si sali hors de son lit, & si se coucha a la terre a nus keustes & a nus genous, & *commencha* moult piteusement a souspirer del cuer & a plorer des iex. Et si *commencha* en ses plours & en ses soupirs vne orison en tel maniere *com vous* porres oir. "Biaus sire diex, \*tous poissans peres, fontaine de confort, habundans de misericorde, qui desis a pule d'israel *par* la bouche moysi ton saint ministre cheste parole: 'Ysaihel,<sup>2</sup> se tu veus faire che *que* ie te *commanderai*, tu n'establiras

Joseph lies in bed, and sorrows over king Evalach's state.

Joseph leaps out of bed, and kneels bare-kneed on the floor,

and calls on God, [<sup>o</sup> leaf 14, col. 2]

by his promises to the Israelites,

<sup>1</sup> Illustration here, of Joseph praying.      <sup>2</sup> ? for Yarahel.



mie dieu nouiel, ne n'avras dieu estrange. Car ie sui li  
 tiens dieus qui tu dois aouer, qui te ieta de la signourie  
 pharaon qui te tenoit en seruage.' Biaux sire, ensi *com*  
 il est uoirs qu'il n'est autres diex *que* tu, & ke on ne,  
 doit autrui aouer, ensi uoirement demoustres tu ta *grant*  
 poissanche & ta *grant* misericorde sour chel roi pecheour,  
 & sour les autres de cheste chite, qui si sont desuoiet de  
 la uoie de uerite, ke il ne counoissent lor creatour,  
 anchois aurent les ymages de pierre & de fust qui ne lor  
 poent aidier; & il i ont mise lor creanche ke eles les  
 deffendent de lor maus, & eles les mainent a lor per-  
 durable mort. Biaux sire, glorieus rois de toutes choses,  
 qui, pour sauuer le mont qui perissoit, daignas angoisse  
 de mort souffrir en la crois ou iou te vi claufichie. Sire,  
 qui par ta poissanche me ietas sain & sauf de la prison  
 ou ie demourai .xlj. ans ke onques n'i goustai de nule  
 terriene viande. Glorieus sire, plains de toutes pites,  
 qui sauuas le roy dauid ton sergant contre gouliaes le  
 grant<sup>1</sup> qui tant maus auoit fait a ton pule. Sire diex  
 perdurables, sans *commenchement* & sans fin, qui  
 garandis daniel ton prophete en la fosse ou il fu mis  
 entre les lyons; Qui a la glorieuse pecheresse marie  
 magdalaine perdounas ses pechies en la maison symon  
 le liepreus. Sire, qui susanne la feme ioachim deliuras  
 del faus tesmoing ke li doi viellart portoient encontre  
 li. Sire, glorieus peres esperitueus, qui ietas les fiex  
 ysrael del seruage pharaon, & les passas outre la mer  
 rouge a sech, & qui les menas el desiert ou tu fesis plus  
 pour 'aus qu'il ne deseruient vers toi; car tu le  
 raemplisoies de toutes iches choses *que* lor cuer desir-  
 oient, & il ne se gardoient mie de toutes lor desloiautes  
 faire uoiant toi, anchois te courchierent pluseur[s] fies, &  
 tu toutes voies les deliuras de toutes lor tribulations, &  
 mesis tous lor anemis desous lor pies. Sire, plains de  
 misericorde, ensi *com* nous creons ke tu iches choses

to show his power  
and mercy on  
Evalach and the  
Saracens,

who worship  
images of wood  
and stone.

Joseph conjures  
God,—by His  
death on the  
Cross,

by His deliver-  
ance of Joseph  
himself from  
prison,

by His saving  
David from  
Goliath,

by His protecting  
Daniel in the  
lions' den,  
by His forgive-  
ness of Mary  
Magdalene,  
by His deliver-  
ance of Susanah,

by His rescue  
of the children  
of Israel from  
bondage,

[\* leaf 14, col. 3]

by His delivering  
them from all  
troubles and put-  
ting their ene-  
mies under their  
feet,—

. . . <sup>1</sup> ? geant (not in B, leaf 8, col. 1).

fesis, & qu'il n'est autres diex que tu seus: Ensi  
 uoirement enuoies tu hastieu conseil au roi eualach, to send counsel to  
King Evalach.  
 qui tant *est* desconsillies pechieres qu'il ne puet estre  
 ramenes a la uoie de uerite, se tu par ta grant  
 poissanche ne l'en enuoies le corage & la uolente par  
 le raemplissement de ton saint esperit qui *est* confors  
 & consaus as desconsillies. Sire, ia desis tu a moi  
 qui sui tes sergans quant ie issi de ma naete par ton  
 commandement, *que* tu ne m'escondiroies de rien *que* ie  
 te requessisse de boin cuer & de boine uolente pour ke  
 ie vaussisse seruir loiaument a ton commandement.  
 Orre, enten[d] donques la proiere *que* tes sergans qui 'Hear thy serv-  
ant's prayer,  
 chi est, fait a toi, & si i met conseil selonc ta grant  
 misericorde & selonc ta grande poissanche. Ne pour  
 moi, biaux sire diex, ne le faches tu mie, mais pour ton not for himself,  
but to exalt Thy  
name,  
 non essauchier & aleuer, & pour demoustrer as gens ke  
 tu seus ies li tres haus dieus qui as pooir & signourie  
 deseur toutes les creatures. Glorieus sire dies, che est  
 drois *que* tu rendes a sainte eglise che ke tu li as  
 promis. Car tu le dois essauchier & acroistre par tout  
 le monde, & il est ore endroit bien tans & lieus ke ele and increase  
Thy church in  
this fine but  
misguided city.'  
 soit essauchie & acreue, & tes sains nons soit aoures en  
 cheste biele chite desconsillie, qui si grant mestier a de  
 ton conseil & de t'aie." Ensi fu ioseph grant pieche de  
 la nuit en plours et en larmes et en orisons & en  
 proieres, a keustes nus, & a genous. Et quant il eut sa  
 proiere fince, Si oi vne vois qui li dist: "Ioseph, lieue A voice tells  
Joseph that  
 sus, car tes proieres sont oies & recheues de ton  
 creatour. Et bien sachiez tu de uoir ke li rois mandra [\* leaf 14, back]  
the king will send  
for him to explain  
his dream,  
 toi prochainement. Car il a anuit veue vne grant  
 partie de mes demoustranches & de mes merueilles.  
 Et il t'enuoiera le matin querre, pour espondre & pour  
 deuiser che ke il a anuit veu & oi. Et tu vien le  
 matin tantost com l'aube aparistra, & tu & ta compaignie,  
 si me rendra orisons & proieres chascun endroit soi, &  
 si verres .i. nouiel establisement ke ie ne vous ai pas

and that Joseph shall be consecrated to God and take charge of His flesh and blood.

Joseph arises and goes to bed with his wife Helyab, but not from carnal desire.

How Joseph and his wife lived purely together,

and had no lust when they begat Galahad, their youngest son,

[\* 1f 14, bk. col. 2]

the ancestor of the holy men

who honoured the land of White Britain, now called England.

encore done. Car ie sacrerai ton fil iosephe, & le ferai si haut menistre *comme prouoire*. Car ie li ballerai ma char & mon sanc en garde & en ballie, tout autrestant *com* tu en despendis de la crois *quant* tu m'enportas el sepulcre entre tes bras. Et cheste signourie donrai iou a ton fil iosephe. Et tout chil qui autrestel ordene aront des ore en auant la recheueront de lui *par* toutes les terres ou ie menrai & toi & ta semenche." A tant laissa la uois a *parler*, si se teut. et ioseph remest *moult* lies & *moult* ioians de che qu'il auoit oi, si s'en rala couchier *quant* vint au chief de pieche auoec sa feme helyab. Mais il ne gisoient mie ensamble a guise de gent luxurieuse, Mais gens *comme* plains de religion. Car il ne iurent onques tant ensamble entre aus deus, puis chele eure ke il issirent hors de lor pais par le *commandement* ihesu crist, *que* onques chele fragilites dont tous li humains lignages est concheus les escaufast tant ke ele les peust vne fois a chou mener ke il souffrissent les caitis de cors auoir carnel compaignie ensamble ensi *comme* nature le requiert d'ichele maniere. Anchois estoient ambedoi si espris de la souuraine amour au sauueour ke de chele partie ne lor pooit corages venir. Ne lors n'en orent il mie corage *quant* il engennerent galaad lor darrain enfant *par* le *commandement* nostre signour, qui le *commanda* qu'il li apparillast de sa semen'che .i. nouiel fruit de quoi il empliroit en auant la terre ou il les uoloit mener. Par le *commandement* chelui fu engennes galaad. Et *quant* il fu engennes, n'assemblerent il mie *par* couuoitise qu'il eurent de nule luxure, mais *pour* *acomplir* le *commandement* de son signour, qui semenche auoit demande a ioseph. De chestui galaad descendi la haute lignie dont tout li plusour furent saint home & religieux en lor vies, & essauchierent le non nostre signeur ihesu crist a lor pooirs, & si hounerent la terre de la bloie bertaigne qui ore est apiecee engleterre,

& les autres contrees en uiron, de lors sains cors  
 precieus: qui i reposent ensi *com* cheste estoire le  
 contera es paroles qui chi apres viennent. Or *parlerons*  
 de ioseph, si laisserons a tout de ses oirs iusc'a tant ke  
 il en soit lieus & tans ke on redoie *conter* d'aus.

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### CHAPTER IX.<sup>1</sup>

How Joseph and his company worship before the Ark of the Grail in the Palace of the Spirit, when a noise is heard, and the Palace trembles. (How the Palace came to be called The Palace Spiritual, p. 74.) How the Holy Ghost descends on them like a ray of fire, and how a sweet wind comes, and how Christ speaks to them, and urges them to love him (p. 74-6). He tells Josephes to draw near and take charge of his flesh and blood (p. 76). Josephes opens the door of the Ark, and sees a man in a red robe, and five angels clad like him, with six wings each, and a bloody sword in their left hands, and severally in their rights, a cross, nails, lance, sponge, and scourge, with a roll 'These are the arms by which our Judge destroyed Death' (p. 77-8). How the Crucifixion is represented over again before Josephes in the Grail-Ark (p. 78), and how he is stopped from entering it (p. 79). How Joseph looks into the Ark, and sees angels there with the instruments of consecration (p. 79-80), and Jesus clad in sacramental robes (p. 81). How the company of angels go over the house purifying it with holy water, because it used to be the dwelling-place of devils (p. 81-2). How Christ tells Josephes that he is to receive the Sacrament of His flesh and blood (p. 82). How the proper episcopal garments are brought out of the Ark (p. 83); and how the Chair of Consecration makes a Saracen king's eyes fly out of his head (p. 83). How Josephes is consecrated (p. 84), and how the angel preserves the holy oil with which all the kings of Britain till Uther Pendragon, Arthur's father, are anointed. How Christ tells Josephes the meaning of the Bishop's vestments,—the shoes (a Guide from Evil, p. 84), the upper and under garments (Chastity and Virginity), the head-covering (Humility), and herein of the Pharisee and the Publican (p. 85), the green garment (Suffering), that above it (Justice), the band on the left arm (Abstinence), the necklet (Obedience), the uppermost (Love, p. 86), the staff (Vengeance and Mercy), the ring (Marriage to Holy Church, p. 87), and the horned hat (Confession, 1. Re-

<sup>1</sup> Illustration, the worshippers of the Grail, with the Holy Ghost's head in the top right corner, sending red lines (of fire) to the worshippers' mouths.

penance, 2. Satisfaction, and what they are, p. 88). And how Christ tells Josephes his duties as a Bishop, and promises him a rich reward if he serves Him loyally (p. 89).

Joseph and his company worship before the Ark.

(How their lodging-place was named The Palace of the Spirit, by the Prophet Daniel;

[\* leaf 14, back, col. 3]

but why, the citizens knew not.)

The Holy Ghost descends like a ray of fire

into each man's mouth."

**A**V matin si tost *com* ioseph vit l'aube apparoir, si se leua, il & sa compaignie, Si uinrent tout orer deuant l'arche. Et quant il furent tout agenoillie deuant, si oirent vn mout grant escrois qui vint de haut. Et quant il orent oi l'escrois, si sentirent la terre, qui trambloit desous aus mout durement. Ichil lieus ou il estoient herbergie & ou il ouroient, si estoit vns palais qui estoit apieles li palais esperiteus. Et ches non li auoit mis danyel li prophetes quant il repairoit de la baillie nabugodonosor le roi, 'qui l'auoit pris entre les autres iuis quant il le mena en babyloine. En che repaire passa danyel par chele chite. Et quant il vit le palais, si escrit en la porte lettres de carbon en ebrieu, & si disoient les lettres, ke chil palais seroit apieles 'li palais esperiteus.' Chis nons fu acoustumes a dire ke onques n'en chai, & tant com li palais sera en estant sera il apieles esperiteuls. Mais deuant che que ioseph i fust herbergies n'auoient oi chil de la vile onques, ne seu, pour quoi il estoit ensi apieles. & lors le sorent il, si ores comment. Quant la terre eut tramble desous les crestiens qui el palais estoient a orisons ensi *com* uous aues oi, Si descendi li sains esperis tantost laiens,<sup>1</sup> & vint en samblanche d'espert vns rais de fu par deuant chascun d'aus. Et li uns regardoit l'autre a grant merueille, si veoit li vns que li rais du fu entroit a l'autre dedens la bouche;<sup>1</sup> ne ne disoient mot nus d'aus, Anchois quidoient estre tout enfantosme pour le fu qu'il veoient qui lor entroit es cors. Ensi furent vne grant pieche que onques nus d'aus ne dit mot de la bouche, tant durement estoient esbahi; Tant qu'il vint par laiens autresi comme vns

<sup>1</sup>—<sup>1</sup> & uint en samblance de fu : si fu auis a chascun que vns rais de feu li entroit el cors par mi la bouce. MS Add. 10,292, leaf 8, col. 3.

soufflemens de vent douch & souwef, qui rendoit si grant odour ke il lor fu aus qu'il fuissent entre toutes les boines espices du monde. *Après la venue de chele boine oudour, si oirent vne vois qui parla a aus ensi com vous pores oir.* "Escoutes, mi nouiel fil. *Ie sui diex nostre sires, vostre peres esperiteuls, qui vous ai calengies & gaignies encontre tout le monde par ma char que ie souffri a desrompre & a perchier pour vous racater, & par mon sanc que ie vauch espandre.* Et pour che que ie uous ai si grant amour moustree ke ie vous racatai de ma char & de mon sanc, che ke nus peres terriens ne fesist a son fil, pour chou me deues vous bien samblant moustrer ke vous m'ames de grignour amour ke nus flex terriens n'aime son pere. \*OR escoutes donques que iou, diex nostre sires, uostre peres, vous dirai. Enten charestientes, tu qui es nouuiaus pules, au urai cruchefije, ie [t'ai] tant ame & tenu chier ke i'ai mis en toi mon saint esperit, qui i'ai enuoie en terre pour l'amour de toi de la sus ou il estoit en la haute gloire de mon chier pere. Je t'ai mis en grignour hounour & en grignour signourie ke ti anchiseur ne furent el desert, ou ie lor dounai .xl. ans tout chou ke lor cuer desiroient. Mais encor te<sup>1</sup> tien iou a plus aaise ke il n'estoient. Car ie t'ai dounei mon saint esperit, dont ie ne lor fis onques don ne baillie. Ore gardes donques ke tu ne retraies a lor felounies. Car ie lor fis tous les biens, & il me firent tous les maus. Car s'il me faisoient honour de la bouche, il ne m'amerent onques del cuer. Et si le me moustrerent bien en la fin. Car ie les uenoie semondre & apieler a ma haute feste, a ma grant ioie de mes nueches que ie uoloie faire de moi & de sainte eglise. Et il n'i daignierent <sup>2</sup>[uen]ir, ne onques ne me vaurent connoistre que tous les biens lor auoie fais. Et pour chou que ie ving pourement entr' aus, Si dis-

A soft sweet  
wind comes,

and a voice,—

Christ says that  
as he bought  
them with his  
flesh and blood,

they should  
love Him with  
more than filial  
love.

[\* leaf 15]

He has given  
them his Holy  
Spirit,

and put them  
in greater  
honour than  
the Israelites  
in the Desert;

they must not  
then fall into  
the Jews' sins,

who were called  
to the Marriage-  
Feast

and would not  
come;

<sup>1</sup> MS le.

<sup>2</sup> a hole in the MS.

who said He was  
not their God,

who took Him  
like a thief and  
scourged Him,

mocked Him and  
gave Him bitter  
drink and then  
death.

[\* leaf 15, col. 2]  
Beware that ye  
be not like  
them;

If ye will be my  
sons, I will be  
your Father,

you shall have  
my Spirit,

and I will dwell  
bodily with you,

though you see  
me not.  
Come then,  
Josephes, my  
servant, thou  
art worthy to  
take charge of  
thy Saviour's  
flesh and blood,

for thou art free  
from covetousness  
and all evil, and  
full of all purity.

rent ke lor diex n'estoie iou mie. Et si eurent si grant despit de che *que* ie osai dire, *que* ie estoie lor diex, qu'il me *prisent comme* laron en repost, & si me desrompirent ma char & perchierent mes membrens<sup>1</sup> & mon cors. Et pour les grans honeurs ke ie lor auoie faites, me rendirent il guerredon d'escopir & de bufoier. Et pour les dous<sup>2</sup> boire ke ie lor auoie donee el desert, me donerent il en la crois le plus vil boire & plus angoisseus ke il peurent trouver. Et apres me dounerent il la mort, qui lor auoie donee la terriene vie, & la perdurable lor prometoie. Ensi troua[i] cheus de tout en tout crueus fillastres, a qui iou auoie tous iours este dous peres. Mais gar'des *vous* moult bien ke vous ne soies samblant a la felenesse lignie. Car *bien* deues auoir cangie la maniere de cheus de qui vous aues cangie la vie. Se *vous* vous contenes vers moi comme mi loial fil, Je me conterrai vers vous *comme* *vostres* deboinaires peres. Et si ferai plus pour uous ke ie n'ai fait pour mes prophetes qui si m'ont serui cha en ariere de boin cuer & de boine volente. Car se il orent mon saint esperit auoec aus, autresi l'aueres vous. Et si aures encore autre chose. Car ie morrai corporelment chascun iour en uostre *compagnie*, tout autresi *com* iou estoie corporelment en terre. Mais tant i ara de differenche, ke ie estoie veus en terre: mais ore ne me uerres *vous* mie en chele samblanche. Vien auant, iosephe, li miens sergans, car tu ies dignes d'estre ministres de si haute chose auoir en baillie *comme* est li chars & li sans de ton sauueour. Car ie t'ai esproue, & *conneu* plus net & plus monde de tous natureus pechies ke nule morteus chars ne porroit penser. Et pour chou ke iou couoite & sai qui tu ies mieus ke tu meismes ne fais—Car ie te sai uuit de couoitise, et monde d'enuie, & quite d'orguel, & net de toute felenie, & sans partie de toute luxure, & plain de toute chaeste,

<sup>1</sup> ? membres.

<sup>2</sup> MS dons.

—pour chou voel iou ke tu rechoiues de la moie main  
la plus grant hautheche que nus hom morteus puist  
auoir. Ne nus de tous les autres ne l'auera de ma  
main ke tu seulement, anchois l'aront de toi chil qui  
des ore mais l'arout." A tant se traist iosephes auant,  
moult tramblans & moult peureus, & commencha a plourer  
moult durement, & a rendre grasces a son creatour qui  
l'apieloit a si grant honeur, recheuoir de quoi nus hom  
morteus ne pooit estre dignes par deserte qu'il onques  
eust faite selonc son auis, se diex seulement par la  
sieuue grace ne li otriolt. Et quant il fu uenus iusc'a  
l'arche,<sup>1</sup> 'si ne soies mie esbahis de chou ke tu uerras.'  
Lors ouuri iosephes l'uis de l'arche a moult grant paour  
& a moult grant doutanche. Et quant il eut ouuert, si  
vit vn homme vestu d'une reube plus rouge & plus  
hideuse a cent doubles que n'est foudres ardans. Et si  
piet estoient tout autrestel, & ses mains, & ses viaires.  
Et en tour chel home si estoient .v. angele tout vestu  
d'autrestel reube & d'autrestel samblanche. Et si auoit  
chascun d'aus .vi. eles qui sambloient ke eles fuissent  
de fu ardent. Et chascuns d'aus tenoit en la senestre  
main vne espee toute sanglente. Et li premiers tenoit  
en la main destre vne grant crois tout sanglente, Mais  
que chose fust a counoistre de quel fust la crois estoit.  
Et li angeles secons tenoit en sa main destre trois claus  
tous sanglens, Si qu'il li estoit auis ke li sans en  
degoutast en-chore tous vermaus. Et li tiers angeles  
tenoit en la main destre vne grant lance dont li fiers  
estoit tous sanglens, & la hanste estoit toute sanglente  
ausi iusque par la ou li angeles le tenoit empoignie. Et  
li quars angeles tenoit par deuant le uiaire al home,  
vne esponge toute droite, qui restoit autresi tainte de  
sanc de l'un chief iusk'en l'autre. Et li quins angeles  
tenoit en sa destre main vne maniere de corgie toute  
sanglente qui sambloit estre faite de verges torses loies  
ensamble. Et chascuns de ches .v. angeles tenoit en

Josephes draws  
near, trembling,

weeps and  
thanks God.

[\* leaf 15, col. 8]

[1 ? la vois dist]

He opens the  
door of the ark,  
and sees a man  
(Christ) all red,

and five angels  
in red,

each with six  
wings as of fire,  
and a bloody  
sword in his left  
hand,

and in his right  
the first angel held  
a bloody cross,  
the second three  
bloody nails,

the third a long  
bloody lance,

the fourth a  
sponge stained  
with blood,

the fifth a bloody  
scourge,

and each had a



roll, 'These are  
the arms by  
which our Judge  
conquered death.'  
The writing on  
Christ's fore-  
head.

[\* (di-<sup>o</sup>disoient)  
leaf 15, back]  
His feet and  
hands run blood.

How the Ark  
seemed of  
immense size.

[<sup>1</sup> MS il ne]

[<sup>2</sup> MS & la]  
How Josephes  
sees Christ  
nailed to the  
cross, and the  
sponge put to  
His chin,

and the lance  
pierce His side,  
and a stream of  
blood and water  
pour out; and  
the Grail-Dish  
under his feet,

and blood  
dropping in and  
filling it.

How Christ  
seems as if He'd  
fall from the  
cross,  
and Josephes  
runs to the  
door of the  
Ark to catch  
Him,

vn rolet, escrites letres qui disoient: "Che sont les  
armes par quoi li iugieres qui chi est, uencui la mort  
& destruist." Et chil hom entour qui li angele estoient,  
si auoit escrit en mi le front en ebrieu de letres  
blanches: "En cheste samblanche uenrai iou iugier  
toutes choses au felon iour espoentable." Ensi di'soient  
les lettres. Et si estoit auis ke de ses pies & de ses  
mains courroit sangle[n]te rousee contreal, si que la  
terre en sambloit estre toute vermelle. Et si estoit  
auis a iosephe ke l'arche estoit bien a quatre doubles  
plus grans & plus lee k'ele ne soloit estre. Car li hom  
que il<sup>1</sup> veoit estoit dedens, & li .v. angele; si en fu  
si durement esbahis de la meruelle ke il veoit, ke il ne  
sauoit ke dire ne que faire. Anchois s'enclina vers  
terre, si commencha moult durement a penser. Ensi  
com il pensoit tous enclins, <sup>2</sup>la vois le rapiela. Et il  
esgarda, si vit chel home crucefije en la crois ke li  
angeles tenoit, & les cleus qu'il auoit veu tenir a l'autre  
angele vit es pies & es mains del home. & si uit ke  
l'esponge si estoit apoie au menton, & il sambloit  
moult bien home qui a chele eure fust en angoisse de  
mort. Apres esgarda iosephes, si vit ke la lanche qu'il  
auoit veue en la main au tierch angele estoit fichie tres  
parmi le coste del home crucefijet. Si en degoutoit tout  
contreal la hanste vns ruisseles qui n'estoit ne tous sans  
ne toute iaue, & nepourquant il sambloit estre de sanc  
& d'iaue. Et desous les pies au cruchefis vit ichele  
escuele ke ioseph ses peres auoit fait apporter en l'arche.  
Si li estoit auis ke li sans des pies au crucefije degoutoit  
en chele escuele que ele estoit ia pres plaine, si sambloit  
a iosephe ke ele vausist verser, & ke li sans en deust  
espandre. Apres li estoit auis ke li hom voloit chaoir  
a terre, & que li doi brach li estoient ia escape des  
cleus si que li cors s'en uenoit a terre, la teste desous.  
Quant il vit chou, si uant courre auant pour lui redre-  
chier. Et quant il dut metre le premier pie dedens

l'arche, si vit les .v. angeles a tout lor espees en l'entree de l'uis. Si tendoient li troi encontre lui les pointes de lor espees, & li 'autre doi leuoient les lor en haut & faisoient samblant de lui ferir. Et il ne laissa onques pour chou qu'il ne vausist outre passer, tant desiroit a redrechier chelui qui il creoit qui estoit ses diex et ses sauueres. Et quant il vaut metre l'autre pie dedens, si ne peut, anchois li couuint arester. Car on le tenoit si forment deriere par les .ij. bras, ke il n'auoit pooir d'aler en auant. & il se regarda, si vit que doi angele le tenoient chascuns a vne main, & en l'autre main tenoit li vns vne ampule, & li autres .i. enchensier & vne boiste. Et ioseph ses peres, quant il le vit esgarder arriere si durement, si s'emeruilla moult de che ke il eut tant longement este al huis de l'arche sans plus faire & dire, & quel cose il pooit tant auoir esgarde. Lors se leua ioseph de la ou il estoit a orisons, si ala vers son fil. Et quant iosephe[s] le vit si pres de lui, si mist sa main encontre, & li commencha a crier: "Ha, biaux pere ioseph, ne touche pas a moi, ke tu ne me toilles la grant gloire ou ie sui. Car ie sui si ellumines des esperitueus demonstanches, que ie ne sui mais en terre." Quant ioseph oi cheste parole, si fu si angoisseus & si espris de ches meruelles veoir, ke il n'i garda onques deffense, anchois se laissa chaoir deuant l'uis de l'arche a genous. Et il esgarda, si vit dedens l'arche .i. petit autel tout couuert de blans dras, & par desus tous les blans dras si i auoit .i. moult riche drap, & vermeil & moult biel autrestel comme samit. Desour che drap esgarda ioseph, si vit qu'il auoit .iiij. cleus tous degoutans de sanc, & .i. fer de lance tout sanglant a l'un des chies de l'autel, & a l'autre chief estoit l'escuele qu'il auoit apportee. Et en mi lieu del autel si auoit .i. moult riche vaissiel d'or en samblanche d'un hanap, & .i. couuercle deseure qui estoit d'or au'tresi. Ne le couuercle ne peut il mie veoir a

but three angels point their swords at him, and the other [\* leaf 15, back, col. 2] two raise theirs to strike. He still tries to enter,

but cannot,

for two angels hold him by the arms; and one has a jar, and the other a censur and box.

Joseph wonders at his son's trance.

Josephes tells him not to touch him, as he is in the spirit.

Joseph kneels before the Ark, and looks in, and sees an altar covered with white cloths, and beneath a red one like samite, covering three nails and a lance-head, all bloody,

and the Grail-Dish,

[\* leaf 15, back, col. 3]

deliure, ne *quanques* il auoit desus. Car il estoit couuers d'un blanc drap ke on ne le pooit veoir ke par deuant. Et tout outre l'autel si vit vne main qui tenoit vne crois moult biele, toute vermelle. Mais chelui dont la mains estoit, ne vit il mie.<sup>1</sup> Et si uit deuant l'autel .ij. mains qui tenoient chierges. Mais il ne vit mie les cors dont les mains estoient. Endementiers ke il gardoit ensi laiens, si escouta, si oi l'uis d'une cambre m[o]lt du]rement flatir. & il tourne ses iex vers la cambre, si en uit issir .ij. angeles, dont li vns tenoit .i. orchuel tout plain d'iaue, & li autres tenoit .i. jetoir en sa main destre. Et apres ches .ij. en uenoient doi autre qui portoient en lor mains .ij. grans vaissiaus d'or autresteus *comme* .ij. bachins, & a lor caus<sup>2</sup> auoit .ij. touailles qui estoient de si grant biaute *comme* cheles qui onques hom morteus n'auoit baillies. Quant chil doi furent hors de la cambre, si en issirent troi autre apres qui portoient .iiij. enchensiers d'or, enlumines de si riches pierres precieuses qu'il sambloit de uoir ke il fuissent tout espris de fu ardant. Et en l'autre main tenoit chascuns d'aus vne boiste plaine d'enchens, & de mierre, & de maintes autres precieuses espises qui rendoient laiens si douche odour & si grant suatume qu'il estoit tres bien auis ke la mai'sons en fust toute plaine. Apres en vit issir .j. autre, qui auoit letres el front escrites, & si disoient, 'ie sui apieles forche del tres haut signour.' Ichil portoit sour ses .ij. mains .i. drap autresi verdoiant *com* esmeraude, & sour che drap estoit mise la sainte escuele. En coste de chelui drap, & .i. angele deuers destre, en auoit .i. qui portoit vn teste, *com* ques si riches ne si biaux ne fu veus par iex de nul home terrien se chil meismes ne. Et deuers senestre en i auoit .i. qui portoit vne espee dont li poins estoit d'or, & li heudure d'argent. Et toute l'alumele estoit autresi vermeille *comme* vns rais

and above the altar a hand holding a red cross, and before the altar two hands holding candles.  
He hears a door open, and there come out

two angels with water and a sprinkler;

two others with two gold basins and two towels,

three more with three gold censers,

and boxes full of incense, and most sweet spices.

[\* leaf 16]

Another angel with letters on his forehead,

carrying the Grail-Dish; another carrying a head;

on the left another angel with a sword.

<sup>1</sup> Here an illustration, of a hand holding a cross; and below, three bloody nails, the Grail vessel, &c.    <sup>2</sup> *L. collum*, neck

de fu en brases. Et quant chil troi estoient issu hors, si venoient deuant aus troi autre qui portoient trois chierges de toutes les couleurs que morteus langue porroit noumer. Apres esgardoit ioseph, si ueoit issir hors ihesu crist, en autrestel samblanche *com* il li aparut en la chartre ou il estoit enprisonnes, quant il fu issus del sepulcre, & en cors & en esperit, au iour de sa resurrection. En cheste samblanche le vit ioseph venir hors, fors tant seulement ke il auoit ore vestus tous les vestemens ke prestres doit uestir quant il veut faire le sacrement nostre signeur. Et li angeles primiers qui portoit le ietoir, puchoit en l'iaue, & si aloit ietant par desus les crestijens qui estoient laiens. Mais nus d'aus tous ne ueoit chelui qui l'iaue ietoit, fors que ioseph seulement & iosephes ses fiex; ichil doi le veoient tout apertement. Lors prist ioseph son fil par la main, & si li dist, "biaus fiex, counois tu encore ne aperchois qui chist hom est, qui si biele maisnie maine en sa *compaignie*, & va si hounourement?" Et iosephe li dist: "par foi, biaux pere, ie sai de uoir ke ch'est chil de qui dauid dist el sautier en vn vers 'ke diex commande as angeles qu'il le gardent par tous les lieux ou il ira.' Ne nus hom ne porroit estre si seruis ne si honeres par angeles que il seulement." A tant passa toute la *compaignie* par deuant aus, si alerent auirounant tout le palais dedens, & par tout leu il aloient ietoit li angeles l'iaue au ietoir. Et quant il venoient deuant l'arche, si n'i aloit nus d'aus qui n'enclinast a ihesu crist auant, & puis apres a l'arche. Et quant il orent auirounee toute la maison par dedens, si reuinrent tout deuant l'arche. Lors apiela *nostres* sires iosephe. Et iosephes li respondi: "Sire, vees chi uostre sergant tout apparilliet a *vostre* uolente faire." Et *nostre* sires li dist: "Ses tu ke cheste iaue senefie, ke tu as veu espandre par chaiens? Che est netoiemens des lieux ou mauuais esperis a conuerse. Car cheste maisons a

Three other angels, with three coloured tapers; then Jesus,

clad in sacramental robes.

The angel sprinkles the people with holy water.

Joseph asks Josephes if he knows Christ.

He answers, yes.

[\* leaf 16, col. 8] The company of angels go all round the house

sprinkling holy water.

Christ calls Josephes

and tells him that the sprinkling of the water was to purify the

house, which  
had been the  
habitation of  
devils.

Christ explains  
how holy water  
purifies,

and tells  
Josephes that  
he is to receive  
the Sacrament,

[\* leaf 16, col. 3]

and he made  
Sovrain Bishop  
of his new  
Christendom.

Christ takes  
Josephes by  
the hand and  
draws him to  
Him.

este tous iours habitacles des dyables, Si doit estre  
auant mondees & netoies ke mes seruiches i soit fais.  
Et nepourquant ele est toute mondee & espurgie des ke  
li sains esperis i descendi qui iou i enuoiai, mais ie  
l'ai arousee de cheste iauue por che *que* ie voel *que* tu  
faches autresi *par* tous les lieux ou mes nons doit estre  
apieles & mes seruiches fais." Et iosephes li dist :  
"sire, en quel maniere puet l'iaue espurgier si ele n'est  
auant espurgie?" "Tout autrestel beneichon, dist  
*nostre* sires, en l'iaue del purefijement *comme* en l'iaue  
del baptesme. Car tu i feras le signe de la *grant*  
raenchon, che est li signes de la crois sainte, & si diras  
ke che soit el non du pere & du fil & du saint esperit.  
Et qui aura creanche enterine en la forche de cheste  
beneichon, ja mauuais esperis n'abitera en liu ou cheste  
iaue soit espandue. Car tous li peurs & la paine au  
dyable si est en oir le *coniurement* de la sainte trinite,  
& en ueoir le signe de la sainte crois, par qui sa poestes  
fu destruite. Des ore mais voel ke tu rechoiues la  
hauteche ke ie t'ai promise a doner. Che est li sacre-  
mens de ma char & de mon sanc, & si le verra tous mes  
pules apertement. Car *'ie* voel qu'il te soient tesmoing  
deuant rois et deuant contes, ke il ont veu la sainte  
enunction ke ie t'ai mise sour toi *pour* toi establir  
souurain pasteur apres moi de mes nouueles berbis,  
Ch'est souurain eueske de ma nouuele crestiente. Et  
tout autresi *com* moyses mes loiaus sergans estoit  
meneres & conduisieres des fiex israel par la poeste *que*  
ie l'en auoie dounee, Tout autresi seras tu garderes de  
chest mien pule. Car il *aprenderont* de la toie bouche  
*comment* il me deurent seruir, & *comment* il tenront la  
nouiele loy, & garderont la creanche." Lors le prist  
*nostre* sires *par* la destre main, si le traist pres de lui,  
si ke tous li pules des crestiens qui laiens estoient  
virent apertement la samblanche de lui. Et si ueoient  
tout *comment* iosephes estoit en estant deuant lui, et

comment il faisoit le signe sour lui de la crois. Et

quant il eut este vne pieche deuant lui, a tant es uous

que vns hom vint hors de l'arche tous kenus, si aporloit

sour son col les plus riches uestemens, & les plus biaux

ke nus hom terriens eust onques veus ne baillies. Et

apres chelui issi vns autres qui estoit biaux a meruelle,

& de moult biel eage, si portoit en son poing vne croche,

& en l'autre vne mitre toute blanche, & la croche

estoit toute blanche ausi, & la hanste toute vermelle.

Quant chil doi furent venu hors, si uestirent iosephe

tous les uestemens; les sandales premierement, & puis

les autres choses qui conuienent a eueske. Et quant il

fu tous reuestus, si l'assirent en vne kaiere qui estoit

illuec, toute apparellie par la uolente nostre signour,

qui de toutes chose le voloit aaisier. Chele kaiere

estoit de si grant rikeche ke onques nus hom qui le

ueist ne seut a dire certainete de quoi ele peust estre.

Et tout cil qui faisoient les riches oeures, dont il le

uinrent puis veoir maint, disoient ke en tout le monde

n'auoit maniere de si riche pirre<sup>1</sup> dont il n'eust en la

kaiere. Et che dient encore tout chil ki le voient.

Car ele ne fu onques puis ietee hors de la chite, anchois

fu tous iours tenue pour saintewaire puis ke iosephes

en fu partis. Ne onques puis hom ne s'i assist que n'en

fust leues tous mors, ou qui n'i mehaignast de son cors

anchois qu'il en fust leues. Et puis en auint il moult

biaus miracles quant la chites fu prise par vn roi des

sarrasins qui guerrioit la terre. Car, quant il eut

trouuee la kaiere, & il le vit si riche, si dist ke il le

prisoit plus ke toute la chite, & dist qu'il l'emporteroit

en egypte dont il estoit rois, & si serroit dedens tous

les iours ke il porteroit coroune. Et quant il l'en quida

porter, si ne le peut onques nus hom remuer de son lieu

ou ele estoit. Et il dist ke toutes voies serroit il

dedens, puis ke il porter ne l'en pooit. Et maintenant

<sup>1</sup> *pire, pierre, pere, pierre, pierrerie.*—Burguy.

A grey-haired man comes out of the Ark carrying rich garments,

and a young one with a crook and mitre,

and they clothe Joseph in a bishop's vestments and seat him in a chair

of great richness.

[leaf 16, back]

still kept in the city.

Of the subsequent miracle wrought by the Chair. How it made a sacrilegious Saracen king's eyes fly out of his head.

ke il s'i fu assis, si en prist *nostre sires* si grant uen-  
 ianche *que* ambedoi li oel li uolurent hors de la teste.  
 Ensi demoustra *nostre sires* *que* che n'estoit pas sieges  
 a home mortel, se a cheli non pour qui il l'auoit ap-  
 parillie. Et maintes autres uirtus i demoustra il, dont  
 li contes ne *parlera* mie chi orendroit, Mais *quant* li  
 lieus *venra*, & li tans. *Quant* iosephes fu assis en la  
 kaiere, si uinrent tout li angele deuant lui, & *nostre*  
*sires* l'enoinst & sacra en chele maniere ke on doit  
 eueske sacrer & enoindre, si ke tous li pules le vit  
 apertement. Et chele onctions dont il fu enoins si fu  
 prise en l'ampule ke li angeles portoit, qui le prist &  
 traist a soi *par* l'espaule *quant* il vaut entrer dedens  
 l'arche si *com* aues oi cha en arriere. Et de chele  
 onction meisme furent enoint tout li roi deske la  
 crestientes vint en engleterre iusqu'a uter pandragon,  
 qui fu peres le roi artu, de qui tout chil qui *content* les  
 auentures ne seuent mie tres bien *pour* quoi il fu apieles  
 pandragons 'en son sournon. Car che set on bien, ke  
 il eut a non vters en baptesme. Mais l'estoire de chest  
 liure lor dira cha en auant tout esclairement *pour* quoi  
 il fu apieles ensi, & *comment* ichele unctions fu perdue  
*quant* il dut *premierement* estre courones. *Quant*  
 iosephes fu enoins & sacres ensi *com* vous aues oi, si li  
 assist *nostre sires* la croche en la main & sa mitt[r]e en  
 la teste, & si li mist el doit vn anel dont nus hom  
 morteus ne porroit l'euure contrefaire, ne la forche de la  
 pierre deuiser. Et *quant* il eut de toutes choses ensi  
 atourne *com* vous aues oi, si l'apiela, & si li dist :  
 "Josephe, ie t'ai sacre & enoint a eueske si hautement  
 ke tu as veu, & mes autres pules ke chi est. Or te  
 dirai ke chist vestement senefient ke tu as vestus.  
 Car nus ne les doit porter s'il ne fait chou ke la sene-  
 fianche requiert. Chil sauler *que* tu as cauchies,  
 senefie ke tu doit tes pies tenir si nes ke il ne voient  
 en nule oeuure de malisse, mais en orison, et en pre-

How Christ  
 anoints and  
 consecrates  
 Josephes.

The holy oil is  
 put by the angel  
 into the Ark.

And all the  
 kings of Eng-  
 land till Uther  
 Pendragon,  
 Arthur's father,  
 were anointed  
 with it.

[\* leaf 16, back,  
 col 2]

Christ puts a  
 ring on Jo-  
 sephes' finger.

Christ tells  
 Josephes the  
 meaning of  
 his episcopal  
 vestments.

He shoes to  
 keep his feet  
 from the paths  
 of evil.

chement, & en conseil donner as desconsillies. En tel maniere dois tu traillier tes pies. Car ie voel que tu aies part en l'escripture qui dist: 'Li hom est boineu-<sup>Psalm 1, 1, 2.</sup> reus qui ne vaut estre consenteres del conseil as felons, & qui ne uaut porter ses pies en la uoie par ou li pecheour & li desloial aloient, & qui ne sist mie en la kaiere de destruisement. Mais il mist sa uolente & sa poissanche toute a parfaire les *commandemens* de la loy *nostre signour*, & en cheste chose furent tout si pense, & par nuit & par iour.' En tel maniere doiuent aler ti pie. Car il ne doiuent ia faire nul pas sans pourfit. Apres te dirai des autres uestemens. Chil ke<sup>1</sup> tu as vestu desus ta cote, si senefie chaeste. Car ch'est vne virtus par qui l'ame quant ale depart del cors s'en ua blanche & neta, & si s'acorde a tous les biens de l'ame, che est, a toutes les virtus. Ensi dois 'tu premierement chaaste dedens toi auoir, pour faire de li fondement as autres uirtus edefier. Li autres uestemens desour chelui est autresi blans, & si senefie *virginitei*. Et tout autresi *com* uirginites ne puet estre en nul lieu ke caestes ne soit en sa *compaignie*, Tout autresi ne puet nus prestres ne ne doit uestir chelui desus ke il n'ait auant uestu chelui desous. Chil autres uestemens dont li chies est couuers, si senefie humelite, qui est contraire a orguel. Car orgieus veut tous iours aler fierement, teste leuee. Mais humilites va douchement, tout souef, le chief enclin. Autresi doit aler li prestres a grant humelite, le chief enclin. Non pas autresi *com* li pharisijens el temple quant il oroit, qui dist, 'biaus sire diex, ie te rench graces & merchis de che ke ie ne sui mie autresi desloiaus *com* sont mi autre voisin!' Mais ausi *com* li publicans qui n'osoit mie nis regarder vers le chiel, tel paour auoit il ke diex ne se courechast de che qu'il estoit si pechieres; anchois estoit repuns loing de

The under garment means Chastity.

[\* leaf 16, back, col. 3]

The upper means Virginitie.

The head-covering means Humility.

Priests ought to walk humbly, not like the Pharisee in the Temple,

but like the Publican.

<sup>1</sup> Chel uestiment ke, MS Addit. 10,392, leaf 10, col. 1.



l'autel, & batoit son pis de son poing, & disoit,  
 'Diex, sire, aies pitie de chest pecheour.' En tel  
 maniere se doit *contenir*, qui veut *acomplir* les oeures  
 d'umilite. Or te dirai ke chil apres senefie qui est tous  
 vers, & si ne l' doit nus prestres vestir, ne lui ne chel  
 autre desus, se il n'est eueskes. Et chil qui est si uert  
 senefie souffranche, qui ia ne sera vencue, tous iours  
 est verdoians, tous iours est en vne forche, ne nus ne  
 ua encontre qui ele n'emport la victoire & l'onour. Car  
 nus ne puet si bien vaincre son anemi *comme par*  
 souffrir. Chil autres uestemens desus chestui, qui est  
 si blans, senefie droiture. Car tout chil qui uoelent  
 droiture de sainte eglise garder loiaument maintiennent  
 droiture. Droiture est vne vertu de si *grant* haute'che  
 ke par li sont toutes choses tenues en lor droit point,  
 ne ia nule fois ne se cangera, a chascun rendra chou  
 qu'il ara deserui. Droiture ne doune a nului pour  
 amour, ne ne taut a nului pour haine. Ensi se doit  
 mener qui ueut maintenir d[r]oiture. Chil loijens qui  
 te pent el brach senestre, si senefie abstinenche. <sup>1</sup>Car  
 li cors doit estre loijes a abstinenche autresi *com* li bras  
 est de chel loijen, & che est <sup>1</sup>vne des *grans* virtus d'estre  
 en abstinenche en *grant* plente de bien, & cheste uirtus  
 si est vns des membres de droiture. Et se tu ueus  
 sauoir pour quoi chil loiens est *plus* el brach senestre  
 ke el destre, Je le te dirai : pour ke la destre ne doit  
 seruir se d'espandre non, ne la senestre se de retenir  
 non. Or t'ai dit del loien del brach. Apres te dirai  
 de chelui qui est entour le col, si senefie obediencie.  
 Car autresi *com* li bues porte le gieu au gaignour,  
 autresi deues vous porter le gieu de *nostre* signour dame  
 dieu, & deues estre obeissant a son *commandement*,  
 autresi *com* li bues obeist au gaignour pa[r] la forche  
 du gieu. Chil daarrains uestemens qui est desus tous  
 les autres, si senefie carite. Car ele est tout vermelle ;

The green garment means  
 Suffering  
 invincible.

The one above  
 it means Justice  
 or Righteous-  
 ness.

[\* leaf 17]  
 The qualities of  
 Justice.

The band on the  
 left arm means  
 Abstinence.

Why is it on the  
 left arm rather  
 than the right ?

The necklet  
 means Obedi-  
 ence.  
 For we ought to  
 bear the yoke  
 like the ox.

The uppermost  
 garment means  
 Love, or Charity.

..1.. c'est, MS Addit. 10,292, leaf 10, col. 2, middle.

& qui a carite en soi, il est caus autresi *com* li carbons ardans est *vermaus*, & si est volentieux & curieus de tenir chier chou qu'il doit. Che est, d'amer dieu son signour de tout son cuer & de toute s'ame & de tout son pense, & apres d'amer son proisme autresi *com* soi meisme. <sup>1</sup> Charites met toutes choses en vn pris, & aime toutes choses ouniement, nule chose ne tient a estrange, autant aime la chose a son uoisin *comme* la soie.<sup>1</sup> Ensi vit, qui garder veut carite. Chil bastons ke tu tiens en ta main senefie .ij. choses, venianche & misericorde; venianche, *pour* chou ke il est poignans par desous, & misericorde, *pour* chou qu'il est courbes par deseure. Car li chies deseure doit *premierement* apieler. Che est a dire, ke li eueskes doit tout auant apieler le pecheour, & semondre de *confession*, & mener tant par douches paroles ke il li ait fait *son* pechiet reghier a honeur de dieu & a honte del dyable. Et quant il a oint de ses douches paroles tant qu'il ait mene a misericorde, lors si le doit poindre du chief du baston desous. Che est a dire, ke quant li prestres a tant adouchie le pecheour ke il li a fait recounoistre son creatour & renoijer le dyable, lors si le doit poindre, car il li doit encargier le fais de la *grant* penitanche *par* quoi il soit poins & aguillounes pour espanir en tristeche chou k'il ara fourfait en ioie. Ensi siert li chies deseure d'apieler a misericorde, et chil desous sert de *prendre* venianche. Or te dirai ke senefie li a[n]iaus ke tu as en ton doit. Il senefie mariage. Car li eueskes est sacres, si est ioins a sainte eglise *par* mariage. Car, quant li eueskes est sacres, si est ioins a dieu, & des lors en auant la doit il garder saine & enferme *comme* sa loial espouse. Et la u il rechoit le mariage, ne le doit il *puis* werpir,<sup>2</sup> ne en prosperite ne en aduersite; Ch'est a dire, ne en bien

The qualities of Charity.

The staff means Vengeance and Mercy.

[\* leaf 17, col. 2]

Mercy, as it is crooked a-top; the Bishop ought first to use gentle words

and then the sharp point of Repentance.

The Ring on his finger means Marriage, and the Bishop is married to Holy Church,

and must keep to her through good and bad

<sup>1</sup>—<sup>1</sup> Car carite met toutes choses en .i. point & aime toutes choses ouniement; si aime autant les choses son uoisin *comme* la soie. MS Add. 10,292, leaf 10, col. 3, at top.

<sup>2</sup> puis ne le doit on deguerpir. MS Add. 10,292, leaf 10, col. 3.

and share her sorrows.

The horned hat means Confession.

[\* leaf 17, col. 3]

Why there are two horns. The first is Repentance; the second Satisfaction.

What Satisfaction is.

The head and two limbs of Confession.

ne en mal. Et se sainte eglise sueffre tribulations ne mescheanches, il en doit estre parchouniers. Car l'ewangile dist<sup>1</sup> ke chil sont boineure qui soustienent les paines & les anuis *pour* droiture. En tel maniere se doit contenir qui veut estre loiaus espous en sainte eglise. Et qui autrement s'i contient, il n'est mie loiaus espous, mais auoutres, car il fause son mariage ke il deust loiaument garder. Apres, dois sauoir ke chil chapiaus cornus senefie qui est en ton chief. Il senefie confession, & pour chou est il blans; car confessions est la plus blanche chose qui soit, & la plus nete. Car ia nus hom n'iert si ors de pechie, ne si enuenimes, se il a vraie confession veut repairier, ke ele ne le fache tout blanch & tout net. Et ses tu pour quoi il a .ij. cornes? Pour chou qu'il i a .ij. membres en confession. Li premiers de ches .ij. membres est repentanche, & li autres est satisfasions. Repentanche est, quant vns vient au prouoire, & il li regehist son pechie, & le partist du tout si ke il n'i repaire plus. Ichil vient a repentanche, mais pour chou n'est il mie vrais *confes*; Anchois li *conuient* faire auant satisfaision. Satisfaisions est, quant vns pechieres a son pechie recounu, de faire la penitanche itele *com* li prestres li encarche, & de souffrir la paine de boin cuer, de boine volente. Ensi pues entendre ke nus ne puet estre *confes* se il n'a confession le chief, & les deus membres. Li chies est de son pechie regehir. Li vns des membres est de tenir soi de pechie. Li autres est de mener a chief la penitanche encarchie. Ne ia nus hom ne sera urais *confes pour* ke il defaille en *quel* ke soit de ches trois. Et pour chou ke confessions [est] la plus haute chose qui soit, *comme* chele qui restore a vn caup tous les damages & toutes les pierres, *pour* chou est ele senefije *par* che chapiel qui est li plus haus de tous les uestemens. Or ies tu enoins & sacres, & ie t'ai done

<sup>1</sup> MS repeats *car l'ewangile dist*.

l'ordene & la hauteche d'eueske, a mon pule enseigner  
& confermer en ma [no]uiel[e]<sup>1</sup> loy. Et ie voel ke tu  
soies garde des ames d'aus, & quanque ie i perdray par  
defaute de toi, ie te demanderai tout, & a toi m'enpren-  
derai au grant iour espoentable quant ie uenrai  
prendre venianche & iustiche de tous les meffais, quant  
toutes les respoistailles des cuers seront descouuertes.  
Et se ie te truis loial sergant de ches petit pule nouiel  
dont ie te commant les ames, ie te donrai a chent  
doubles grignour baillie, ensi com le ewangile le promet  
a chiaus ki laissent lor propriete pour amour de moi.  
Et pour chou te commanch iou 'les ames, & si t'en fai  
pastour, ke ie ne voel ke il soit<sup>2</sup> pourueres & despen-  
siers de ches choses qui as cors besoigneront. Or, vien  
auant, & si feras le sacrement de ma char et de mon  
sanc, si ke tous<sup>2</sup> mes pules les verra apiertement."

Now that  
Josephes is  
consecrated,  
he is to teach  
and confirm  
Christ's people,  
guard their  
souls, and be  
accountable for  
them at the  
Awful Day.

His reward if he  
is a loyal servant.

[\* leaf 17, back]

## CHAPTER X.

Josephes goes into the Ark and celebrates the Sacrament. He uses only Christ's words of Consecration, and forthwith the bread and wine become flesh and blood (p. 90). Christ makes him divide the bread into three parts, which nevertheless appear, and are eaten by him, as one body, most sweet (p. 89-90). He receives the wine. The angels take the vessels out of the ark (p. 91). Christ tells the people he sends them his flesh and blood (p. 91). Joseph and his company receive the body of Christ, like a small child. Christ tells Josephes to celebrate the Sacrament daily, and how to ordain priests and bishops in every city (p. 92); and that Evalach's messengers are coming for him to expound the king's dream, and that he is to be of good courage, as he shall beat the false prophets (p. 92-3). How Josephes appoints his cousin-german Leucam to guard the Ark, as Treasurers do now Churches' treasures (p. 93).

**A** tant enmena nostre sires Iosephe iusc'a l'arche, Josephes goes  
si ke tous li pules le uit entrer dedens. Et si uirent into the Ark,

<sup>1</sup> nouela. MS Add. 10,292, leaf 10, back, col. 1.

<sup>2</sup> MS ke tu tous.

<sup>3</sup> ? for 'tu soia.'

which grows  
larger,  
and celebrates  
the Sacrament,

using only  
Christ's words  
at the Last  
Supper,

and forthwith  
the bread  
becomes flesh,  
and the wine  
blood, as of a  
child.

Christ tells  
Josephes to  
divide the bread  
into three parts.  
Josephes remon-  
strates,  
[\* leaf 17, back,  
col. 2]

out does it.

tout ke ele crut tant & eslargi, ke il estoient tout  
largement dedens, & veoient les angeles venir & aler  
pardeuant l'uis. Laiens fist iosephes le premier sacre-  
ment qui onques fust fais en chelui pule. Mais il l'ot  
moult tost accompli. Car il n'i dist ke ches paroles  
seulement ke ihesus cris dist a ses disciples en la  
chaine,<sup>1</sup> Quant il lor dist, "tenes, si mangies, che est  
li miens cors qui pour vous & pour maintes gens sera  
liures a tourment." Et autresi lor dist il du vin,  
"tenes tout, & si bues; car che est li sans de le  
nouiele loy, li miens sans meismes qui pour vous sera  
esendus en remission des pechiez." Ches paroles  
dist iosephes sour le pain ke il trouua tout aparilliet  
sour la platine du calice, ensi com li contes a dit la u  
il parla del autel qui estoit en l'arche. Et quant il les  
eut dites sour le pain & sour le vin qui el calisce  
estoit, si devint tantost li pains chars & li vins sans.  
& lor vit iosephes tout apiertement ke il tenoit  
vn enfant, & li sanloit ke chil sans qui uenoit el  
calisce fust cheus del cors a l'enfant. Et quant il le  
uit ensi, si en fu moult durement esbahis, si ke il  
ne sauoit sous chiel ke il peust faire. Anchois se tint  
tous cois, & commencha moult angoisseusement a sous-  
pirer du cuer & a plourer des iex, pour la grant paour  
ke il auoit. Lors li dist nostre sires: "Josephe, il te  
conuient desmenbrer chou ke tu tiens, si ke il i ait trois  
pieches." Et iosephe li respondi: "Ha, sire, aies  
pitie de nostre serf. Car mes cuers ne porroit souffrir  
a desmenbrer si biele figure." Et nostres sires li dist,  
"se tu ne fais mes commandemens, tu n'aras point de  
part en mon hyretage." Lors prist iosephes le cors, se  
mist la teste a vne part, & desseura del bu tout autresi  
legierement comme se la chars de l'enfant fust toute  
quite en tel maniere com on quist char ke on a oublie  
sour le fu. Apres chou, fist .ij. parties du remenant a

<sup>1</sup> Fr. cène, L. coena.

moult grant paour *comme* chil qui moult durement sous-  
piroit & plouroit. Ensi *com* il *commencha* a faire les  
parties, Si chairent tout li angeles qui laiens estoient  
deuant l'autel a terre, & furent tout acoutes & a genous  
tant ke nostre sires dist a iosephe: "Quel chose atens  
tu? rechoif chou qui est deuant toi, & si l'use, car che  
est tes sauuemens." Et iosephes se mist a genous, &  
bati son pis, & cria merchi, en plorant de tous ses  
pechies. Et quant il fu redrechies, si ne vi deuant  
soi sour la platine ke vne pieche a samblanche de pain,  
& si le prist, si le leua en haut. Et quant il eut rendu  
grasces a son creatour, si ouuri la bouche & vaut metre  
dedens. Et il regarde, si uoit ke che restoit vns cors  
tous entiers. & quant il le vaut traire arriere, si ne paut,  
ains sentoit *c'on* li metoit tout dedens la bouche  
anchois qu'il le peust clorre. Et quant il l'eut use, si li  
fu auis ke toutes les douchours & les suautumes ke on  
porroit nomer de langhe li fuissent entrees el cors.  
Après rechut vne partie del saint boire sacre qui estoit  
el calisce. Et quant il eut<sup>1</sup> che fait, si uit ke uns  
angeles prist la platine & le calisce, si les mist am-  
bedens en la sainte escuele, l'un sour l'autre. Et sour  
chele platine si vit plusours pieches en samblanche de  
pain. Et quant li angeles eut prise l'escuele, si vint  
vns autres, si leua la platine en haut & che qui estoit  
sus auoec, si l'enportoit entre ses .ij. mains hors de  
l'arche. & li tiers angeles prist le calisce, si le porta après  
chelui en autrestel maniere. et chil qui portoit la sainte  
escuele, fu tous li daarrains. Et quant il furent hors de  
l'arche tout troi, si ke tout li pules les veoit, si parla  
vne vois qui dist: "Mes petis pules nouielement tenes<sup>2</sup>  
de l'esperitel naissenche, ie t'enuoi ton sauuement. Che  
est mes cors qui pour toi souffri corporel naissenche &  
corporel mort. Or garde dont ke tu aies vraie creanche

The angels all  
kneel down.

Christ tells  
Josephes to  
receive what is  
before him:

he takes the  
bread,

and on putting  
it into his mouth  
finds it one body,

sweeter than can  
be told by tongue  
of man.

Josephes receives  
the wine.

An angel puts  
the plate and  
cup into the  
Grail-Dish.  
[\* leaf 17, back,  
col. 3]  
Another carries  
them out of the  
Ark.

Christ tells the  
people that he  
sends them  
their salvation.  
His body and  
blood,

<sup>1</sup> MS repeats *Et quant il eut*.

<sup>2</sup> nes. MS Add. 10,292, leaf 11, col. 1.

and that they  
who receive it  
worthily shall  
be saved, and  
they who  
receive it  
unworthily,  
damned.

Joseph and his  
company receive  
the Sacrament.

Each thinks a  
child has gone  
into his mouth.

The angels re-  
place the vessels  
in the Ark.

[\* leaf 18]

Christ tells  
Josephes to  
celebrate the Sa-  
crament daily.

And directs  
him how to

ordain priests,  
and biashope,  
who shall have  
the apostles'  
power to bind  
and loose,

[\* MS sorront]  
and tells him to  
make a bishop in  
every city,

and anoint them,  
and all converted  
kings, with the  
holy anointing.

Christ tells him  
that Eualach's  
messengers are  
at hand,

a *une* si haute chose recheuoir & vser. Car se tu crois parfitement ke che soit tes sauueres, dont le recheueras tu au perdurable sauueement de l'ame. Et se tu ne crois enterinement, tu le recheueras au perdurable dampnement del cors & de l'ame.<sup>1</sup> Car qui usera mon cors, et buuera mon sanc, & il n'en sera dignes, il mangera son destruisement & buuera, ne nus n'en puet estre dignes se il n'est urais creans. Or garde donques ke tu le croies." Lors vint li angeles qui portoit la platine deuant ioseph. & ioseph s'agenoilla, si rechut, iointes mains, son saueour, tout isnelement, & chascuns des autres autresi. Et si estoit a cascun auis quant on li metoit en la bouche la pieche en samblanche de pain, ke il veist entrer en sa bouche vn enfant tout en forme. Et quant il eurent tout eu del sacrement, si s'en retournerent li troi angele en l'arche, & misrent sour l'autel les vaissieus ke il portoient. Lors apiela nostres aires iosephe, & si li dist, "Josephe, ensi me seruiras chascun iour des ore en auant, & tu & tout chil ke tu establiras a ordene de prouoire & d'eueske. Et se tu ordenes prouoire, tu li metras ta main sour le chief, & li feras le signe de la crois al non de la trinite. Mais a l'eueske sacrer conuient tout chou que iou ai fait sour toi. Car eueskes doit estre sour prouoire. Et tout chil qui a cheste hounour serront<sup>2</sup> establi, aront ausi grant pooir de loijer & de desloijer comme mi apostle eurent en terre. Desormais establiras vn eueske en chascune chite ou mes nons sera recheus par ta parole. & si serra enoins de cheste sainte onction, & tout li roi qui par toi venront a ma creanche. Ore aproche l'eure ke li rois eualach laira le desuoieement des ydoles, & se tournera a la creanche de la glorieuse trinite. Car li *chiualer* sont pries qui viennent querre ioseph pour lui chertefijer d'une grant meruelle ke ie li ai anuit movstree en auision. Or

<sup>1</sup> Illustration of Joseph and six others taking the sacrament.

oste ces<sup>1</sup> uestemens, si iras a lui entre toi & ioseph, & vous les feres certain de tout[es] les choses qu'il vous demandera. Et si ne soies pas esmaijet se vous vees venir encontre vous tous les boins clers de sa loy ; car tu les uainteras tous, Si que ia a tes paroles ne porront contester. Et si te donrai si biele grace es iex le roi eualach, ke tu li diras vne partie de che qu'il li serra a auenir par la forche de mon esperit. Et tout chil qui mon esperit ont recheu, ou qui le recheueront, aront pooir de cachier hors les ma[uua]is esperis par tous les lieus ou il venront." A tant s'ala iosephes desuestir, si laissa tous les uestemens en l'arche sour l'autel. Apres apiela .i. sien cousin germain qui estoit en chele compaignie, si estoit apieles leucans. Chelui establi iosephes a garder l'arche de iour & de nuit. & encore est ore a nos tans cheste coustume maintenue es hautes eglises. Car li vns garde tout le tresor del eglise : si est apieles tresoriers. Ne onques a chel tans n'auoit este fait. Mais lors establi iosephes chelui leucam, ensi com vous aues oi de chelui, ne mie pour chou ke il fust ses cousins, <sup>2</sup>mais pour chou ke il se<sup>3</sup> tenoit plus religieux ke nul des autres.<sup>3</sup>

and that he and Joseph are to go with them,

and not be afraid of the heathen clerks, as he shall overcome them,

and find grace in Eualach's eyes.

And all who receive the Holy Ghost shall be able to cast out evil spirits.

Josephes unrobes, and sets Leucam to watch the Ark night and day.

And this custom still exists in great churches which have a [\* leaf 18, col. 2] Treasurer.

[\* MS 'Am' altered]

## CHAPTER XL

Joseph and his son go before the king. Eualach's doubts. A heathen clerk's objections to the doctrine of the Trinity (p. 94-5). Josephes answers,—Eualach shall be given up to his enemy for three days and nights (p. 95), and the heathen clerk is struck dumb and blind (p. 97). Eualach asks if he can escape (p. 98). Yes ; by believing in Christ (p. 98). All go to the heathen temple (p. 98). The devil in the image of Mars smashes all the images (p. 99). Eualach asks the devil why it has done this (—because

<sup>1</sup> MS cest.

<sup>2-3</sup> mais por ce qu'il estoit plus religieux que nus des autres. MS Add 10,292, leaf 11, col. 2, near foot.



Joseph's two angels compelled it—), and whether the clerk struck dumb and blind will recover, and whether he shall prevail against the Egyptians (p. 100). The devil confesses he knows nothing about it (p. 101).

The King's  
messenger comes.

Evalach asks  
Joseph to prove  
first, how the  
Trinity can be  
Unity;

2. of the Virgin's  
virginity;  
2. of Christ's  
conception  
without carnal  
assemblage.  
Joseph repeats  
his former  
proof (Ch. VI.).  
A clerk objects,

that if all three  
are only one  
deity,

then each can-  
not be perfect  
God;

and if each has  
entire Godhead,  
then there are  
three Gods.

[\* leaf 18, col. 3]

If the Holy  
Ghost is perfect

**A** tant vint li messages le roi, si dist a ioseph ke li rois le mandoit ke il alast a lui parler. Lors en alerent deuant lui entre ioseph & son fil, & quant il issirent hors du palais si firent sour aus le signe de la crois, & commanderent as autres ke il fuissent en orisons et en proieres pour le roi eualach, *que* diex, qui estoit auoie mens des desuoies, li dounast venir a la voie de uerite. Et quant il furent venu deuant le roi, si les commanda li rois a seoir, & si dist a ioseph qu'il li prouast che ke il auoit ier dit del pere & del fil & del saint esperit, comment il pooient estre trois persones & vne seule deites; & comment la puchiele auoit enfante sans son puchelage malmetre; Et comment li fiex pooit estre concheus sans carnal couuine d'ome & de feme. Quant li rois eut che dit, si se drecha ioseph, & li dist ichele meisme raison *que* il li auoit dite a l'autre fois, & en chele meisme maniere<sup>1</sup> li prouua. Et quant il eut che dit, si se drecha vns clers. Chil estoit tenus a plus sages & a plus fondes de la loy. Chil patla encontre ioseph, & dist ke il ne disoit riens. Car se li peres & li fiex & li sains esperis n'auoient c'une deite, dont n'estoit mie cascuns d'aus trois par soi entiers diex ne parfaits. Et se il voloit dire ke li peres fust entiers diex & parfaits, dont n'i prendroit noient la persone du fil & du sains esperit. Et se eles auoient ambedeus cascade sa deite enterine, dont serroient chou trois deites, che ne porroit nus hom contredire raisnablement. Car nus hom qui che contredit, ne porroit apertement prouer ne metre en uoir, ke nule des trois persones n'eust entiere deite en lui, ou nule des autres fust amenteue. Car la ou on dit ke li sains esperis est parfaits dies<sup>2</sup> &

<sup>1</sup> So in MS.      <sup>2</sup> diex, MS Addit. 10,292, leaf 11, col. 3.

entiers, ne [que<sup>1</sup>] li troi n'ont c'une seule deite en lui ou nule des autres, par chou moustre on *que* li vns vaut autrestant *comme* li troi. Et se ch'est voirs ke li vns vaille autrestant *comme* li troi, dont est il voirs *que* li troi sont noians en lieu ou li tiers est amenteus. Et puis ke les .ij. *persones* pierdent ensi lor forche par la tierche, dont puet tous li mons veoir et counoistre apiertement ke chascune de les trois n'a mie deite *par-faite* ne entiere." Quant chil eut si durement parle encontre la trinite, si fu ioseph moult esbahis de fauses proeues ke chil li a auant traites, si ne seut mie maintenant respondre a fauser<sup>2</sup> chou k'il auoit dit, car *nostre* signour ne plot mie. Lors se drecha iosephes, & si parla haut si ke de tous fu clerement ois, & si dist au roi premierement: "Rois, escoute ke ie te dirai. Che te mande *par* moi le diex de israel, li crieres de toutes choses, & si dist a toi: 'Pour chou *que* tu as amenes tes faus plaideors encontre ma creanche, pour chou ai iou establi a prendre si grant venianche de ton cors *que* tu cherras anchois *que* li tiers iours soit passes en vne si grant mesaventure *que* tu ne quideras *que* nule riens viuans te puisse garandir de perdre toute terriene hauteche premierement, & ton cors apres.' Et si prendra diex cheste iustiche de toi, pour chou *que* tu ne veus recheuoir la creanche de son glorieus non, Anchois as despite & mise auers la demonstranche *que* il te fist anuit de ses secres & de ses miracles *que* il te descouuri en auision. Pour chou te mande li diex des crestijens *par* la bouche de son sergant qui parole a toi, qu'il donra a ton anemi mortel gloire et honour & essauchement sour toi trois iours & trois nuis. Car ta for'che ne porra contrester, ne tes cors n'osera atendre celui qui onkes forche ne peut auoir mais encontre toi, ne mais de cheste fois qu'il t'a desconfit, *par* le traison de tes consilleurs qui se sont a lui tourne *par* les dons.

God and one, surely the other two are nobodies.

[<sup>1</sup> *que*, MS Add.]

And if the two are nothing, then each cannot be perfect God.

Joseph is confounded;

but Josephes addresses Evalach,

and tells him that because he has brought his false pleaders against His truth He will bring sore disaster on him within three days.

And because he has despised the revelation of God's secrets to him in his dream, God will give his mortal enemy power over him for three days and three nights.

[<sup>2</sup> leaf 18, back]

<sup>2</sup> sauser, MS Reg.; fausser, MS Addit. 10,292, lf 11, col. 3, at foot.

Ensi te mousterra li diex des crestiens ke nule creature ne puet durer qui n'est apparillie a son *commandement*. Ne ia ne recouerras la grant hauteche ke tu *commences* a perdre, se par l'aide de chelui ne le requieres. Et se tu de cheste chose me tiens a mencoingeur, tu orras par tans teles nouieles par quoi tu porras sauoir *que* *nostres* sires m'a demoustre aucune chose de tes auentures. Et si saches bien de uoir, ke tholomes li fuitis, qui *est* rois de babyloines, a tout son effort apparelliet, & vient sour toi moult ireement. Et si dist li rois des crestijens : 'En la main au felon egyptijen liuerrai iou le roi mescouneu, par chou ke il me fuit & mescounoist. Et chil qui tous iours a este fuitis, encachera chelui qui tous iours l'a cachie, & si le menra insc'a paour de mort. Car ie li voel faire esprouuer ke ie seus sui li rois des rois & la forteche de tous les pules.'” Apres se tourna iosephes vers chelui qui auoit si durement parle encontre la trinite, & si li dist : “Escoute, tu qui as parle encontre la sainte creanche au dieu des crestijens. Or enten ke il te demande par la bouche de son<sup>1</sup> serf qui a toi parole. ‘Tu, fait il, qui ies ma creature, & qui en tous lieux deusses obeir a mon *commandement*, tu as ma creanche blasmee & mon non deshonne. Et pour chou ke ie voel ke tu saches ke tu as parle encontre chelui qui a pooir & sour toi & sour toutes choses autres, pour chou te ferai iou sentir uns desbatemens de ma iustiche terriene ; Si ke tu le soufferras, & li autre se castieront par toi. Car tu as en tous iours la terriene sciencche, ne onques l’esperitel ne v’ausis cunnoistre, ne goute n’i pooies veoir ; et se tu en uausisses parler, tu n’en seus onques dire uoir. Et pour chou ke tu as este mus & awles en l’esperitel science, qui tu deusses cler veoir, & de qui tu deusses tenir toute la parole, pour chou te mousterrai iou ke la terriene sciencche ne puet riens encontre l’esperitel. Car ie te taurai, voiant tous chiaus qui sont chaiens, la

And to verify it  
Josephes says,

that Tholomes,  
King of Baby-  
lon, has made  
ready his forces  
and will attack  
Eualach,

and pursue him  
and put him in  
fear of death.

Josephes next  
tells the object-  
ing heathen  
clerk,

[<sup>1</sup> MS *ton*]

that, as he has  
blasphemed  
God's creed  
and dishonoured  
His name,

[<sup>1</sup> leaf 18, back,  
col. 2]  
and has been  
dumb and blind  
in spiritual  
knowledge,

God will strike  
him dumb and  
blind.

terriene parole & la veue. Car mes esperis est de tel forche, ke il fera les bien emparles a muir, & les cler veans awlir; si fera les mus bien parler, & les awles cler veoir." Tantost ke ioseph[es] eut che dit, si perdi chil la parole, & quant il vaut parler, si senti deuant sa bouche vne main qui li lioit la langhe; Mais il ne le pooit veoir. Et il se drecha pour plus efforchier de parler; Mais si tost *com* il fu leues, Si ne vit nule goute des ieux. Et quant il senti chou, si *commencha* si durement a muir *que* on l'ooit tout clerement d'ausi loing *com* on porroit traire vne saiete. Et si estoit auis a tous chiaus qui l'ooient, ke che fust vns toriaus. Et quant li autre virent cheste meruelle, si en furent moult courechiet, & coururent tout sus iosephe, si l'eussent tout depechie a lor pooirs. Mais li rois eualach sailli en pies, & prist vne espee toute nue, si iura la poissanche jous qu'il feroit tous chiaus destruire & liurer a mort qui en lui meteroient la main. Car dont l'aroit il trai, se il l'auoit mande en sa maison, & il ne le garandissoit. Ensi leua le tumulte par la sale. & li rois apiela iosephe, & li demanda qui il estoit. Et ioseph se traist auant, si dist qu'il estoit ses fiex. Et li rois respondi ke moult parloit bien, & qu'il estoit voir disans en maintes choses. Apres li demanda *comment* il auoit tolue la parole & la veue a chelui qui auoit *parle* encontre lui. Et iosephes respondi qu'il ne l'en auoit rien tolu; Mais li diex des crestiens *contre* qui il auoit *parle*, Ichil li auoit tolu & parole & veue. Car che estoit li diex de qui la parole ne seroit ia fausee pour nului; Ensi *com* il commandoit, couuenoit toutes choses a estre. "Coument, dist eualach, est il dont voirs ke tholomes li fuitis m'enmerra iusc'a paour de mort, & ara sour moi pooir & forche .iij. iours & iij. nuis?" "Chertes, dist iosephes, il est uoirs qu'il n'est nus hom viuans par qui il puist estre fauses." Et li rois li demanda *comment* il pooit chou sauoir. "Dont, n'as

The clerk becomes dumb

and blind.

The people are angry and rush at Josephes.

Eualach seizes a sword and swears he'll put to death all who lay hands on Josephes.

He asks Josephes who he is,

and how he took speech and sight from his opponent, [<sup>o</sup> leaf 18, back, col. 5]

and whether it is true that Tholomes shall put him in fear of death, and have power over him three days and three nights.

tu oi, dist iosephes, *que* li esperis au dieu des crestijens est de si grant forche, ke il fait les mus parler & les awles veoir cler? Ch'est a dire, ke chil qui n'ont rien seue de clergie counistront toute la forche des escriptures par le grasse de son saint esperit." "Par foi, dist li rois, s'il auient ensi *com* tu as chi conte, Ie vauroie asses miex estre mors ke vis. Mais il n'est nule riens ke iou en peusse croire. Ne pour quant, si ai iou veu vne de tes paroles auenir." "Rois, dist iosephes, quant tu verras qu'il serra auenu, dont m'en croi." "Et en porrai iou, dist il, escaper?" "Chertes, dist il, oil, par vne seule chose." "Et quele sera ele?" dist li rois. "Je le te dirai, dist iosephes. Se tu rechois la creanche ihesu crist, *que* tu le croies parfitement, de quele eure que tu le rechoiues, tu aras secours & deliuranche. Mais bien saches de uoir, *que* ia pour chose ke la bouche die, se li cuers n'i est, ne sera deliures. Car diex n'est pas hom qu'on puisse engingnier ne decheuoir par samblant; Anchois est de si parfaite sapiense qu'il counoist tous les penses des gens, & uoit parmi les cuers toutes les repostailles qui i sont." Lors li demanda li rois comment il estoit apieles. & li dist qu'il estoit apieles iosephes. Et li rois li redist: "Ore me di, iosephe, de che'lui qui a perdue la parole & la veue, se il recouerra iamais." "Rois, dist iosephes, Ore le fai porter deuant tous les diex ke tu aoures; et si orra[s] ke il te responderont et de sa garison & de ta bataille." Lors le fist porter el temple, si i ala il meismes, & iosephes, & ses peres. Et quant li prouoire de la loy l'eurent offert al autel appolin qui il apielent le dieu de sapiense, si demanderent al ymage qui estoit sour l'autel comment chil gariroit iamais. Mais onques tant ne seurent demander a chele ymage ke il onques en peussent parole traire. Et li rois vint auant, si li demanda qu'il li dist a quel fin il uenroit de cheste guerre. Mais il n'en puet onques auoir respons ne ke

Eualach cannot believe it,

but asks if he can escape it.

Yes, by receiving the belief of Jesus Christ,

not only in word, but in heart.

[\* leaf 119]

The clerk struck dumb and blind is taken to the heathen temple, to the image of Apollo.

li autre. Et vns dyables qui estoit en l'ymage martis, ke il claiment le dieu de bataille, *commença* a crier : "Foles gens, ke ales vous atendant? il a en nostre compagnie vn crestijen ki a si loie apolin par le *coniurement* de ihesu crist son dieu, qu'il n'a nul pooir de vous respondre. Ne ia nus diex en lieu ou il soit n'osera douner respons, ne ne porra, puis ke il ara *coniure*." & maintenant *que* li dyables eut che dit, si *commença* si durement a crier ke il fu auis a tous chiaus qui estoient el temple qu'il fust en vn fu ardent. Ensi disoit, "ha, Josephe, eueske ihesu crist, laisse chou ester ke tu dis, car tu me fais ardoir, & ie m'enfuirai de si la u tu *commanderas*." Ensi crioit li dyables qui estoit en l'ymage martis par le *coniurement* que iosephes li auoit fait. Car il le destraingoit si durement, & tant le iusticha, ke il issi hors de l'ymage, & uoiant tous chiaus qui estoient el temple, abati l'ymage a terre, & si le debrisa toute par menues pieches. Et quant il eut chou fait, si prist vn aigle d'or moult grant, qui estoit sour l'autel au *consel*, si en feri si durement l'ymage appolin en mi le vis, ke il li pechoia le nes & le brach destre. Apres s'en ala par toutes les ymages del temple, si n'i remest onques ymage qui il ne ferist de chel aigle tant qu'il li pecheoit aucun des membres. De cheste chose furent les gens moult espoente qui estoient el temple; Car il veoient les meruelles que ichele aigle faisoit, Mais il ne pooient veoir chelui qui la tenoit. Et ch'estoit la chose pour quoi il estoient plus espoente & plus esbahi. Lors apiela li rois Josephe, & si li demanda *que* che pooit estre qui ensi depechoit ches ymages. & iosephes li respondi qu'il l'alaist demander al autel martis. Et il j ala, si vaut sacrefier, mais iosephes ne li laissa; ains dist *que* s'il faisoit tel sacrefisse, il morroit de mort soubita. Et quant li rois eut demande respons a l'autel, Si dist li dyables qu'il n'osoit a lui parler pour

A devil in the image of Mars cries out that a Christian there has bound Apollo, so that he cannot speak.

The devil offers to go out, whenever Josephe orders.

It goes out, knocks down the image of Mars, and breaks it in pieces; then the devil hits the image of Apollo on the nose and breaks [\* leaf 19, col. 2] it and its right arm; and destroys the other images.

The people are dismayed.

Evelach asks Josephe who has broken the images.

Josephe tells him to ask at the altar of Mars.

He does, and the devil says Josephe stops him.

Josephes gives the devil leave to speak; and it tells Evalach that Josephes has always two angels with him, one bearing a sword, the other a cross, and they have made it break all the images.

The king asks the devil whether the man struck dumb and blind will recover. The devil says, 'Not by my power.'

[Corpus MS, leaf 197, col. 1]  
I have none to make him whole.'

Evalach asks, "How shall I get on if I fight the Egyptians?"

iosephe. Et li rois li demanda s'il auoit si grant pooir sour les dieus. Et li dyables li dist *que* nus diex ne pooit parler deuant lui se il ne l'en dounoit congie. Et li rois pria iosephe *que* il li dounoit congie de parler. & iosephes li douna. Et li dyables dist au roi: "Rois, veus tu sauoir *pour* quoi il a si grant pooir? Il a .ij. anges auoc lui qui le conduisent & gardent par tous les lieux ou il va, si tient li vns vne espee toute nue, & li autres vne crois. Et li doi m'ont tenu en tel destroit par son commandement qu'il m'ont fait depechier toutes ches ymages ensi *com* tu vois. Ne iamaiz nus diex n'ara pooir de doner respons ou lieu ou chis hom soit, tel poeste li a done<sup>1</sup> *ihesus* cris ses diex." Apres li demanda li rois se chil qui auoit pierdu la parole & les iex recouuerroit iamaiz sante. Et li dyables li dist, "rois, se il garist, che ne sera mie par *nostre* uirtu;"<sup>2</sup>

"For that power haven not we<sup>3</sup>

Him hol to Maken In non degre ;

But helthe Aȝen to him Most gon

Be him that him it leide vpon ;

And elles but he wele him hele sende,

Be vs get he non In non Ende."

Thanne Axede him the king Anon tho

'Howgh Aȝens the Egipcien he scholde do ;

4

8

<sup>1</sup> MS dona, altered.

<sup>2</sup> The Royal MS xiv. E 3 continues—"Et nous n'en i poons point auoir : anchois *conuenra* ke chil le garisse par qui *commandement* il a eu le mal, ou se che non, il n'en garira iamaiz." Lors li demanda li rois, 'a quel fin il uenroit se il se combattoit as egyptijens.' Et li dyables dist, '*que* il n'auoit nul pooir del' dire tant *com* li hom dieu i serroit.' Et iosephes salli auant, & si li dist : "Je te coniuir de par la forche de la sainte trinite, ke tu li dies uoir." Et respondi li dyables, '*que* il n'en sauoit rien de che qu'il li estoit a auenir. Ne nus ne le puet sauoir, se par *ihesu* crist non.' An illustration follows, for the next chapter, of the messenger coming to Evalach.

<sup>3</sup> The pages containing the English lines 1—492, are bound at the end of the Corpus MS, but there is a pencil foot-note saying that they belong to the commencement.

3if with hem heeld he Ony bataille,  
 In what Manere it myhte him Availle.  
 Thanne the devel him Answerid ful sone,  
 "þere-Offen Answers mown we 3even þe none :  
 Tyl that goddis Man be Owt past,  
 Of vs An Answer non thow hast."  
 Thanne spak Josephes there Anon Ryht,  
 "I Conioure the be the vertu of God Almyht,  
 And be the myht Also Of the Trenite,  
 That the sothe here thou schewe to me."  
 And the devel him Answerid Agein  
 "That he ne Cowde not In Certain ;  
 Of thing that was to Come, he Cowde not telle,  
 What Aventure so that him Euere befelle."

12 The Devil says,  
 "We can't answer  
 you till God's  
 man has gone."

16 Josephes conjures  
 the devil to tell  
 him the truth.

20 And the devil  
 confesses that he  
 knows nothing of  
 things to come.

## CHAPTER XII.

The invasion by Tholomes and the Egyptians of Evalach's land ; Evalach's summons to his vassals (p. 103) ; Josephes's counsel to him,—Josephes tells him his history, that he was a cobbler's son at Meaux, in France (p. 104), was sent to Rome as part of the hostage demanded by Augustus (p. 105), then on to Eri Felis of Svlie, whose son he slew (p. 106), and fled to Tholomes King of Babyloyne, for whom he conquered all the land of Sarras (p. 106-7), that therefore he must be humble, and remember God, as he will be three days and three nights in Tholomes's power (p. 107-8, 110) ; Evalach asks for the means of victory (p. 108-9) ; Josephes tacks a cross of red cloth on to his shield (p. 109), and tells him to look on it in his need, and pray to God, and he shall be saved (p. 110). Evalach marches to Tarabel and Valachim (p. 111). The Castle Valachim described (p. 112). Evalach's army enter a forest, and send out a spy (p. 113) ; they attack Tholomes, but lose men, and flee to Castle Comes (p. 114). Tholomes pursues (p. 114) ; while Evalach's men plunder his tents (p. 115). A spy next day tells Tholomes that Evalach is in Comes with a very few men (p. 116), and so Tholomes marches after him with half his force, leaving the other half with Vabus his steward to watch Castle Valachim (p. 117).



A messenger  
comes to King  
Evalach

with news

that Tholomes  
has invaded his  
land,

and wasted it up  
to Castle Vala-  
chim,

with 20,000 horse

and 40,000 foot,

and has sworn  
that

he'll be crowned  
King in Sarra.

Evalach is cast  
down in heart,

And In the mene while Of this talking

Cometh A messenger tho to the king,

And knelid to-forn him vppon kis kne :

"Sire kyng, newe tydinges I bringe to þ"

That ben bothe Evel and perylous,

Of Tholomes king so dispetous ;

Into thi lond now Entred he Is,

And with him gret strengthe with-owten Mis ;

And Oriable thi Cite they han take,

And Abowtes In-virown thei don wrake,

That so the Contre distroied is be him

Into the Castel Of valachim.

For On hors-bak with him don Ride

Twenty thousand be his side,

And On foote Also there ben

Fourtithowsend Men harneysed Clen ;<sup>1</sup>

And 3if that Castel he mown haue,

Nothing Of thi lond wil he save ;

Ne thens wil he non fote gon

Til they ben 3olden Euerichon ;

[Fo]r that Is now the stre gest hold

[In] thi lond be Manye a fold.

And 3it his Avow Made he there

(That Alle his Meyne gan it to here)

That Owt Of that Contre wold he not pas

Tyl he were Crowned king In sarra,"—

Whiche that was the Chef Cite

Of king Eualach his lond, I telle the.—

And whanne the king herde him thus sein,

Sore he him Abaschte In Certain ;

And 3it the more Abascht was he pleinli

For the wordis that Iosephes spak Openli,

'That thre dayes & thre Nyht

In his Enemyes daunger to be Owtriht,

<sup>1</sup> MS Reg. xiv E 3 reads 'a. xxx. mille homes a pie.' [MS Add. 'xxx. chiualers, et a. xx. hommes a pie': 90,000 in all.]

And that to the prikke Of deth he schold be browht ;  
 And this Euere was In Eualache thowht ; 36  
 But for þat he was A man Of so gret prowesse,  
 He made non semblaunt Of non distresse, but makes no  
 But Aȝens herte he made good Chere, sign of distress.  
 [S]eenge Alle tho that there were, 40  
 [A]nd swor Anon be his Creaunce,  
 ' That what so him Euere happede be chaunce, He swears he'll  
 ȝif At that sege he myhte him fynde, turn Tholomes  
 He wold don him Remeve be som kynde.' [leaf 197, col. 2] out, 44  
 Anon his sonde he dide to sende and then sends to  
 Ouer Al tho, Into Euerich ende, all his vassals  
 To Alle tho that Of him took Ony fe,  
 ' Anon with him that thei scholden be, 48  
 And On the Morwe to ben Gadering  
 Atte Castel Of Tarabe<sup>1</sup> with-owten Taryenge,' to meet him  
 ' That twenty Miles from sarras Is, at Castle Tarabel,  
 And fro valachim Sixtane, More ne Mis, 52  
 Where As Tholomes Atte Sege was.  
 Thus Abowten sent Eualach Into Everi plas ;  
 Thus Abowtes be his sel he sente,  
 ' That Eche man scholde don his Ente[n]te], 56  
 That weren weldy Armes to bere,  
 Aȝens here Enemyes to fensen hem there.  
 And ho that Aȝens his Comandementis were,  
 What so he be that it doth there, 60  
 His lordschepe from him wil he take,  
 And but Ryht A povre Man him Make.' under pain of  
 And On the Morwe the king gan to remeve, losing his land.  
 And Iosephes to him Cam to taken his leve ; 64  
 " Sire kyng, hennes thou gynnest to Go,  
 But thou ne wost what forto do ;  
 For thou ne Art seker to Comen Agein,  
 But there forto dyen In Certein. 68  
 he doesn't know  
 what the end will  
 be.

<sup>1</sup> MS Reg. 'tarabel'; Add. 'carabel' (leaf 12, col. 3 at foot).

God bids him	But thus My God sente Onto the	
	Be me his Servaunt, As thou myht se,	
remember whence he sprang;	' That thow scholdest Remembren the wel	
	Of whom thow Come Everydel,	72
	And of what Maner kynde & of lynage	
	Thow Art I-Come to this high parage.	
	But thou supposist that noman it knowe;	
	But I Can the tellen Al be Rowe.	76
	Be the grace Of my God Almyht	
	I schal the telle, I the A-plyht;	
	For Conceil may pere non heled be	
	From him that Sit In Maieste.	80
he was born in France,	Thow were born In fravnce lond,	
	As the holi gost me doth vndirstond,	
	In A Old Cite Of fraunce, As I wene,	
✓ at Meaux, a poor shoemaker's son.	That Miaux is Called there bedene;	84
	And there thow were A pore Mannes sone,	
	That to Maken schon was thanne his wone;	
	And this Owghtest thow to knowen ful wel,	
	For thow it hast Sein this Everydel.	88
For when Au- gustus was emperor,	For whanne Augustus Cesar Emperour was	
	Of Rome xxxij yer; In that plas	
	He wende king Of Alle kinges haue ben;	
	And so it him thowhte that it was sen;	92
and Christ was born,	But Crist of Marie was born	
	In his tyme, that I Rehersed befor,	
	That tho king Of Alle kynges was	
	Thorwgh the world In Every plas.	96
he feared he should lose his empire.	And whanne here-Offen herde Augustus Cesar	
	Be hise Clerkis that weren bothe wis & war,	
	Thanne he gan to wexen Gretly In dowte	
	Lest Of his Empire to putten him Owte,	100
	And that Al the Contre Of Rome Abowte,	
	To that lord scholden worschepen & dowte.	
	Thanne Niste he Not what forto don,	
	But Abowtes Al Rome he sente Anon;	104

Thorwgh Owt Al that Contre [If 197, bk. col. 1]  
 Anon his Messengeres sente he,  
 'That Euery man & womman Also So he ordered all  
 To him A peny scholde ȝelden tho, 108 folk to pay him a  
 As In Manere Of A knowelechinge, penny as tribute.  
 As In weye Of Soiettis to here kyng.  
 And, bencheson<sup>1</sup> that Fraunce was thanne But of France he  
 Of Anothir Maner kende Of Manne, 112 required  
 To hem he sente In this Manere  
 As, Sire, I the schal now tellen here :  
 An hundred knyhtes be trews Aftir he sente, 100 knyghts, and  
 And Aftir An hundred knyhtes dowghtren presente, 100 knyghts'  
 That Maidenis scholde ben Everichon,— 117 daughters, vir-  
 And thus his Messages Gonne forth to gon,— gina,  
 And An hundred knave children Al In fere, and 100 boys not  
 Not passeng the Age thanne of fyve ȝere, 120 over fyve years  
 But Rathere lasse thanne Ony More ; old.  
 That time this was his Comaundement thore.  
 And whanne these tydinges weren Comen Intofraunce, Then in every  
 Mochel they Merveilled thanne Of this Chaunce ; 124 French city  
 And thanne Chosen they In Euery Cite  
 Be lot, As that time here hap myhte be. lots were cast ;  
 So thanne it happed, As I telle now the,  
 That Owt Of Miaux that Cite, 128 and out of Meaux  
 That tweyne Maydenes Chosen weren for sothe, were chosen two  
 And that An Erlis dowghtren weren thei bothe maidens, the Earl  
 Hos Name was Erl Of Siuayn, of Sivayn's  
 That lord of Miaux was, & Of the Contre Certain. 132 daughters,  
 And whanne the lot on hem þus gan falle,  
 Thanne mosten thei forth nedis with Alle ;  
 And vpon the,<sup>2</sup> tho, fyl the tother lot, and you, Ewalach,  
 Where þou myhtest ben Excused not, 136  
 For thou were At the Age Of fyve ȝer,  
 And Also these Maidenis bothe briht & Cler ;

<sup>1</sup> 'be encheson,' by occasion, because.<sup>2</sup> 'thee' is often written 'the.' See l. 114, 140, 149, 157, &c.

- and all three of  
you were sent to  
Rome. That so wit these Maydenes forth were þou led,  
As to-fore I haue here now to the Seid. 140
- You were very  
beautiful. And whanne that to Rome 3e weren I-Come,  
The peple Abowtes 3ow Cam On A throne,  
And 3ow gonne faste to beholde : 144
- At 20, both  
maidens died. 3e hadden tho Of Bewte so Manifolde.  
And whanne thow were comen to twenty<sup>1</sup> 3ere,  
Thanne bothe Maidenes deyden Ryht there ;  
For the ton ne lyved After the tothir  
But thre Monthes, It was non Othir. 148
- Then Tiberius Thanne Aftyr, the took Tiberius Sesar,  
That Aftir Augustus was emperour thar,  
And the hadde tho Ryht In gret Cherte,  
And to An Erl the sente for thi bewte— 152
- sent you to Earl  
Fells of Syria, Erl Felys he hyghte Of Svlie,—  
To him were thow lad In hie :  
And whanne that thow to him were browht,  
Ful mochel thow were Euere In his thowht, 156
- who held you  
dear. For the ful dere to him he held ;  
And After ful Evele didest thou him 3eld.  
For it befil that vppon A day  
His Eldest sone & thou wenten to play, 160
- But you slew his  
eldest son in a  
quarrel, That so In Anger 3e fillen tho bothe,  
That there thow slowe his sone forsothe.  
And whanne thou haddes thus him slo,  
Thanne to Tholomes<sup>2</sup> gonne thou go, 164
- and then went to  
Tholomes of  
Bablon, That Of babiloyne thilke time king was,  
[If 197, bk. col. 2] And werre he held Azens Olifernus ;  
For Olifernus king was riht tho with-ouen d[owte]  
There As now thow Art Of Al the Contre Abowte. 168
- who knighted  
you, And Anon As thow to him were gon,  
There A knyht he made the Anon ;  
And so moche love thanne he Caste to the,  
That Amonge Al his Ost he 3af the powste ; 172

<sup>1</sup> MS Reg., 'xx.'; MS Add. 'xii.'<sup>2</sup> MS Reg., 'tholome cerasstre'; MS Add. 'tholomes ce iastre.'

- And Aboven Alle Othere he ȝaf the powere,  
 Ouer Alle his Ost to Gouvernen there,  
 For that thou were Of so gret prowessse  
 Of Manhod, & ful Of hardinesse, 176  
 So that On his Enemys Avenged he was,  
 And hem distroiede In that plas.  
 And thanne to the ȝaf he that lond,  
 And there holich put it Into thin hond. 180  
 Now myhtest [thou] knowen & vndyrstonde,  
 That I knowe whennes & of what londe  
 That thou were bothen bigeten & born,—  
 Lik As I haue the Rehersed befor,— 184  
 And from so gret povert to hy dignete;  
 Remembre the wel what I telle the;  
 And therefore the sente to sein be me  
 The grete God of Al Cristiente, 188  
 That Of thi self thou schost han Minde;  
 And thowgh þat vnder, þou hast men of gret kynde,  
 And Moche peple In bataille þ<sup>e</sup> Abowte,  
 In herte scholdest thou not be prowte; 192  
 For thi lyges, they<sup>1</sup> nothing ben,  
 But As A wardein hem to besen;  
 And therefore haue thou this In Mende,  
 For but As On Man thou Art Of kende, 196  
 And As sone<sup>2</sup> deyen thou schal  
 As the porest Man doth Ouer-al;  
 Therefore scholdest thou be powre & Mek,  
 And vppon thi Creatour beleven Ek, 200  
 That Into this world þ<sup>e</sup> made forth go,  
 For with-Owten him thou myht not do;  
 And ȝif thou like not him for thi kyng to holde,  
 Owt Of thi regne þou gost Ryht Mani-folde: 204  
 For wel may he be Clepid A kyng,  
 That Endeles lasteth euere his Reyneng;  
 This is Crist Goddis sone Of hevene,  
 That Into þ<sup>e</sup> Maide Alyhte be thaungelis stevene. 208

set you over all  
 his host, and, as  
 you beat his foes,

put his land  
 wholly in your  
 care.

You see that I  
 know who you  
 are.

And God has  
 therefore sent me  
 to remind

you not to be  
 proud in heart,  
 [I thine. Fr. ele  
 n'est mie tole  
 lige; ne tu n'en  
 les ke garde.]

for you shall die  
 as soon as the  
 poorest;  
 [<sup>2</sup> MS Assone]

and if you will  
 not take God as  
 your King, out of  
 your throne you  
 go.

For Alle Mennes hertes he doth knowe,  
 And Alle here thowghtes vppon A rowe ;  
 & þat the schal putten Into thin Enemyes hond,  
 And Aftir the deliueren, thou vndirstond ; 212  
 For that ther nys non lord neþer God but he  
 To whom Ony honour longeth to be.  
 Wherefore, as Only On god & Almyhty,  
 Thow Owest him to worschepyn al Only ; 216  
 For bothe this torment & this Noysance  
 He the now sendeth, for his Creauce  
 Thow hast Refused, & Ek his lore  
 That he in Avicioun hath schewed before." 220  
 Thanne seide king Eualach Anon Agein,  
 "Maister Iosephes, I preie þe telle me plain  
 What that Avisioun was forto Mene,  
 That thou it woldest declaren me Clene." 224  
 "Certes," quod Iosephes, "nay how so befallē,  
 Tyl thow haue broken thy Mawmettis alle,  
 And that in theke high lord to haue ful Creauce  
 That the May deliueren from Alle Noysaunce. 228  
 And Alle lyveng thing enstablished Is,  
 Wheche that þe heyest king is of blys."  
 "[B]e my Creance," quod Eualach tho,  
 "This Bataylle myn herte goth sore vnto ; 232  
 And bothe þoure fadyr & Ek þe  
 Of Riht good Conceyl behygtē me ;  
 ȝyf that I wolde On þow beleve,  
 ȝe seiden Ryht wel that I scholde preve 236  
 Be wheche victorie of myne Enemyes to have,  
 And Aftir my deth my sowle to save."  
 "Certēin, Sire," quod Iosephes tho,  
 "That Conceil I the ȝaf, & ȝit Mo, 240  
 ȝif thow wilt On him beleven stedfastly,  
 And him worschepen As Almyhty.  
 And ȝif thow wilt not don As I the teche,  
 Be war lest god wele taken wreche ; 244

He shall put you  
into your foes'  
hands, and then  
deliver you,

because you  
refused to believe  
his doctrine  
shown to you in a  
vision,

which I'll  
explain when  
you've broken  
your idols, and  
believe in God.

[leaf 196, col. 1]  
Eualach: 'You  
said that if I'd  
believe on you,  
you'd give me  
victory, and save  
my soul.'

"So God will.

And if you don't  
believe,

And but thow him worschepe As me þou seest,      you'll be de-  
 In body & sowle destroyed thou beest      stroyed, body and  
 Of him that Of Alle thinges Is domes man ;      soul."  
 The helpen & socoure ful wel he Can."      248  
     " Now Certein," quod this Eualach þ<sup>e</sup> king,      'If you'll make  
 " And 3e wolden 3even me swich conseilling      me beat my foe,  
 That Of Myn Enemyes victorie to haue,      and God 'll save  
 And therto my lif that he wolde save,—      my life,  
 On him Onliche I wolde beleve,<sup>1</sup>      252      I'll certainly  
 And Al my Creaunce I wele Repreve."      believe on him."  
     Thanne spak Anon Iosephes to the kyng :  
 " Now herkeneth, Sire, to my talkyng.      256      Iosephes telle  
 Do bringe now thi scheld to-fore me,      Evalach to bring  
 And Anothir Maner thing schalt thow se."      his shield,  
 And whanne this scheld to-fore Iosephes was,  
 Anon he Comanded In that plas      260  
 A lytel pece thanne Of cloth so red      and a bit of red  
 To-fore him be browht Into that sted.      cloth.  
 And the kyng Anon with þat biddinge  
 A pece Of Red Silk he dyde him bringe,      264  
 And kutte there-offe two peces Anon  
 In the sihte of hem Echon,—  
 Eche pece A Fote of lengthe was,—  
 Wher-offen A Crois he made In that plas,      268  
 And takked it vppon the kynges scheld,      Of this, Iosephes  
 Wherwith he Rod thanne Into þ<sup>e</sup> feld.      makes a cross,  
 And whanne thus he hadde don,      tackes it on  
 To kyng Eualach thanne spak he Anon :      Evalach's shield,  
 " Syxt thow now this signe that I haue Mad !"      272  
 " 3e forsothe," thanne kyng Eualach Said.  
 " Certes," quod Iosephes,<sup>2</sup> " I telle it the,      and telle him,  
 What Manere Of Man so Evere he be,      276  
 And he wele stedfastli belevene On this,  
 Were he neuere in so moche sorwe Oper distres,

<sup>1</sup> MS beleve.<sup>2</sup> MS Iosep.



	That he ne schal Anon deliuered be Of Alle Manere deseisse And Aduersite.	280
	And therfore, honoure thou this, I Charge the, In worsche[pe] Of him that deyde On tre ;	
when he is in great need to pray to Christ,	And whanne that thou Art In gret Nede, Loke Of helpe & socour that thow him bede,	284
	And that thow sey In this Manere As I the Schal now Rehersen here, 'O thow god that deydest vppon the Crois, Of me, Synnere, here thow my vois ;	288
begging Him, by the sign of the cross, to grant him victory, and time to believe ;	And On the signe Of this thow suffredest ded Vppon the tre In thin Manhed, So graunt me Of victorie the grace, And to thi beleve therto haue space,	292
[leaf 198, col. 2]	And that thy man that I Moot be Er that this world departe from Me.'	
	And ȝif thow this fulliche wilt beleve, Thanne A trewe man schalt þou me preve ;	296
and then he shall win.	For thanne In bataille schalt thow not dye, But bothe to geten Worschepe & victorie. And now that thus I haue the told, To gon to bataille thow myht be bold,	300
The Cross shall keep him from death,	For from deth thi waraunt this schal be, And from Alle presonementis, I telle it the. ȝit not-withstanding, not forthan	
though Tholomes shall imprison him three days and three nights.	That Tholomes, this Crwel Man, In distresse schal he putten the Thre dayes and thre Niht Sekerle, For so be me sente the to seye That Myhtful god & verraye.	304
	And wete thow wel, ȝif thow beleve On this, Thow Schalt neuere thazne don Amys ; For to the schal it ben Redempcioun, And to the devel sorwe & distruccioun."	308
Evalach promises	Thanne seide he to Iosephes Agein These wordes tho In Certain,	312

- "Iosephes, that thou woldest now preye[n] for me      *Josephes to turn*  
 To kyng of Cristene In Eche degre,      316  
 Me to helpe, and Euere me to save;  
 And trewly his Creaunce wil I have,  
 ȝif it be As now thow behotest Me,  
 Trewe Cristen Man thanne wil I be,      320 *Christian if he*  
 Of thyn hond to Resceyven In this plas      *wins.*  
 ȝif Euere I Come Aȝen Into Sarras."
- And thanne An Old Serjaunt he gan to Calle,  
 And there him Comaunded Amonges hem Alle,      324 *He orderis the*  
 'The Cristene to kepen *wit* ful gret honour,      *Christians to be*  
 With-Owten Ony Angwysch Other labour;  
 And that Iosephes haue his Comaundement,  
 Of Alle Manere thinges wit good Entent.      328  
*held in honour.*
- Thanne took the kyng his leve Ryht there  
 Of Iosephes & Of his Compenie In fere,  
 With Ryht A gret Compene Of knyhtes  
 And Mochel Other peple tho Anon Ryhtes,      332  
 And Evene to the Cite Of Tarabel      *Evalach marches*  
 They token the Ryht weie Eueridel,      *to Tarabel,*  
 And there Abod he fully vj dayes,      *and stays there*  
 As the Storie Of this book vs sayes.      336 *six days*
- And be the tyme the Sixe dayes were gon,<sup>1</sup>  
 So moche peple Of his Owne hadde he sein non,  
 What Of So manie knyhtes & barown      *without his*  
 Hadde he not Sein At Anof In his town;      340 *barons coming,*
- But be the tyme that heyghte dayes were gon,<sup>2</sup>  
 Mochel peple to him Cam Anon.      *but they come by*  
 Thanne Owt Of Tarabel thei gonne Ride      *the 8th day, and*  
 To-ward valachin At that same Tyde,      344 *then all ride*  
 Where that Tholomes beseged the Castel      *towards Castle*  
 That kyng Eualach tho lovede ful wel,      *Valachin, which*  
 For him Self there-Offen Fowndur<sup>3</sup> he was,      *Tholomes is be-*  
 And there it let Setten In that plas.      348 *sieging.*
- [<sup>3</sup> Valachin =  
 Eualach-in. See  
 p. 112, note, l. 11]

<sup>1</sup> & quant uint au sietisme ior. MS Reg.

<sup>2</sup> Au witisme iour mut li rois de tarabel, moult matin, a toutes ses os. MS Reg. leaf 20, col. 3.

- This castle is  
very strong,  
  
For it was On of the Strengest pyl  
That Euere Man Sawgh in Ony Exyl ;  
For it Myhte neuere I-wonnë be  
But Only thorwgh Enfamyne, I tello it the. 352
- with a gate a  
stone's throw  
high,  
Where-vppon A ȝate on þat Castel was thore,  
From the plein Erthe A stones Cast & More ;  
And vndir wheche ȝate Ran there
- over a river  
Ryht A wondir dyspetous Ryvere ; 356  
And that Rever, As brod it was
- an arrow-flight  
broad.  
As the schot Of An Arwe In eche A plas,  
So that ȝate Asailed ne Myhte not ben  
Of hem with-Owte, As men Myht sen, 360
- [If 198, bk, col. 1]  
But It were Only be An Navye,  
Thane Coude that neuere hem stroye  
For schot, And Cast Owt of that Castel,  
It was devised so wondirly wel. 364  
And no Mo ȝat[es] weren there-vppon  
Where that [Ma]n Mihte Owht owt gon,
- Only one other  
little gate is there.  
But A litel g[ate] In A Corner  
That there-vppon was devised ther. 368  
And Of plein Erthe to-forn þat gate was,  
For two Chariettes to Meten On In þat plas,  
The whiche but xxx pas was Of lengthe ;
- It was a pile of  
great strength.  
For it was A pyl Of ful riht gret strengthe. 372  
But Alle the strengthis Of this to discryve,  
It were to long, be my lyve ;<sup>1</sup>

[\* leaf 20, back]

<sup>1</sup> MS Reg. xiv E 3, says—" Et li chastiaus en haut estoit auironnes de moult riches murs tous quareles de marbre vert et vermeil & bis & blanc. Et se li mur seioient bien et haut, encor estoit la tours plus haut assise a quatre doubles. & si seoit sour vne roche \* tele que onques si bien seans, ne si desfensaule, ne fu veue. Desour chele roche seoit la tours marbrine † si tres durement haute, ke on en veoit blanchioier les murs de baudas, & ondoier l'iaue del vil, qui est en egypte ; † De tel forche estoit li chastiaus, & de tel biaute. ne ia si grant chaut ne fesist en nul este, ke chil du chastel n'eussent iaue douche & froide d'une fontaine, si couroit li ruissiaus en .i. plain moult

†—† MS Add.—si estoit si haut oom en pooit ueoir l'eue del nil, qui si estoit bele et rice, et cele aigue que le vous di, couroit mult parfont en egypte.

Therefore to passen Over In schort Matere  
 Of declareng Of this Castel I wile now here : 376  
 And In this place king Eualach this Castel made  
 For the strengest plot In þ<sup>e</sup> world þat he hadde.

Now whanne kyng Eualach thus Redy was,  
 Forth Took he his lorne In that plas, 380  
 And Entrede Into A ful fair Forest ;  
 Thus he Comandede bothe lest & Mest,  
 And Comanded Alle his Men there Anon riht  
 Hem Redy to Armen forto fyht, 384  
 For he hadde Sent forth A spye  
 In that Morwening thanne ful Erlye,  
 To Aspien Tholomes & his Ost  
 There that they lien *with* so gret bost. 388  
 And whanne the Spie Cam Agein,  
 He tolde kyng Eualach thanne In certain  
 'That In the Ost It was dyneng tyme,  
 Fore it was ny noon, And passed þ<sup>e</sup> pryme.' 392  
 Thanne weren this Meyne Al Redy Anon,  
 And Owt Of that Forest gonne they gon,  
 And Entrede thanne In-to A gret valey.  
 Thanne whanne vpon the hil Comen they, 396  
 They Syen Alle the Ost Of Tholome,  
 How that they leyen In Al Manere degre ;  
 And Also Al the Castel Of valachin  
 Where that his Meyne weren *with*-In. 400

Eualach marches  
 his men into a  
 forest, and bids  
 them arm.

Finding from a  
 spy that Tho-  
 lomes's host is at  
 dinner,

Eualach ad-  
 vances, and

comes in sight of  
 Tholomes's army  
 and of Castle  
 Valachim.

biel qui estoit entre les murs del chastiel, & la tour ; si chaoit en chel plain *par* .i. tuel de coiure qui cheoit en vne cuue de marbre, en quoi chil du chastiel prenoient l'aue a lor besoignes. Chil plains en quoi l'aue chaoit *par* le tuel, si estoit li abun-roirs as cheuaus du chastel, si estoit tous paues de marbre, & clos enuiron bien le haut de deus coutes & demi, & desour tout l'autre pauement. Ensi estoit li chastiaus saaisies, & si richement fermes *com vous* aues oi, tant qu'il ne doutoit nul home viuant *par* forche d'assaut. Et pour chou l'auoit ferme li rois eualach que il n'auoit onques si forte pieche de terre veue. Et pour chou li auoit il mis non eualachin ; ke il voloît ke tout chil ki iamaiz le noumeroient, i ramenteussent le non de lui en ramembranche de che qu'il i auoit fait."

But whanne this Ost Gan hem Aspye,  
 Tholomes's men cry 'Treason!' and arin. "Tresown! tresown!" thei gonne to Crye;  
 And Anon to Armes they ronne ful faste,  
 For Of here lyves they weren Agaste; 404  
 But fewe of hem there ne ben  
 That they weren Redy Armed Clen,  
 For Evere they hadden A supposenge  
 That kyng Eualach wolde for Ony thinge 408  
 That Sege Remeven ȝif he myhte;  
 And that he it wolde don he susposid ful rihte.  
 Evalach's knights attack them. Thanne kyng Eualach his men In that tyde  
 To-ward this Ost Faste gonne they Ride,— 412  
 More vigeryously neuere Reden Men  
 Into non place thanne they diden then,—  
 but get their horses slain by Tholomes's men. And Tholomes men that On foote were,  
 Eualach his men here hors Slown there; 416  
 So thanne, bothe parties On foote thei be;  
 There is great slaughter; There grete Manslawghtre Men Miht se,  
 How that Eualache men Tholomes men slowe,  
 For ther was Sorwe & grynteng of teth Inowe, 420  
 So that Of bothe partyes ded there been  
 15,000 men are killed. Bet than Fiftene thowsend,<sup>1</sup> As men miht seen;  
 And there manye Of his men lost Eualach:  
 Evalach and his men flee to And whanne this he sawgh, he torned his bak; 424  
 Thanne he & his Meyne that On lyve were,  
 Toward A Castel fledden tho there,  
 Wheche Name Of that Castel was,  
 [If 109, bk. col. 2] IClepid was 'Comes'<sup>2</sup> In Every plas,— 428  
 Castle Comes,  
 And thedir ful faste gonne they hye,  
 He & his Meine ful Sekerlye;  
 That from theke bataille no more it Nas  
 two miles off. Tholomes pursues them, But As twey Miles In that plas, 432  
 So that Tholomes Chased him so faste  
 That it wax nyht thanne Attē laste;

<sup>1</sup> The Royal MS says 'xv. milliers,' but the Additional only 'v. M.'  
<sup>2</sup> MS Reg. 'Iacines.'

Werthorwgh Manye Of hise Men  
 Loste this Tholome In the Chas then ; 436 and loses many  
 For tho that fledden knewen ful wel of his men  
 The next weye to Comes Castel,  
 Werthorwgh Eualach his men goten socour sone,  
 And Tholome In that Chas lost Manione ; 440 in the chase.  
 So that Tholomes, bencheson Of the Nyht,  
 From that Chas departid Anon Ryht,  
 And to his loggeng homward he wente.  
 And whanne that he Cam pere present, 444 Moreover, on  
 There Al his harneis beleft per was, returning, he  
 It was Clene I-spoilled Owt of that plas finds that all his  
 Be the while Of Eualach men harness has been  
 That<sup>1</sup> In the Castel of valachin weren then, 448 carried off by  
 That, whiles the bataille & þ<sup>e</sup> Chas dyde laste, Evalach's men  
 Eualach his men the harneys browht In faste ; from Castle  
 For they that In þ<sup>e</sup> Castel were, Valachin,  
 With Tholomes men so fowhten pere, 452  
 And put hem Alle to discomfiture  
 That pere the harneys kepte þat Owre.  
 And whanne this Tholomes Resorted Aȝen,  
 And Alle his harneys dispoilled Clen, 456  
 His tentis and his pavylons to-broke, and his tents and  
 And whanne this Tholome per-onne gan loke, pavillions smasht.  
 Ful mochel deseisse he took In herte  
 For theke dispit, It was so smerte ; 460  
 And thanne A gret Oth swor he there Anon,  
 'That he scholde neuere from þat Castel gon,  
 Thowgh he scholde lesen half his Meyne,  
 Tyl that they wyth-ynne Enfamyned be.' 464  
 And there Abod he Al that Nyht  
 In sweche loggeng As he geten Myht.  
 And whanne the spring Of day was Comen, Next dawn  
 To him there Cam A spie Anon 468

<sup>1</sup> MS Thhat.

	That him tolde the newe tydinge, Al Of kyng Eualache beenge,	
a spy tells Tholomes that	"Syre Tholome," seide this Spie tho, "So good tydinges Cam neuere man vnto As now Sire Tholomes Is Comenge to the, But ȝif it thorwgh siene distroied be." "Now sey me, Bewfys," quod Tholome, "What maner Of tydinges mown tho be." "Sire Tholome," Seyde the spie Anon, "Kyng Eualach Is Into A castel gon <sup>1</sup> But with A fewe Of his Meyne, There schalt thou him hauen, Sire, sekerle, And thanne, Ended thi bataille it is ; That I seye, it is trewe with-owten Mis." "Sey me," quod Tholomes, "thou belamy, How knowest thou this so Certainly ?"	472
Eualach is in Comes with but few men, and can be easily taken.		476
	"For On him Only I hadde A spie That sawh him entren þ <sup>e</sup> Castel sekerlye ; For At the ȝates so longe Abod he there, Er he myht Entren In Oni Manere, The space Of Ryht A long Mile, So Abod þerowte A gret while." Quod Tholomes "In peine of thi lif lesinge Loke thou bringe me non fals tydinge ; <sup>2</sup>	480
The spy saw Eualach enter the castle.		484
	And yf thou do, with-Owten More [Delay, <sup>3</sup> ] deth schalt thou Suffren therfore." "[Sir]e, ȝif it be not so As I haue the told, [D]es-membre thou me, Sire, Manifold."	488
[leaf 1, col. 1]		492
Tholomes resolves	Anon Tholomes his knyhtes gan calle, And told hem what Aventure gan be-falle, And how that Eualach In A Castel was But with A litel Meine In that plas ;	496
		500

<sup>1</sup> li rois eualach est entre en 'lacoine,' MS Reg. MS Add. 'lycone.'

<sup>2</sup> End of MS on the sheets misplaced.

<sup>3</sup> The letters are quite invisible.

Wherefore to besegen that Castel he wolde be-gynne  
 With half his Meyne, *neper* more ne Mynne ;  
 And the tother halvendel schold leven stille  
 At valachin, for the drede Of More ille, 504  
 That was him left to kepen there  
 A litel bettere thanne they diden Ere.  
 That so this Ordenaunce thus he Made,  
 Where-Offen his Meyne weren ful glade. 508  
 Thanne his styward to Clepen gan he fonde,  
 That hyghte vabus As I vndirstonde,  
 And Comaunded him there Anon Ryht,  
 'As that he was A gentyl knyht, 512  
 The Remenaunt Of his Men to kepen stille,  
 Lest that Ellis to hem Miht Comen som ille ;'  
 "So schalt thow kepen there with the  
 Of knyhtes and Seriauntes half my Mene." 516  
 Thanne his Steward vabus Anon  
 His Comaundement was Redy to don,  
 And kept there Stille half his Meyne,  
 As wel Footmen As Othere there to be ; 520  
 And Tholomes the Remnaunt with him ladde  
 Into that place As the Spie him badde ;  
 And So Rod he forth Al the Nyhte,  
 For he wolde have ben Afor day-lyhte 524  
 At the Castel that hyht Comes,<sup>1</sup>  
 There he Supposid kyng Eualach was.

to besiege Evalach  
 with half his  
 force, while the  
 other half stays  
 at Valachim,

under the com-  
 mand of his  
 steward Vabus.

So Vabus re-  
 mains with half  
 the army,

and Tholomes  
 with the other  
 half marches all  
 night for Comes.

<sup>1</sup> Iacoinc. MS Reg.



## CHAPTER XIII.

Evalach sends out a spy to see after Tholomes, and the Valachin man reports success; Evalach is cheered up, and marches (p. 119). He meets the queen's messenger, reads her letter, and asks explanations (p. 120). The man says Josephes has told the queen of his defeat; another man comes and tells Evalach that Tholomes has besieged Comes (p. 121); Evalach goes towards Sarraz; a host meets him, that of his brother-in-law Seraphe, who comes and greets him (p. 122), and says he is come to help him; Evalach's answer (p. 123); Seraphe's advice to Evalach to go to his city *Orkauz*. Evalach goes to *Orkauz*, and summons more knights (p. 124); he wants to go and fight Tholomes, but is counselled to wait (p. 125); he is besieged by Tholomes, and orders a sortie (p. 125); he gives the city in charge to an old knight, and attacks Tholomes successfully, for Tholomes's men had ridden all night (p. 126). Of Seraphe's deeds, and the pursuit of Tholomes's men to a narrow passage by a Rock of stone (p. 127), from the slaughter called *The Bloody Rock*; Tholomes comes to the rescue (p. 129), asks his men what is the matter, and encourages them (p. 130). Evalach halts his men, and puts them in four divisions: 1. *Seraphe*, 2. the *Steward*, 3. *Archemedes* (p. 130), 4. *Evalach*. He charges *Jeconias* to guard the passage, and to keep the city too (p. 131). Tholomes ordains eight divisions, two against each one of Evalach's (p. 132). The fight begins. Number of men on each side (p. 132-3). Evalach's speech to his knights (p. 133-4). Seraphe's division fights; Evalach's feelings,—his prayer, and the result of it (p. 135). The dire slaughter (p. 136). Seraphe's deeds; his axe; and his appearance (p. 137). Tholomes calls up his second division (p. 138); Seraphe's men flee, but he fights on (p. 139); Evalach's Steward goes to his help, and resolves to slay King Tholomes (p. 140). Evalach's steward breaks Tholomes's line, and throws Tholomes to the ground (p. 141). The Steward is struck down by a knight; Evalach's nephew and Evalach go to the rescue (p. 142). Archemedes drives in Tholomes's men (p. 143); but Evalach's Steward is cruelly beaten (p. 143); and killed by Tholomes (p. 144); Tholomes and Evalach fight; but Evalach cannot recover his Steward's body (p. 144). Tholomes rallies his men, who shoot poisoned arrows, and get the best of the fight (p. 145).

Now leven we Alle Of Tholomes,  
 And that At this tyme Of him we ses;  
 And Of kyng Eualach let vs nów speke,  
 That On his Enemyes wold him Awreke,

Evalach sends  
 out a spy

And that Into the Castel Of Come was gon	
Hym forto socoure from his Fon ;	
So that An Old Seriaunt he Callid Anon,	
And bad that he Anon Scholde gon	8
Owt Of that Castel Riden, forto Aspie	to find out where
Where <sup>1</sup> that Tholomes were there Nye,	Tholomes is.
Other to valachin Azen that he was gon	
With his Meyne thedir Euerichon.	12
Thanne this Seriaunt tho forth gan Ryde,	The spy rides to
And sewed Tholomes In that tyde	Valachin,
Evene to valachin Castel tho,	
There As newe tydinges herde he Mo,	16
'That the Meynie Of valachyn Castel	and hears how
Hadde born hem ful wondirly wel,	the men there
That In the tyme Of the chas	have carried off
Alle Tholomes harneis Itrised was.'	[leaf 1, col. 2]
And Anon To Eualach he Retorned Agein,	20
And of these tydinges tolde him ful plein,	Tholomes's arms.
And Of the pray his Men hadden take ;	He reports this to
Where-of Eualach gret Ioye gan Make,	Eualach,
And swoor thanne be his Creaunce,	24
'That, what so behapped him in Oni Chaunce,	who is greatly
With him hond be hond wolde he fyhte,	rejoiced,
And vpon him to preven his Myhte ;	swears that
That, ryht Anon As his men sembled were,	28
From that Sege he scholde him Rere,	he 'll make
That so hastely neuere kyng I-Rered was	Tholomes raise
From non sege I non maner plas.'	the siege in no
Owt Of that Castel thanne gan he gon	time,
From thens thre Milës Ryht Anon,	32
And with him sevene hundred knyhtes & seriauns	and at once
That Alle worthy men weren & vaylauzs ;	marches out with
And On foote Nyne hundred ther were <sup>2</sup>	700 horses
Of Ryht bolde men & hardy there ;	36
	and 900 foot.

<sup>1</sup> Whether.<sup>2</sup> et bien .x. et ix. chens de gent a piet. MS Reg.

So that from the Castel weren they gon  
 Fyve Miles<sup>1</sup> er that day Cam hem vppon. 40  
 And In the Mene while that thei thus gonne gon,  
 He is met by a messenger from his wife,  
 On A palfrey Cam prekyng A messengere Anon  
 Al<sup>2</sup> so Swiftly As the hors myht him bere ;  
 Kyng Eualach he sowhte Everi-where ; 44  
 And thanne with the kyng mette he Anon,  
 Thanne thus his Arende he gan to don :  
 "Sire," he seide, "my lady the qweene gr[e]teth þ<sup>e</sup> wel,  
 with letters And thus the<sup>3</sup> sente to seyne Eche del 48  
 As this lettre doth Spesephie,  
 Where-with sche bad me faste to hye."  
 Anon king Eualach this lettres took,  
 And hem Radde, & not forsook, 52  
 And there In his lettre tho he radde  
 begging him 'That his Qweene On him faste gradde,  
 And, 'As Euere sche his Soiet myhte be,  
 to leave Comes, Owt Of the Castel Of Come þat he wolde Te, 56  
 as Tholomes is about to besiege it.  
 For Tholomes that Crwel kyng  
 There-Abowtes wil leyn his Seiang.'  
 And whanne this lettre thus he hadde rad,  
 To him forto Come the Messenger he bad, 60  
 & of these tydinges Abassched was he,  
 Evalach can't understand how his wife knew he was in Comes.  
 How that this knowlechinge to hire myhte be ;  
 And to that Messenger he seide Anon  
 "How wyste sche that I Into Comē was gon ?" 64  
 "Sire," quod the Messenger witterly,  
 "I ne Can not ȝow tellen Certeinly ;  
 'The old Christian Master told her, Sire,  
 But An Old Man In Sarras is there  
 That Of Certein thinges doth here lere, 68  
 That Maister Of Cristene Called Is he ;  
 A wondirful Man he semeth to be ;  
 And whanne sche hath with him spoke,  
 Sche wepeth As thow hire herte were broke ; 72

<sup>1</sup> bien .v. lieues. MS Reg.<sup>2</sup> MS As. See 'Also faste,' l. 76, p. 121. But see l. 385, p. 129 ; l. 542, p. 134.<sup>3</sup> they (?sche).

- And thanne Cleped sche me forth Anon,  
 That this Message were sone don,  
 And that A palfrey I scholde be-stride  
 Also faste As I Myhte preken Other Ryde." 76  
*and then she sent  
me off to you.'*
- Thanne kyng Eualach clepid his knyhtes Anone,  
 And there told hem Of this Merveil sone,  
 'That Iosephes Cowde tellen of his discomfiture  
 The wheche be-fil In that same Oure ; 80  
*Eualach tells his  
knights how  
Josephes knew all  
that had hap-  
pened.*
- And that he his qweene these tydynges schold telle,  
 How that thike day it him befelle ;  
 And how Into the Castel Of Come he was fledde,  
 And tholomes Me to besegen In that stede.' 84 [*leaf 1, bk, col. 1*]
- And thus As they gonne forto talke,  
 Aftyr theke Rowte Cam A seriaunt walke,  
 Faste preking vppon A destrere  
 Also hastely As he myhte Ryden there, 88  
*A horseman from  
Comes rides up*
- Prekyng with A bowe In his hond,—  
 And thus he seide, As I vndirstond,—  
 " And [they] be me Sente to 3ow gretynge  
 That in 3oure Castel of Come ben dwellenge, 92  
*and tells Eualach*
- 'That 3e scholden Governe 3ow wel & wysly,  
 And Owt Of Tholomes weye to kepen 3ow pleynly ;  
 For he is now At Comes Castel,  
 & hath beseged it now Every del, 96  
*to keep out of the  
way of Tholomes,  
who has just  
besieged Comes.*
- For he hopeth 3ow with-Inne to take,  
 And there 3ow to don bothe tene & wrake ;  
 And there with him Is half his Meyne ;  
 Al the Remnaunt, At valachin they be.' " 100
- And whanne king Eualach herd this word,  
 Thus thanne dide he be his Owne Acord ;  
 There Cleped he bothe knyhtes & bachelere,  
 And told hem Of that Merveil there ; 104  
*Eualach tells his  
knights*
- 'For there nas non thing Seid ne don  
 That theke Iosephes ne wiste it Anon,  
 For ther nas neuere tonge So Certein  
 That Of his dedis Cowde tellen it plein ;' 108  
*how Josephes  
knows everything  
that's said or  
done,*

and had foretold  
all that's hap-  
pened to them.      " And Alle thing As he to me gan telle,  
What Aventure Me be-Felle ;  
And now mown 3e knowe the sothe here,  
That Tholomes Come besegeth there,      112  
Lik As my Qwene dide me to vndirstonde  
Be A lettre I-wreten Of hire honde."

Evalach turns off  
to Sarras,      Thanne kyng Eualach torned his way  
Streyht to Sarras that Ilke same day.      116  
And whanne he *with* his Rowte hadde Riden two Mile,  
His Meyne gan to beholden with-Inne A while,  
They Sawen Comen Isswe Owt Of A forest  
A fair Meyne, And Armed *with* the best,      120  
What On hors And Of Footmen  
Fowre thousand weren I-Rekened then.  
And whanne this peple that gan Aspie,  
To here lord they it tolde In hye ;      124  
And whanne he that Meyne loked vppon,  
His Meyne he Comaunded to Armes Anon ;  
And As king Eualach In Ordenaunce was there,  
Owt of þ<sup>e</sup> oþer Ost Cam On A destrer,      128  
Also faste As the hors Myht Gon  
Toward kyng Eualach he prekede Anon,  
And vp his helm there he Caste,  
And toward him Eualach prekid wel faste ;      132  
And whanne that Eualach this knyht beheld  
Bothe vndir his helm & vndir his scheld,  
Thanne was it his Owne wyv's brothir  
That of Men he lovede passing Al Othir,—      136  
" Sire Eualach, it was Certefied to me  
That Al discomfyt scholdest thou be,  
And that Tholomes, Of Babiloyne kyng,  
Abowtes Come hath there leid Asegeng ;      140  
Thus me sente to seine my soster þ<sup>e</sup> qweene  
That ful mochel sorwe hath, As I wene,  
And preide me, for Alle loves that euere were  
Be-twene soster And brothir dere,      144

who, by his  
Queen's entreaty,

3ow to Avengen vppon 3oure foon	has come to help
Be Alle the power that I myht don.	Evalach.
And this Is now my Comenge,	[leaf 1, bk. col. 3]
I sey 3ow, Sire, with-Owten lesynge,	148
That So As hastely As I Myhte Ride	
To 3ow Am I Comen At this Tide ;	
But it is better thanne I wende it hadde be,	
For I wende In Come to han sein the."	152
Thanne kyng Eualach him thanked sone	Evalach thanks
Of the grete kendenesse that he hadde done ;	Seraphe, and
But 3it he him preide ful hertly,	prays him
'That he wolde Abyden him by	156
Forto Avengen him Of his foon,	
And til that his Iorne were doon ;'	
"For there may no man fully knowe	
What Frendes he hath In Ony Rowe,	160
But Euere At Nede A man May se	
What men that welen his Frendes be ;	to be a friend in
But he that doth In this gret nede	need,
Me forto helpen hym so to spede,	164
Me thinketh Amonges Al erthly thing	
It is A trewe brotheris doying ;	
For 3e knowen wel that I haue be	
I-Chaced from places two Oper thre,	168
Where-Offen I preie 3ow, In my gret nede,	
Me to helpen with wit & dede,	and help him
And helpe to defenden 3oure sostres lond	with wit and
That I haue longe kept In Myn hond,	deed,
And Of My schame Avenged to be,	172
Now goode brother I preye to the ;	
And dowble Amendis I schal 3ow Make,	for which his
Aftyr that the Angwisch that 3e for my sake	reward
Scholen soffren with-inne these viij dayes,	176
I schal it 3ow 3elden be Mani wayes ;	
And 3if Euere I Mowe rekeuere to sarras,	
I schal 3ow hyghly qwyten Er that 3e pas,	180 shall be high.

- And that In þowre howshold it schal be sene,  
And Amonges Alle þoure baronage be-dene."
- ✓ Seraphe advises  
Evalach to go to  
Orkauz, "þe, I schal þow tellen what þe scholen do,  
To þowre Cite Of Arkauz scholen we go, 184  
And there we scholen Abiden A stownde  
Tyl Mo Of þoure peple to þow Comen sownde ;  
his strongest city, For it is the beste Cite Of þoure lond,  
And best vitailed, As I vndirstond ; 188  
and abide there  
till all his men  
join him. And there þoure Meine Abyden scholen þe  
Til that to þow Alle Comen they be,  
And Also there scholen we sonnere knowe  
Alle the tydinges vppon A rowe 192  
Thanne And we weren At Sarraz Cite :  
Sire, this is best, As thinketh to Me."
- So they all ride to  
Orkauz. Kyng Eualach held wel with this Conseille,  
And to Orkauz they Reden with-Owten faille, 196  
And Alle here Meine with hem wente  
Into that Cyte there presente ;  
But It was fer passed the Noon  
Er they weren Entred Everichoon. 200
- Evalach then  
sends for his  
barons, Thanne kyng Eualach Abowtes gan sende  
Aftyr his barowns Into Euery Ende,  
'That ho that howghte him Ony worldly honour  
Scholde Comen to helpen him In that stour.' 204  
And the Messengeres diden wel here Arende þat tyme ;
- and next morning  
17,000 of them  
come to him. For On the Morwe, Er it was pryme,  
To Orkauz Comen Of the kynges Retenw  
Ful xvij thowsend, As I telle it þow, 208  
What On hors-bak and On foote,  
So manie þer were wel I woote,  
With-Owten tho that king Eualach hadde,  
And with-owten þ<sup>o</sup> that Seraphe with him ladde. 212
- [leaf 2, col. 1]  
Evalach wants to  
march against  
Tholomes at once, And whanne that kyng Eualach this Meine hadde,  
Thanne was he bothe Ioyful And Gladde,  
And thanne to Come he Coveyted Forto gon,  
There forto han Met with Tholome Anon 216

- Thanne to him Answerid his knyhtes sone,  
 "It were non wisdom ȝit thedir forto gone,  
 For to Meten with kyng Tholome,  
 Sire, tyl that thou haue here more Meyne ; 220  
 But let vs here Abyde thre dayes Or fowre,  
 And be that tyme Getest thou More socowre ;  
 And thus tyl thou thi power have,  
 With him Mihtest þou not fyhten, And be save." 224  
 And so be the Conseil Of his barouns Certein  
 Anon to that Cite he tornede Agein.  
 And be the tyme that it was lyht Of day, By daylight  
 "Treson ! treson !" thei gonnen Crien in fay. 228  
 Thanne wente the kyng In-to the towr An hy,  
 And there sawgh he Tholomes host plainly ;  
 And Anon, "As Armez" they gonnen to Crie,  
 That Every man to harneys wente hastelye. 232  
 And whanne he say that þ<sup>e</sup> Cite beseged was  
 Oueral Abowtes In Euerich A plas,  
 Mochel was the Mone that there he Made,  
 And Also gret Anger & thowht he hade 236  
 For his Men that to him scholden gon,  
 Lest they were taken there Euerichon  
 Presoneres with hem that weren with-Owte ;  
 And here-Offen Eualach hadde gret dowte. 240  
 Thanne kyng Eualach Comanded Anon  
 His Men to Armure thanne Euerichon,  
 'And that Owt Of that Cite they scholden  
 Also vigorowsly As Evere Men Myhten do, 244  
 That Neuere so vigerous issw Myhte be  
 Nevere Owt Of Castel ne Of Cite.'  
 Thanne Clepid he forth An Old knyht there  
 That to him was bothe ful leef & dere, 248  
 And ȝaf him charge with that Cite  
 'It wisly to kepen In Alle degre,  
 That aftyr whanne he were Owt gon,  
 And with him his Meine Everichon, 252

but is persuaded  
to wait till more  
help arrives.

Tholomes's host  
is seen.

Eualach's men  
arm,

and he orders  
them to sally out  
on the foe.

He puts an old  
knight in charge  
of the city.



	That no Man In thedir scholde Entren Agein— Were it Erl, knyht, baroun, Other sweyn,— For non kende ne for non Entent, But ȝif it be thorwgh myn Comandement.'	256
Evalach's horse,	And thus thanne Owt gonne they pase Owt Of that Cyte A ful wilde Rase,— For so wilde Rasyng was neuere lyown As they thanne Isswed Owt of that town,— So that to-Fore Owt Of that town wente	260
led by Seraphe and him,	Seraphe and the kyng presente, The wheche the ferste bataille hadde,	
rush on Tholo- mee's men	And On Tholomes Men ful lowde thei gradde, And vppon hem they gonnen so faste to Ride For with hem was non Abide Abyde; [ <i>sic</i> ] But with speris faste to-gederis they schoke, That scheldes & hawberkis Al to-broke,	264 268
	That they fillen down In the feld, So wel they Gonne there hem beweld; And Also here highe hors that here sadeles bere, Down On the grownde weren throwe þere;	272
and rout them,	So that thanne king Tholomes Men The wers hadden, Er they wenten then. For whanne they Comen Owt of þat Cite Swich A gret And lusty Meyne,—	276
(though they made sure of victory)	For they not wist that be the Fourthe del Hadde not there ben, they supposed wel,— Where-Offe Abascht wondir sore they were Of that Rowte that isswede there, And the surere they wende han be ful sekerly, For twies discomfited him hadden they.	280
[leaf 2, col. 2]	But there, At the Ferste Assemble, Mochel peple lost this kyng Tholome:	284
as they had ridden all night, and taken no rest.	Ful al the Nyht to-Fore I-Reden they hadde, And Non Restū non Of hem Nadde, Where[with] alle distempred they were, And that was Sene vppon hem there.	288

And Eualach Men Alle Restö took,  
 For Alle Nyht they slepten, & not ne wook;  
 Wherfore On hem It was tho Sene,  
 For they weren bothe fers and kene. 292  
     Mani Merveilles wrowhten Eualache Men;  
 But As for On Man, he dyde sweche ten;  
 For was there neuere Man Of his Old Age  
 That half so ful was tho Of Corage. 296  
 And Also was Sire Seraphö,  
 That A worthi werroure hath Euere be;  
 For he there bar him so wel that day,  
 That so Moche worschepe he bar Away, 300  
 That Of his lyve, In Alle his dayes,  
 So Mochel worschepe men Of him sayes;  
 And Also Aftir whanne he was ded,  
 Of him Men bothö spoken & Red. 304  
     But Mochel deseisse suffrede Tholomes Men,—  
 And ȝit, Aȝens Eualache On Man hadden thei ten,—  
 So that they Tornado here bak Anon,  
 And from hem ward faste gonne to gon; 308  
 Thanne Sewede faste Euclach the kyng,  
 And so dyde Seraphe In that Chasing;  
 And there they Sewed hem thanne so faste  
 Into A ful streit passage Atte laste, 312  
 Whiche was An hy Roche Of ston,  
 The moste perilows þat man Mihte bi gon:—  
 For the Roche In him self was so hy,  
 More than fowre bowschote trewely, 316  
 And Into the Ryht side it laste Evene ryht  
 Down to the water Of Orkauz, I the plyht;  
 And the lefte partie it Ran Evene west,  
 Into Babyloigne that Riuer wente ful prest. 320  
 And [by] Alle that Roche passage was non  
 But On, that ful streit was there-vppon,  
 Whiche was non largere In non wise  
 Thanne As ten Men, As I Cowde devise, 324

Eualach and

Seraphe fight  
wonderfully well.Though Tholo-  
mes's men are  
10 to 1 against  
Eualach's, they  
flee.Eualach and  
Seraphe pursue  
themto a narrow  
passageby a rock  
4-bowshots' high,through which  
only 10 men could  
pass abreast.

- There Afront myht passen therby,  
 So streyt was that passage trewly ;—  
 And Into that passage the men Of Eualach  
 Sewed tholomes Men that Torned the bak ; 328
- Here so much  
 blood is shed
- And there was sched so mochel blood  
 That On bothe Sydes it Ran Into the flood,  
 And so Mochel blood vppon that Roche lay 332
- that the rock is  
 stained red, and is  
 still called 'The  
 Rock of Blood.'
- That ȝit the Colour is sene Into this day,  
 And for slawhtre Of peple pere so manifold  
 'The Roche Of blood' Into this day is told ;  
 For At that Entre they fowhten so sore  
 That men weren there slain Mani A score ; 336
- And As they mihte, they biden that stour  
 Til that hem Cam Ony more socour,  
 So that the grettere partie weren forth paste  
 Thorw gret distresse Atte laste ; 340
- So that Mochel peple was there slayn  
 Of bothe parties there In Certain.  
 And for that bataille pere so sore was Of distres,  
 "The bloody Roche" Evere is cleped with-outen les. 344
- Two miles beyond  
 this rock do  
 Evalach's men  
 chase Tholomes's.
- And bezonde this Chas Chased thei were  
 Be-zonde that passage two milis there ;  
 Onhorsed weren Manie Of tholomes Men tho,  
 And faste On Foote there gonne they to go, 348
- And Eualache Men hem Sewede ful faste  
 On horsbak whiles that Chas wolde laste.  
 Thanne here Eyen vpe they Caste,  
 & sien there Tholome Comen Atte laste, 352
- But then they  
 meet Tholomes  
 [leaf 8, bk. col. 1]  
 with the rest of  
 his forces.  
 And the battle  
 begins anew.
- That Comeng was tho to the segeward.  
 Now he begynneth bataille strong & hard ;  
 For he sente his Men there forth to-forne,  
 Weneng to him non of hem to han lorn,— 356
- For he wende that Of Men so gret plente  
 With-Inne the Cite Of Orkauz hadden not be.  
 And whanne Tholome his mes-men he sawh so fle,  
 And Also Men vn-Armed with him hadde he, 360

- Anon Comanded he In hye,  
 'The Armure Of the hurt men hastelye  
 Of hem to taken, and hem *per*-with dyhte,  
 That they myhten ben Redy forto fyhte.' 364  
 Thanne this Tholomes first gan owt Ryde He rides out,  
 Afore Al the pres At that Tyde,  
 And Axede his men that fled tho were, and asks what  
 'What Manere Of thing that thei sien there ;' 368 happened.  
 And they him Answerid tho sone Anon,  
 And tolde him Al how it gan gon, They tell him  
 'That In Orkauz they fownden Eualach king, that Eualach  
 And there with him A gret gadering,' 372 attack them,  
 "That So Manie werroures we wenden not han be  
 In Al his lond, Sire kyng, Certeinle ;  
 And there, At A ryht streit passage,  
 On thi men dide he mochel Damage, 376 and slew many of  
 For so Manie men ther ben ded them,  
 That no man kan nombre In *pat* sted."  
 "What, how goth this ?" thanne *quod* Tholome,  
 "Is Eualach isswed owt Of that Cite ?" 380  
 "3e sire," *quod* they, "—be Owre lewte,  
 And that Ryht sone scholen 3e se,—  
 Prekyng vppon his destrer,  
 And with him Al his power ; 384  
 As<sup>1</sup> so faste As he may hye,  
 Here he foleweth vs faste byc."  
 And whanne Tholome herde Al this,  
 Fol sore Abaisched he was I-wys, 388  
 And his Meyne Comanded to stondyn stille,  
 For to herkenen what was tho his wille,—  
 He preyde hem holy Alle in this degre  
 'That Neuere non Of hem ne scholden fle, 392  
 What Aventure that henge Ouer here hed,  
 Tyl that to-Forn hem they sien him ded.'  
 "Sire," *quod* they, "thanne were late to fle,  
 And thow to-forn vs slayn there be." 396  
 GRAAL.

He will help them,	"Lordynges," quod Tholome, "I schal this day 3ow helpen & Socoure what that I May ; Not-withstanding myn hy parage, And þerto two & thrytty winter of age, 3it stormes and batailles haue I seen As Manye As somme that here now been ;	400
	let them be of good heart.	
	And therefore, As that 3e loven 3oure bodily honour, So beth Of goode herte now In this stoure."	
Evalach,	And whanne Eualach this gan to beholde, He him bethowhte In Manifolde	408
seeing that Tho- lomes's men hold back,	What was the Cawse Of the Restreyneng Of the Meyne of Tholomes the kyng.	
	Thanne thowhte he As A wis werroure That Abyden hadde Mani An hard stour, 'That Sum gret Strengthe Of peple þere was A3ens him Comeng Into that plas.'	
tells his barons that Tholomes is near,	That king Eualach his barons dide Calle, And hem tolde what Aventures myht befallē, 'And how that kyng Tholomes was there ny, With Ryht a strong Meyne þere faste by.'	416
	and they march up to him.	
	So thanne hol to gederis thanne wente they tho, Tyl that they ny Tholomes Ost were Comen to : Into tweyne bowe-drawhtes lengthe,	
[leaf 2, bk. col. 2]	So Fer Assembled Eualach & Al his strengthe.	420
Evalach divides his force into 4 battallions, under	And thanne there Eualach devised Anon His Meyne Into fowre batailles to be don, Of the wheche the ferste bataille be-took he To that ful worthy werroure Sire Seraphe,	424
	1. Seraphe,	
	That So worthily hadde him ferst born, Lyk As I haue 3ow rehersed here-beforn.	
2. under the Steward,	And his Steward, that An hardy man was, The seconde bataille hadde In that plas ; And to Anothir Old worthi werroure þ <sup>e</sup> thridde bataille he betook In that stowr,	428
	3. Archymedes, (his nephew)	
	Hos Name was Cleped Archymedes, As I 3ow here telle with-Owten les ;	

And him Self the Fourthe bataille hadde,  
That In theke tyme so wel koundeed & ladde.

4. Evalach him-  
self.

And whanne thus his batailles diuysed weren Alle,

An Old knyht to him thanne gan he Calle,

436 Evalach then puts  
an old knight,  
Jecunias,

That was bothe ful trewe & hardy,

That Ieconyas was Cleped trewly ;

And to him thanne for riht gret trost

The passage he be-tok, As nedis he most,

in charge of the  
passage by the  
440 Rock of Blood, to

In keping it to deliuere to On Man,

So moche Of werre wel Cowde he than,

That non Of Tholomes men *pere* paste,

stop Tholomes's  
men from attack-  
444 ing Orcus.

Ne non Other, for non haste.

And Also there Charged him he

That he scholde taken kepe to that Cite,

"For there-Inne I lefte but fewe Meyne

It forto kepen, As I telle the,—

448

Not passeng Of Men Six score

Be þ<sup>e</sup> grete hundred, lasse ne more,—

And An Old knyht here wardein to be,

Sire Iekonyas, As I telle it the ;

452

And therfore that non passe be thin hond,

That Cyte to don Schame *Oþer* schond."

That Iekonyas tho forth him wente,

His lordis Comaundement to don *presente*.

456

And whanne Tholome Al this beheld,

That Eualach Enbatailled him In the feeld,

Tholomes forms  
his men into  
8 battallions,

Thanne Anon he Ordeyned viij batailles

Of his Meyne with-Owten Failles,

460

Of the wheche tweyn þ<sup>e</sup> ferst Ordeyned were

Vppon the steward to Assemblen there ;

2 to attack Eva-  
lach's Steward,

And the Secund bataille devised he

Vppon Eualachs Nevev forto be,—

464 2 to attack  
Archymedes,

The wheche hyht Archemedes

A worthy Man In stour & pres,

For the thridde bataille hadde he In honde

Of Eualach, As I vndirstonde ;—

468

1 (under himself) to attack Evalach,	And I my self In the vijthe <sup>1</sup> bataille wil be Vppon Eualach that Is so fre ;	
1 to attack Seraphe, and	And the Rereward schal be the viijthe bataille, Vppon Seraphe with-Owten Faille,	472
	That worthy Conqwerour Evere he was, Therefore he dred him In that plas.	
2 to form a Reserve.	And 3it kepte Tholome to his Availles, In his Refrescheng, twey batailles,	476
	That vppon Eualach Scholden Come Aftyr that the gret storm were done.	
The armies engage,	And so to-gedere Faste they Ronne, And this storm tho they be-gonne,	480
two of Tholomes's against each of Evalach's;	Vppon Ech of Eualache, bataylles two, And thus to-gedere they gonnen go. Thanne sawgh Tholomes In that plase	
	That more Meyne Of his ther was That In that feld gan there gon,	484
10 men (that is, 2 & one-tenth) of [law 3, col. 1] Tholomes's to Evalach's 1,	Ten Men of his Azens Eualache On. Thus bothe batailles devised weren there In Maner As I 3ow haue Reherced Ere,	488
	Bothe On the ton Syde An vppon the tothir, So that vnder hem bothe was there fair fothir ;	
Evalach having 10,300 in each of his 4 battalions (= 41,200),	<sup>2</sup> So that Eualach hadde in eche bataille, I wene, Ten thowsend and thre hundred men bedene, What On hors and Ek On Foote, So Many he hadde I wel woote ;	492

<sup>1</sup> The 5th, this should be ; and 'vijthe' in l. 471 should be 6th. See lines 476, 481, on Lonelich's wrong arrangement of keeping two battalions for the Reserve. The French text does it better. " Et si dist ke les .ij. premieres assambleroient a la bataille ke li serourges eualach conduisoit, et les autres deus assambleroient a la bataille le senescal. Et les .ij. comanda, ke eles assaimblaissent au neuu eualach qui auoit la tierche bataille. Et il dist, que il seroit en la sietisme bataille, et si assambleroit a eualach ; et le witisme bataille feroit l'ariere garde, si uenroit sour eus quant il aroient grant pieche souffiert l'estour."

<sup>2</sup>—<sup>2</sup> Si eut bien en chascune des batailles eualach .ij. mil et .ij. chens, que a pie, que a cheual. Et a chascune des tholomes en eut bien .v. mile, ou plus.

And In Eche Of Tholomes batailles were  
 Sixtene thowsend, As it Reherseth here ;<sup>2</sup> 496 and Tholomes  
16,000 in each of  
his 8 (= 128,000).  
 And 3it Manie Of his Men weren lost to-Fore  
 At theke streite passage, As I tolde 3ow Ore.  
 Now Eualach his knyhtes Calleth,  
 Of what manere Aventure that him befallith ; 500 Eualach encour-  
ages his knights :  
 He Clepeth forth lord, dwk, Erl, and bachelere,  
 And Al his peple that was there :  
 "Lo, sires !" he seide, " worthi men 3e be,  
 And Mochel han knowen Of Chyvalre ; 504  
 3onder Tholome hath Ten A3ens Oure On,  
 And [3it] hopen we Ryht wel to don,  
 & therfore Of good Comfort let vs now be ;  
 And thenketh what wrong he doth 3ow & me ; 508 'Tho' Tholomes  
has ten against  
our one, yet  
 Into My lond to Entren with-Owten leve,  
 Me thinketh he doth me gret Repreve ;  
 Therefore, And 3e ben goode men this day,  
 Ful wel his Mede Qwyten me<sup>1</sup> May, 512 be good men, and  
we shall beat him.  
[? we]  
 And the victorie Of the bataille this day to have,  
 And therto More worschepe thanne we coune krave ;  
 & 3erto the Egipcien neuere schal 3ow Abyde  
 In bataylle, neper In feld, At non Tyde. 516 The Egyptians  
can't stand  
against you.  
 And this I preie 3ow Enterly,  
 That 3e wolden strong & Myhtly  
 Tweyne the ferste schowres Oper thre ;<sup>3</sup>  
 And be that tyme here haste schal past be, 520 Bear their first  
3 attacks ; then  
they'll tire,  
 And thanne fresch scholen 3e be to fyht  
 Whanne they han lost Al here Myht,  
 And thus discomfite hem Schole we  
 In this Manere, As 3e mown Se. 524 and we shall  
discomfit them.  
 Now behold what worschepe it were  
 Hem to discomfite In this Manere !

<sup>2</sup> Je vous pri et requier que vous souffres moult au com-  
menchement ; et si vous les poes souffrir .ij. caus ou trois,  
bien sachiez vraiment ke ia si tost ne lor courres sus, com  
vous les verres d'autre maniere ke il n'aront este au com-  
menchier.—A.



- And beholdeth now, As 3e Mown se,  
 What Meyne that he hath more thanne we. 528  
 I not what I schal sein More trewelye;  
 3e knowen bothe worschepe & velonye;  
 And therfore I Conceille 3ow Echon,  
 Fear not death or imprisonment! That for drede Of deth nothing 3e don, 532  
 Nethir for presonement In no weye,  
 That 3ow Myht Torne to velonye,  
 Ne that Aftir be vs Oure Children reproved be,  
 Whanne Owt Of this world passed ben we." 536  
 And whanne that he thus hadde told his tale,  
 Two of Tholomes's battalions draw near. He Sawgh twey batailles comen In A vale,  
 That weren Redy to the Assemblyng.  
 Seraphe and Anon Seraphe was ware Of þat thing, 540  
 And A3ens hem faste gan he to Ryde  
 As<sup>1</sup> so faste As the hors Myht gon þat tyde;  
 And Owt he sprang As fyr Offe brond,  
 With a boystous Tool In his hond, 544  
 Tyl that Aproched they weren so Ner  
 his men As the Mowntaunce Of A bowedrawht þer.  
 To-gederis Faste tho they Ronne,  
 attack them. And there they newe game be-gonne; 548  
 Eche, Other down there threw wel faste,  
 An Many On bothe sides to therthe were caste.  
 King Eualach fears for his And Eualach kyng be-held Al this,  
 That In the Rere-warde was I-wis, 552  
 And hadde ful gret Rowthe & pyte  
 [leaf 3, col. 2] That for him his brother distroied schold be,  
 brother-in-law's safety, Other be slayn, Other taken presoner;  
 Ful moche Sorwe In herte hadde he ther, 556  
 And with his herte he sighed wel sore,  
 And with his Eyen wepte he thore;  
 Thanne his helm vp he Caste tho,  
 & bothe scheld & spere gan from him do, 560  
 And down he Enclynede Of his destrere,  
 & In this Maner seide As 3e mown here:

<sup>1</sup> ? Al. See note 2, p. 120; and l. 385, p. 129.

"Alas, that I so Cursed A kaytyf,  
 That for me my broþer scholde lesen his lyf ! 564 and curses him-  
self for endanger-  
ing Seraphe's life.  
 Alas, how schold it I qwyten to the,  
 Thowh my lyf thy gwerdon scholde be !  
 For this kendenesse that þou dost for Me,  
 I ne hadde neuere good to qwiten it to the ; 568  
 Therefore it is seid ful trewelye  
 That In trewe herte was neuere trecherye.  
 Now mote the kepen, Seraphe, Every-where,  
 That Lord that I the Signe bere Of here ! 572 He commits  
Seraphe to the  
God of the  
Christians,  
 And 3if he be verray god, As they tellen me,  
 Into his Governauce holich I betake the,  
 Thy body from peryl & schame to kepen  
 In Alle places where-so 3e ben, 576 to keep his body  
from peril,  
 And þat to þ<sup>e</sup> heyst worschepe 3ow bringe,  
 That Evere hadde Man On Erthe levynges." and bring him to  
high honour.  
 Now beholde here and se  
 How ful Of Mercy & Of pyte 580 See how full of  
mercy that King  
of Heaven is !  
 That is the blisful king of hevене,  
 How sone he herde the Synful stevene !  
 Lo ! for that so hertely he made his preiere,  
 How sone that the goode lord gan him here, 584  
 And grauntid him Al his hol Entent ;  
 The wheche was þere Anon sene verement ;  
 For Aftir tyme that Eualach hadde thus preid,—  
 As that to-Fore 3e han herd me Seid,— 588 For, after Eva-  
lach's prayer to  
him,  
 Aftirward, dureng that bataille,  
 Alle Maner Of men that him gonne Asaille,  
 To grownde wenten thei Everichon,  
 And his Enemyes Of him hadde power non, 592 he enables Seraphe  
to ground all his  
foes,  
 Ne non dedly wownde þat day Cam him to,  
 For Owht þat his Enemyes Cowden do ;  
 For that day gat he So mochel worldly honour,  
 That Alle þat him beheld In that stour 596  
 Sien neuere swich Anothir worldly man  
 To smyten the strokes that he smot than,

so that men say Seraphe has saved Eualach and his land.	So that they seide Al In fere, ' That Eualach were scomfyt zif he ne were, And bothe his worschepe & his lond That day hadde be Reft Owt Of his hond.'	600
Hear how Seraphe fights.	But Go we now to the Ryhte weye, And herkene how Seraphës gan to pleye : Whanne the tweye batailles On him were set,	604
The two battailions think they'll take him:	They wenden han put him to gret thret, For so many speris broken there was, That It semed to Alle þ <sup>e</sup> in theke plas	608
they break a forest of spears about it,	That Al A forest hadde borsten In sunder, So hidous was the Noise, & so ful of wonder ; And whanne here speris thus to-broken were,	
then pull out their swords, knives, and axes,	Here swerdis they pulden Owt Al in fere, Here knyves and here Gesarmes bothe, And grete Axes Also forsothe, And Othir wepenis Mani On Mo.	612
go agalnst Seraphe,	And thus Azens Seraphe gonne they to go, There forto preuen here Maistrye	616
[leaf 3, bk. col. 1] and make such slaughter	Vp-On Seraphe with-Owten lye ; That so gret Occision Of Men there was Ifeld to Grounde Annon In that plas	620
that the bodies look like a moun- tain of men, horses, and arms.	With the hydous wepenis that weren there, For so wondirful strokes were neuer sein Ere, What vppon helmes, & vppon scheldes, And vppon hawberkes that flowen into feldes,	624
	So that it semed there A gret Mownteyn Of hors & Men that there weren Slayn, And Of here wepenis that lyen hem by ; So wonderful sihte it was tho trewly	628
God alone can describe the sight. [? can]	That no tonge ne Myhte it thanne telle, But Only he that Alle thing gan <sup>1</sup> spelle, Of whom that Cometh Alle Connenge From begynneng Into the Endenge.	632
	And now scholen 3e hereu More In Eche degre How that Aftir it fyl Of this Semble :	

Ful wondirfulli wel diden Seraphes Men  
 Whanne Into that Semble they entred then ; 636 Seraphe's men  
fought wonder-  
fully well,  
 But Of the prowesse and the worthi dede,  
 Of the hardynesse And Of the Manhede  
 That Seraphe dide with his Owne hond, but he wrought  
 It is ful hard to Ony man forto vndirstond ; 640  
 And Of the Merveilles that be him wrowht was, such marvels as  
man never saw.  
 Weren neuere Of Man Sein In non plas ;  
 For A gret Ax took he betwene both his honde, He had a big axe,  
 Where-with he wrowghte ful Mochel schonde, 644  
 Whiche that was trenchaunt Scharpe & Merveillous,  
 Riht A merveillous tool & an hidous, a hideous tool,  
 And therto him self was A large Man, and he was a big  
man,  
 With grete thyes, As I discryven kan, 648  
 And in the Scholdres bothe strong & large, with strong  
shoulders,  
 Where vppon he scholde beren his targe,  
 With grete stepe<sup>1</sup> Eyen In his hed Also,  
 And strongliche boned he was therto, 652 and bones.  
 With smale handes And fyngres longe,  
 And therto gret strengthe Euere Amonge ;  
 So that A merveillous siht it was to se  
 Him thus On horsbak, As thinketh Me, 656  
 And A good hors that him bar, He rode a good  
horse ; and when  
he charged into  
his foes,  
 Whanne Into that semble he prekid thar,  
 So that he Ferde lik A man ful Of prowesse  
 Whanne that his scheld he threw down in that presse,  
 And his hors bridel he fastened Ful wel, 661  
 And gan to sterin him with his Ax Of Stel,  
 So that theke day ne Failed he nowht  
 That Allé tho to Grownde he browht 664 he felled all that  
stood in his way,  
 That to-forn him stoden In his weye,  
 Wherefore Of him they hadden gret Eye ;  
 Somme, the hed from the body he smot ; smiting off heads  
and armes,  
 Somme, the Armes ; somme þ<sup>e</sup> scholdres, foot-hot ; 668

<sup>1</sup> There is no French for this word or line, to help to settle the meaning of this much-discusst 'stepe' (? prominent) eyes.

cleaving men in twain, And somme the legges, And somme þ<sup>e</sup> body On sondir,  
 And somme he so Claf As Strok Of thondir ;  
 And Manie hors Slowgh he ded In the feld,  
 slaying knyghts and foot-men, And be him Many knyht ded vndir his scheld, 672  
 And Many A footman he slowh that stownde,  
 And Manie Of here hors he browhte to Grownde,  
 That so Manie Merveilles wrowhte he that day  
 so that yet his Manhood is talkt of That Into this tyme ȝit of him speken we May ; 676  
 Of his Manhod & his Chevalrye  
 It were I-nowgh An herowde to discrye,<sup>1</sup>  
 Yet he (Seraphe) knew not But To him self It was vnknewenge  
 Of his Owne Merveillous werkyng, 680  
 For he supposed not withInne him selve  
 That he hadde the Myht Of ten Men Oper twelve ;  
 of the prowess that he did, For þ<sup>e</sup> prowessse that he dyde, ne knew he nowht.  
 Lo what for him he wrowht that him bowht ! 684  
 [leaf 3, bk. col. 2] And he thowht ful litel that be Eualache preyer  
 or that it came from Evalach's prayer.  
 Was the prowessse that he hadde there,  
 The wheche was A man bothe Ioyful & Glad,  
 Evalach and his knights rejoice at Seraphe's deeds. And Alle his knyhtes thanne beholden he bad 688  
 The prowessse Of this Seraphē,  
 And Of the Merveilles that did he,  
 And of the world he was the worthiest knyht  
 As that day tho semede be his fyht ; 692  
 For Tholomes Men he made to fle,  
 And of hem Slowgh ful gret plente.  
 But Tholomes And whanne Tholomes beheld this Cas,  
 And how þat his Men losten here plas, 696  
 Thanne gret sorwe & schame he hadde ;  
 sends up his 2nd pair of battalions. Anon the secund bataille he gon forth badde.<sup>2</sup>  
 And whanne Seraphes Sawgh hem Comen Ny,  
 With hem he thowhte to Meten Sadly ; 700  
 Seraphe bids his men awalt the attack. Anon he seide to his knyhtes bolde,  
 ' That stedfaste to-Gederis scholde they hem holde ;

<sup>1</sup> MS driscrye. or dristrye. for 'descrye,' describe.<sup>2</sup> Si lor envoie les autres .ij. batailles.—A.

And that A good stert they scholden Abyde,  
 And leten hem Come vpon hem Ride.' 704  
 So that they Comen In gret haste A-down  
 Abowtes Seraphes Men In-virown,  
 And On hem broken they here lawnces faste,  
 And ȝit remeved not Seraphes Men til At þ<sup>e</sup> laste ; 708  
 And here scheldes they leiden faste vpon,  
 And ȝit stooden they stille As Ony ston, They stand firm  
as a stone,  
 And rested hem stille In that place  
 Til they Sien the tyme whanne nede was ; 712  
 And thanne Atte the laste they torned Again, then turn on their  
foes, and slay  
many.  
 So that Many A man was there slayn,  
 Where-Offen was gret <sup>1</sup>breth Of hors men, [<sup>1</sup> death]  
 But scars On Of Seraphes Azens of Tholomes ten, 716  
 The wheche that discomfited were,  
 And In that feeld lyen still there.  
 But Atte laste þ<sup>e</sup> two fresch batailles  
 Seraphes Men ful sore Asaylles, 720  
 And strokes On hem leide ful sore,  
 So that they myht Suffren no More,  
 But torned here bak And gonnen to fle, give way and flee.  
 And forsoken the grownd of Seraphē. 724  
 And whanne Seraphe gan this beholde, Seraphe  
 Seraphe gan hem Ascrie Mani-folde ;  
 ȝit Seraphe left not for than, howerer turns on  
the enemy,  
 But Torned Aȝen As A worthi Man, 728  
 And his Ax in his hondys he bar,  
 And Manie Of hem þer-with slowghe thar ;  
 He to-Clef bothe habiriown & hawberk,  
 And Amonges hem Made A sory werk : 732  
 Here helmes he to-Clef A-two, and splits their  
helms  
 Here Scheldis he Alto-schatered Also,  
 Here hedis he Clef Into the teth,—  
 Thus hem he serveth that Azens him beth,— 736  
 So that non Man his dyntes Myhte Abyde  
 They weren so Merveillous At that tyde. no man can abide  
his blows.

Also King Evalach's Steward

And whanne kyng Eualach steward this beheld,  
That to seraphe were Comen two batailles In þ<sup>e</sup> feeld,  
And how freschly they fowhten him Agein, 741  
Where-Offen he was A-drad Certain—

For non Er sawgh Eualache Steward  
Ony Nede To gon to him ward, 744

rides up to

And Seraphe to socouren In that plas—  
To him ward Rod he A ful gret pas.  
“Now Certain,” quod this Steward,  
“With Seraphe it stond so hard 748

help Seraphe,

That Al the world him helpe ne may,  
So mochel peple vppon him lay ;  
And ȝif I Ony lengere Abyde,  
He nis but ded At this Tyde ;” 752

and his men (the  
2nd battalion, p.  
130) follow him.

And Anon with that word there  
He prekede forth On his destrere,  
And Al his Meyne holyche with him ;  
There began Anon bataille ful Grym ; 756

[‘one, p. 132, l. 1.]

And to the tweyne batailles<sup>1</sup> Comen they Anon,  
That vppon kyng Eualach scholde hauen gon.  
And whanne they sy þ<sup>e</sup> steward thus Comenge,

Tholomes's two  
battalions attack  
that of Evalach's  
Steward.

Aȝens hem tho batailles Comen prekyng 760  
Lik As the tothere diden before

To Seraphe, whereby thei han lore  
Mochel Of Tholomes Meyne,  
That be Seraphe Slayn there be, 764

“Now,” quod Eualach, “God, for thy Myht,  
So spede Seraphe that Gentyll knyht !”

The Steward bids  
his men keep  
close,

Thanne this Steward, to his lordis seid he,  
“Lokeþ stedfastly that to-Gederis ȝe be ; 768  
For ȝif we these two batailles mown breke,  
I hope Of Tholome kyng to ben Awreke ;

as he hopes to  
break through to  
Tholomes, and  
slay him.

For I ne thenke neuere Er to blynne  
Til that I kyng Tholomes bataille be with-Inne ; 772  
And there I thenke him forto sle,  
Ryht Among Al his Owne Meyne.”

So wenten thei forth be that Ordenaunce  
 To knowen how that myht ben here Chaunce, 776  
 And fulfilden his Comaundement,  
 And Redin forth with riht good Entent.  
 But that schowr was As scharpe As A dart,  
 For there many Mo weren On Tholomes part 780  
 Thanne On the Stewardis Serly ;  
 Therfore was that stour ful Stordy ;  
 But ȝit Comen they neuere so faste vppon,  
 That the stewardis Men Azens hem gonne gon, 784  
 Til that to-gederis they weren Met  
 The lengthe of A Gleyve with-owten let ;  
 but Euere the Steward let hem pase  
 Tyl that with CCC knyhtes Entred he wase— 788  
 And somewhat Mo Of his Meyne—  
 With-Inne Tholomes bataille Entred he,  
 That Fyve thowsend hadde he with him  
 Of noble knyhtes both stowt & Grym. 792  
 And whanne thus to-Gederis weren they Met,  
 Many A sterne st[r]ok there was Set  
 Be-tweenen bothē partyes there,  
 So that Of Tholomes lost Manie þer were 796  
 As thowh they hadden falle In-to the se,  
 So mani Of Tholomes Men lost there be.  
 So that forth prekyd the steward In þat pres  
 Evene Ryht to Tholome ; er wolde he not ses. 800  
 And Amonges his Men him smot he so,  
 That down to the erthe he gan to Go,  
 This kyng Tholome, both hors & Man,  
 Thus to therthe the steward smot him than ; 804  
 And there he Trosted him forto han Slayn,  
 Where-Offen the Steward was ful fayn,  
 And At the Erthe tho stille him held,  
 And wend han slayn him vnder his scheld. 808  
 Thanne Cam þere On Of Tholomes knyhtes,  
 That Myhti & strong was In fyhtes,

The shock of the  
 hoats is sharp,  
 as Tholomes has  
 most men ;

but the Steward  
 with 300 knights

breaks through  
 the Egyptian  
 line, 5000 strong,

right up to  
 Tholomes,

hurls him to the  
 ground, both  
 horse and man,

and hopes to slay  
 him.

But one of Tholo-  
 mes's knights



- And smot this Steward, there he lay  
 Vppon Tholome his lord In fay. 812
- smites the  
Steward between  
his shoulders.  
[<sup>1</sup> Fr. 'ai com'] Betwene bothe scholdres he him thorw<sup>h</sup> smot,  
 As<sup>1</sup> he On Tholome lay tho foot-hot ;  
 So þat Anon this steward Torned Agein,  
 And so that knyht smot In Certain, 816  
 And vppon Tholome he made him to falle,  
 That Anon tho Creaunt he Gan to Calle ;  
 And that Sawgh the stewardes Meyne,  
 And faste to him there gonne they fle, 820  
 This Tholome to han kept Oþer han Slayn ;  
 This was here purpos thanne In Certayn.  
 And Tholomes Men that gonnen Aspie,  
 And to here lord they gonne faste lie, 824  
 Him forto deliueren from his Fon,  
 Also Faste As they Mihten gon.
- King Eualach And whanne king eualach this Melle gan beholde,  
 Ful sone his herte be-gan to Colde ; 828
- seeing the strug-  
gle, and the And whanne that he Sawgh this Mellö  
 In thre diuers places thus thanne to be,  
 How that the peple Of Seraphee  
 With fourre bataylles fowghten hee, 832  
 And Of the Meyne Of his Stewarde
- Steward's danger That with tweyne batailles fowhten wel harde,  
 And Also for his Stewardis body,  
 He was ful of Sorwen Sekerly, 836  
 That Aȝens Tholomeres bataille  
 Whiche that he gan so sore to Asaille ;
- orders his nephew  
Archimedes  
(p. 130, l. 431) to  
go with him and  
succour his  
Steward's men,  
while he helps  
the Steward  
himself. So Eualach Comanded his newew tho  
 The stewardis Men Socour forto do, 840  
 " And I his Body now wele Socoure,  
 Oþer with him to deyen In that schowre."  
 Anon bothe these batailles gonnen Owt Glide  
 As Sparkles owt Of fyr doth Ony tyde, 844  
 And vppon here Enemyes they gonne to go,  
 Kyng Eualach and Archemedes Also ;

Wheche Archemedes tho semblen be-gan		On Archimedes's
Forto Refreschen there the stewardis Men.	848	attack,
Thanne wolden þese batailles non longere Abyde,		Tholomes's bat-
But to here lord Tholome tho gonne thei Glyde ;		tallions give way,
For thei flowen to him tho ful faste,		
So Archymedes Men On hem gonne thraste ;	852	
So fledde they to here lord for socour,		and flee to their
For the grete Angwich Of that stour.		lord.
And Eualach—that to Tholome was gone,		Eualach sees
His Steward forto don socour sone,—	856	
He saugh, & stood, & there beheld,		
How, with as grete Mases As they myht weld,		his Steward
On his Steward [they] leiden strokes Mani-folde,		beaten with
That pite & Rowthe it was to be-holde,	860	maces
With here Mases Coroneled with Stel,—		headed with steel,
And Al this beheld Eualach ful wel,—		
And Thre wowndes On his body were,		and wounded
That Tholomes Foot-men hadde ȝoven hem there ;	864	
For so with Arwes was he hyrt,		with arrows.
Wheche hyrt tho Mihte he not Astyrt.		
And whanne Eualach <sup>1</sup> thus Saugh him be-stad,		
And Amonges hem thanne forth So there lad,	868	
And therto his Meyne So wownded were,		
That Sore Agresyd was he there,		
So that Anon he gan forth to Ryde,		But before he can
And Alle his knyhtes be his syde ;	872	reach him, the
And Er that he to his Steward Myht wyne,		
Fowl betrapped so was he hem with-Inne,		
They him hadde taken As presonere,		Steward
And with hem forth gonne leden there.	876	is led off, as a
And whanne that he Cam In-to the plase		prisoner,
There As his Steward so Taken wase,		
His helm Of taken they hadde,		
And to-forn Tholomes they him ladde,	880	to Tholomes

<sup>1</sup> The MS has *Tholome*.

[ P him]	And to the Erthe there they hem <sup>1</sup> Caste.	
Tholomes draws his sword to cut off the Steward's head,	And thanne Cam forth Tholome Atte laste ; Anon he drowgh his Sword So Feer, The stewardis hed to han smeten Of ther ;	884
	For Erthly Man was non leveng In londe That so moche he hated, ne wolde schonde.	
	And whanne that Tholomez scholde han smeten Of his	[hed,
but, not having time, as Evalach comes up,	And he myht han had leyser In that sted, He Sawgh kyng Eualach So faste Comenge	888
	That he was let Of his purposinge ; And whanne he Sawh þat it myht not be so, Thanne Otherwise he gan forto do,	892
thrusts the Steward through the body.	Vnder his hawberk In-lawnced he Thorwgh the body, And that was pyte.	
	And whanne he hadde So I-do, Anon to his hors tho gan he to go ;	896
Tholomes then charges at Evalach ;	And Aȝens kyng Eualach gan he Ryde, And Eualach Aȝens him with gret pryde ; And so sore there to-gederis they Mette, & There so sore strokes Ech On Other sette.	900
their shelds and lances break ;	That bothe here scheldes [flowe] Into þ <sup>e</sup> feld, And Ech Of hem bad Other ȝeld. And whanne to-broken weren here lawnces, Thanne Aftyr behappid many harde Chaunces ;	904
and they fight on foot.	Thanne On foote gonne they Alyghte, And there began A wondir strong Fyghte ;	
Their men fight fiercely too.	Thanne gonnen they there A scharp Schowr That was Angwyschschows & ful Of dolowr, So that Mochel peple was there ded, Of Men And Ek hors In that sted.	908
	And Evere kyng Eualach enforsed him faste Thorwgh Tholomes pres Forto han paste	912
Evalach cannot break through to his Steward.	Into the place there that his Steward lay, ȝif he myhte it Recovere that day ; But Euere they putten him of with gret strengthe That Entren he ne Myhte In brede ne lengthe,	916

Tyl bothe batailles weren discomfit that tyde, That Ferst Archemedes [azens] <sup>1</sup> gan to Ryde. And whanne this Bataille discomfit was Thorwgh Eualache Meyne In that plas, And flowen to here lord Tholome, And After Of Eualache Meyne gret plente, & whanne that Tholome Sawgh thus his Ost Ouer-throwen & Slayn with gret bost, And Eualache Men After hem purswen tho,— Ful Mochel sorwe In his herte gan to go ; Thanne Tholomes his Men gan to Ascrye With A lowd voys, And Ryht An hye, “ On Eualache Men torneth 3e Azen, And vppon him proveth that 3e men ben ! ” And So Torned they the hedes Of here hors Thanne Azens here Enemyes with gret fors ; And they On foote schotten faste Wit venymed Arwes whiles they wolde laste, So that Manye hors there they Slowe, And moche Othir peple In that Rowe ; Ful hard & strong was the Mellë, & Mochel peple lost In Eche degre, Of bothe partyes there Mani On To the deth on bothe sides were they don, But Only Of Eualache Meyne There was persched gret plente.	<p>Tholomes, seeing his men routed by Archimedes, and others by Evalach,</p> <p>920</p> <p>924</p> <p>928</p> <p>932</p> <p>936</p> <p>940</p> <p>944</p> <p>948</p>	<p>Tholomes, seeing his men routed by Archimedes, and others by Evalach,</p> <p>shouts to them</p> <p>to turn on Evalach's men.</p> <p>They do so,</p> <p>shoot poisond arrows,</p> <p>and slay many of Evalach's men.</p> <p>Tholomes is thus winning,</p> <p>and sends orders to his Reserve not</p> <p>to attack till he bids it.</p>
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Thanne whanne Tholome gan beholde  
That he hadde the bettere be manifolde,  
Anon A Massage tho he Owt sente  
To him that the viijthe bataille kepte presente,  
'That In non wise Asemblen Scholde he,  
Tyl that Comaundement he hadde Of Me,'  
Thus to him he sente Anon ful Ryf,  
Non Other wyse to don, In peyne Of his [l]if.

<sup>1</sup> See p. 143, l. 849-851. French, 'Tant ke les .ij. batailles  
a qui archimedes auoit assamble, furent desconfites.'—A.

## CHAPTER XIV.

## SERAPHE'S DEEDS, AND THE END OF THE BATTLE.

Of Seraphe; the valour of him and his men (p. 147); his deeds with his axe (p. 147-8); how he did not tire, and all fled from him (p. 148); so a messenger tells Tholomes, who sends him to his brother *Manarcus* with orders for *Manarcus* to fight Seraphe (p. 149); *Manarcus* comes with 55,000 men, and routs Seraphe's 20,000 (p. 150); Seraphe weeps; cannot rally his men (p. 150); but he and eleven knights still fight on, and he kills *Manarcus*, whose men make a great cry (p. 151); Seraphe kills on, but *Manarcus's* men kill seven of Seraphe's eleven knights and his horse (p. 152); and then the other four knights (p. 152); Seraphe kills a knight who throws spears (p. 153); takes his horse, and kills away (p. 153-4); Seraphe's second horse is killed, and he ridden over (p. 154). He awakes from his swoon, mounts again (p. 154), cuts one knight's left arm off, and cleaves another knight in two (p. 155). He rides into the field, kills a knight, is shot through the shoulder by an arrow (p. 155), and thrown to the ground, his horse being killed under him; but he mounts again, and tries to get to Evalach's cross (p. 156). There is great slaughter (p. 156). Sixty knights rescue Evalach from 500, and mount him again, but he is surrounded by 2,000 of his enemies (p. 157). Seraphe rides to his rescue, but cannot reach him (p. 157-8). Evalach is taken prisoner, beaten (p. 158), and carried to a wood; he looks on his shield and the cross on it; sees Christ crucified (p. 159), and prays to God (p. 160); a White Knight with a cross on his shield comes out of the forest (p. 160); Seraphe fights on, he sees Evalach's standard, and shouts (p. 161). The White Knight leads Tholomes to the Rock of Blood (p. 161); charges at him, and unhorses him. Evalach's knights take all Tholomes's knights but eleven (p. 162); Tholomes surrenders to Evalach; Jekonias takes him to Orkaux; and Evalach takes the rest of Tholomes's division (p. 163). The White Knight helps Seraphe (p. 163); Seraphe's danger; the White Knight kills two of his opponents (p. 164); Seraphe swoons; Evalach and the White Knight help him (p. 165); Evalach unhorses a knight, and gives the horse to Seraphe; Seraphe mounts, and is as fresh as ever; the White Knight gives him an axe from God (p. 164); Evalach, on Tholomes's horse, re-assembles his men and makes two divisions of them; they renew the fight (p. 167); Tholomes's men are in distress for their master (p. 168); they are slain, maimed, and taken. How well Evalach, Seraphe, and the White Knight fought (p. 168-9). Tholomes's men draw near the Rock, thinking it is not guarded (p. 169); but it is, and Evalach's men pursue and slay them (p. 170); Narbus, Tholomes's

steward, surrenders to Evalach, who wants to kill him (p. 170); but Seraphe intercedes for him. The end of the day and the battle (p. 171); Evalach and his army go back to Orkauz, where there are so many prisoners, that the king tents outside the city (p. 172).

Now lete vs Spoken Of Seraphö,		
Of his worthinesse, & Of his Meyne		
That 3it with fowre batailles don fyhte,		
And kepen here Owne As men Of Myhte ;	4	Seraphe and his men hold their own against 4 Egyptian battalions.
For As it is put Into Memorye		
For On Of the most wondir Storye		
That Euere was Rad In Ony book,		
Owther In Storye, As Men Cowden look,	8	
For so lytel A peple & so vigerous		So few never
Azens so Manye & so therto dispetous ;		
For ther myhte neuere Man hem with-stonde		could have withstood so many,
Whiles they hadden Ony wepone On honde,	12	
So that Seraphes Men On horse & Foote		
Heelden Tholomes Men wondir hote.		
But that storm ne dured neuer han Myhte,		
Ne hadde ben thorgwh Seraphes Fyhte ;	16	but for Seraphe's prowess :
For So mochel prowess was neuere In Man—		
As for the Meyne that he hadde than—		
As was In him Seyn that day there,		
For so they seiden that At þ <sup>e</sup> stowr were.	20	
For so worthy A knyht In non plase		
Neuere to-forn there sein wase ;		
For his plase wolde he not forgo,		
That he and his Feleschepe hadde taken hem to ;	24	
Alle Made he here bakkes forto bende,		he made all his foes bend their backs,
And Of here lyves browht hem to Ende		
That In his weye Gonnen forto stonde.		
With his Ax he wrowhte hem Mochel schonde ;	28	
For here hedes he smot Of Faste,		smote off their heads,
Here scheldis & hawberkes Alto-braste,		
And leyd hem ded there In the feeld,		
Many A knyht there vudir his Scheld ;	32	

Helmes, hawberkes, & ventaylles Also,  
 Alle to the Grownde he dyde hem go ;  
 legs, and arms, Legges & Armes Of smot he there,  
 And thus mochel peple slowgh In diuers Manere, 36  
 and bathed his That his Ax he bathede In Mennes blood  
 axe in blood to From the point to the hylt, there As he stood ;  
 the hilt. And Al this Of him Suffred this Meyne  
 þat Azens him fowhten, & weren with Tholome. 40  
 For þat day ne myhten they distroyen his powere  
 For non thing that they Cowden don there ;  
 But Al that day heeld him In On degre ;  
 And yet he never And not wery[er] thanne Semed he 44  
 grew weary, Thanne he was whanne he gan ferst to fyht,  
 Nether no More he lakked his Myhte,—  
 Of wheche him self vndirstonding he took,  
 As tellith the storye Of this book ;— 48  
 [leaf 5, col. 1] [For] wery Of his Armure was he not thore,  
 [N]o more thanne he was In the Morneng before,  
 [A]nd As fresch he was Ewere Forto fyhte  
 As In the Morwneng he was, I the plyhte, 52  
 And As vigerows he was Onne forto se  
 As thowgh non thing to-forn him hadde be.  
 though his men And there As his Men ful wery they were,  
 did, & Al forfowghten In that place there, 56  
 He hem Comforted with Al his Myht,  
 And Of Al that stowr he ne took but lyht,  
 And hem Reqwered ful vegerously  
 That be him they scholden Abyden by, 60  
 For As mochel grace In him was Alone  
 As In Alle here bodyes Every-Chone ;  
 For, ne hadde Only the myht Of him ne be,  
 Clene hadde ben lost Al his Meyne ; 64  
 For Elles myhten they neuere han kept þat plase,  
 For the Multitude Of [tho] that Azens hem wase ;  
 so that all But from Seraphe they fledden Euerichon—  
 Tholomes's host fled from him. Alle Tholomes Meyne be On And he On,— 68

And thus dured Seraphe Al that day  
Til it was past fer noon tho In fay.

Thanne gan there A Messenger forth to gon  
To kyng Tholome, there he was Anon,  
And seide to him In this Manere,  
"Sire, A wondirful knyht Is now there,  
That Al this day hath kept the Iornö  
Azens thy fowre batailles, Sire Tholome ;  
And 3it discomfit Neuere they been  
In non thing that we Conne seen,  
And Euere Azens On Of his knyhtes  
There ben tweyne Of Owre Owtryhtes  
And Mo Sire, 3if I Scholde Say,  
Thanne I Cowde Certainly Rekene *parfay* ;  
And, Sire Tholome, As I the now seye,  
They ne doren not Comen In Seraphës weye."

72 Tholomes is told  
how Seraphe  
stands against  
four battalions,

76

80 though they  
outnumber his  
men, two to one.

84

Whanne Tholome herde here-Offen tho telle,  
Wel Mochel wonder In his herte tho Felle,  
What Merveillous knyht that it scholde be  
That so Mochel hadde Of powste :  
"Go Faste now," quod thanne Tholome,  
"To Manarcus, My brothir so fre,  
And Seye that I sent him gretying,  
Him Forto hyen Ouer Alle thing  
With Al the bataille that is with him,  
That he Come Adown Also sterne & Grim,  
And that Of his bataille [he] ne leve not On,  
But with him bringen thedir Euerichon,  
And, as vigorously & with As gret prowess  
As Euere Entred men Into Ony presse,  
That he On that Entren Anon,  
And As moche distroccioun As he may don,  
That he ne spare for non thing,  
But with that knyht to haue Meting."

88

Tholomes sends  
to his brother  
Manarcus

92

96 to attack Seraphe.

100

And whanne Manarcus here-Offen herde telle,  
That with that worth knyht he scholde Melle,

Manarcus

104



[I]n herte he was bothe glad & blithe,  
 And Tholome thanked ful Mani A sithe.  
 That tyme Anon was Manarcus Redy,  
 and his men And Alle his Meyne that weren him by ; 108  
 And so faste they Comen vppon,  
 With dyvers wepenis Manion,  
 attack Seraphe's And there Maden they here Assembling  
 tired ones, [V]ppon Seraphe, that very was Of Fyhting. 112  
 Now be-gan there A myschefful stour  
 That was Angwisschous And Ful Of dolowr ;  
 For Seraphe, Scars there he hadde  
 Twenty thowsend<sup>1</sup> Men that he with him ladde, 116  
 And Manarcus browhte with him  
 40,000 fresh men Fowrty thowsend bothe Stowte & Grym,  
 (with 15,000 in And In his Rerewarde thowsendes fiftene  
 reserve)  
 Of faire harneissed Men, wel piked & Clene ; 120  
 against 20,000 And Seraphes Meyne, So very they were,  
 weary ones, And so forfowhten toforetymes there,  
 That non lengere ne Myhten they fyhte,  
 Seraphe's men But Torned here bakkës pere Anon Ryhte. 124  
 flec.  
 And whanne Seraphë that beheeld,  
 His Meyne As-scomfited In the feld,  
 Seraphe weeps Ful tendirly thanne there wepte he tho,  
 at their flight, And mochel Morneng & sorwe he Made perto : 128  
 "Alas !" quod he, "what is now myn Aventure,  
 For nedis I most Abyden this schowre,  
 And my Meyne thus from Me go !  
 Now what Is best for me to do ? 132  
 For non Other helpe here Nys Certain,  
 But be taken, Oþer ded, vppon this pleyn !"  
 but then takes And At that word his Ax he took In honde,  
 hold of his axe, His Meyne to Rescrye, 3if he myhte fonde ; 136  
 But so Fer weren they I-fled than,  
 That tornen A3en wolde they for non Man ;

<sup>1</sup> Car les gens seraphe n'estoient mie plus de .viij. mile. et li autre estoient plus de .xxx. mile. Car en la darraine bataille auoit bien .xv. mil homes et plus.—A.

And so fer wenten they Evene streyht Anon  
To the passage Of the bloody Roch Of ston. 140

And whanne Alle this beheld tho Seraphë  
And that it thanne Myhte non Othirwise be,  
His hors hed he torned tho Ageyn,  
And with him but Enlevene knyhtes Certein. 144  
And there As was the thykkest pres,  
He with his knyhtes Entrede, & wolde not see.  
and with 11  
knyghts charges  
Manarcus's host.

And so it happede, As he gan forth Ryde,  
He mette Manarkus At that Tyde; 148

In the Midde weye As he gan go,  
To-Gederes they metten bothe two;  
And there left [he] vpe his Ax tho Anon,  
And to this Manarcus he gan to gon; 152

There his hed he Clef down Ryht  
Evene to the Scholdres, I the plyht,  
Seraphe cleaves  
Manarcus to the  
shoulders,

That ded he fyl down there Anon,  
That Alle his Meyne It Syen Echon. 156

And Alle that Evere Cam in his weye,  
Of hem spared he non tho Certainlye,  
But Other to the deth he wownded was,  
Othere Elles dismembred In that plas; 160  
For nethir hors ne man ne scaped him non,  
That Alle to therthe they wenten Anon.  
and slays many  
of his men.

And whanne Manarcus men this beheld,—  
That here Cheventein was slayn In the feld, 164

And Of here felawes ded Also,—  
Ful Mochel Morneng thanne Maden they tho,  
And Setten vp tho An huge Cry  
The rest set up  
a huge cry,

That Into Eualache Ost was herd Clerly, 168  
There As he fawght with Tholome.

Ful wel Al this Cry tho herde he;  
But ȝit ne knew tho not Seraphë  
Whom he hadde slayn, ne what was he. 172  
but Seraphe  
doesn't know  
whom he has  
kild.

And whanne so Mochel sorwe they gan to Make,  
Thanne gan his herte tho forto Awake,

- And forth he prekede Into that pres,  
 And with him his knyhtes, & wolde not ses ; 176  
 And there here grownd he made hem forsake,  
 And Manye Of hem Slowgh, and dyde moche wrake.
- When Manarcus's  
 men see that  
 only 12 oppose  
 them,  
 And whanne Manarcus bataille say  
 That but twelve Of hem weren parfay, 180  
 For ful sore thanne Aschamed they were  
 That they Of so fewe scholden han fere,  
 [leaf 5, back,  
 col. 1]  
 And Anon vppon him Retorned Aȝen,  
 That bothe doel and gret pete it was to sen ; 184  
 they set vigor-  
 ously on Seraphe,  
 And ful vegerously On him they sette,  
 So that with stronge Strokes they Mette  
 and slay his  
 horse and 7 of  
 his 11 knyghts.  
 That his hors vndir him was Slayn,  
 And therto vij Of his knyhtes In Certayn. 188  
 Thanne weren there left but fowre & he,  
 Whiche was gret doel thanne forto se.
- Seraphe fights  
 on foot,  
 Now Is seraphe In the place On foote Alone,  
 But foure of his knyhtes, him self þe fy[ft]he persone.  
 And manye Merveilles there wrowht Seraphē, 193  
 As here-Afȝyr Me heren tellen schole ȝe :  
 He slowgh down Ryht bothe hors & Men,  
 Helmes and hawberkis to-kraked he then ; 196  
 and slays knyghts  
 and bachelors.  
 Bothe knyhtes and bacheloris vppon A rowe,  
 In that Feld he gan hem down throwe ;  
 Bothe palettes & scheldes he to-Craked Asondir,  
 That Among So moche Multitude it was gret wondir  
 He and his 4  
 knyghts make  
 great heape of  
 corpesen.  
 That he And his fowre knyhtes dyden there, 201  
 So that grete hepes Of dede Men there were,  
 Of dede hors and wepene that there lay,  
 So Mochel Moordre Of peple was that day. 204  
 And whanne his Fowre knyhtes this beheld,  
 That he was so Manful In the feld,  
 On they leyden, & Fowhten ful faste,  
 At last the 4  
 knyghts are  
 slain.  
 Til alle foure weren slayn Atte laste ; 208  
 Thanne was there non Other boote  
 But that Nedys Seraphe besteren him Mote ;

And whanne that his felawes he sawgh ded,  
 Thanne Cowde he non Other Red, 212  
 But vppon bothen his feet stood ther,  
 And beheld the hepes that Abowten him were ;  
 Ek Also he loked ȝit ferthere Abowte,  
 And Al Abowtes him was A ful gret Rowte. 216  
     Anon his Ax the[n] took he On honde, Seraphe  
 Ryht forth Into the pres tho gan he fonde,  
 And to A knyht there gan he to glyde  
 That Many speris hadde Cast In that tyde, 220  
 But ȝit Manie mo hadde he forto Caste ;  
 But Seraphe him lette tho Atte laste ;  
 Seraphe Anon there Mette him with his Ax,  
 But Neuere, Aftir that, ful litel he wax, 224  
 For the Ryht Arm he smot Of Clene  
 Thorwgh hawberk and haberiown, þer was it sene, cleaves him to  
 That down to the brest the strok tho wente, the breast,  
 And the Arm Into the Feel[de] þere fley presente ; 228  
 His scheld from him Also smot he there ;  
 As though that the body Asondir were,  
 His herte Owt Of his body ther fyl, so that his heart  
 And he In the Feeld ded there-tyl 232 falls out of his  
 And whanne the Remnaunt behelden him tho, body ;  
 That sweche Merveilles he gan to do,  
 Non Of hem ne was So hardy  
 To Entren his place, ne Comen him Ny ; 236  
 And that ded mannes hors he took Anon,  
 And lyhtly Into the sadel he gan to gon, then jumps on  
 As though him hadde Eylyd non thing, his horse,  
 Ne non point Of Al his Armeng. 240  
 And whanne On hors that he was set,  
 Thanne hadde he gret lust to Fyhten bet,  
 And there his body putte In bawndoun,  
 To the tothere peple ful mochel distroccioun ; 244  
 And forth Into the pres he wente ; charges anew  
 There Nas non that he myhte hente, into the throng,

slays right  
and left,

That here Armes from the body he smot tho,  
Here hedës Offe, here lemes Also ; 248  
Here helmes, here harberions, he barst On sondir,  
He[re] Scheldes, here speris, that it was wondir,

[leaf 5, back,  
col. 2]  
and drives his  
foes to the  
narrow passage  
by the Rock of  
Blood,  
where they  
are all taken  
prisoners.

So that he drof hem forth In his weye  
Til to the Roch they Come, As this doth seye, 252  
Where As was the streyte passage ;  
Thanne weren there take, bothe bacheler & page,  
And As fele As the keperes wolde have  
Of that Roch, and wolde hem save. 256  
And whanne tho that behinden were  
At the Roch [sien] here felaws slayn there,  
And the Remnant presoners take,  
Thanne Amonges hem was moche wrake. 260

But others of  
Manarcus's men  
turn on Seraphe,

And whanne they Seyen Al this fare,  
That Eualach swich knyhtes hadde thare,  
Ful Irowsly torned they Into that pres,  
And for nothing ne wolden they ses 264

kill his horse,  
[? Phan]

Tyl that to Seraphe the Comen Agayn,  
And vndir him his hors has<sup>1</sup> Slayn ;  
& Er that he Myht Relevyn Azen tho,  
Two hundred hors Ouer him gonne go, 268  
Ouer his Body there In that plase,

and trample  
over him till  
he is nigh dead.

So that Ny ded forsothe he was,  
So that he lay Stille In swownyng  
The Spas Of tweyne bowe-drawhtes schetyng ; 272  
And thanne wenden they he hadde be ded,  
For whom they Moornede In that sted,  
For that he was So worthi A knyht,  
And there so wel hadde born him In fyht, 276  
That they ne hadde taken him presonere  
3if that his lif Myht have be saved there.

But Seraphe  
awakes from  
his swoon,

Alle this while lay Seraphe In Swowneng  
Whiles these knyhtes weren thus In talkyng ; 280  
And whanne Of his Swowneng tho he Awook,  
Anon there Into A Sadel he Schook ;

springs into a  
saddle,

His Ax Anon On honde took he,  
 Swich merveilles werkyng þat wondir was to se. 284  
 He Mette A knyht Anon hastely there,  
 Of whom he ne hadde but lytel fere ;  
 With his Ax he Rewardid him tho,  
 That his left Arm Into the feld gan go. 288 chops off one knight's arm,  
 Thanne Anothir there him Mette Redily,  
 And Seraphe to him was ful hasty,  
 & there so him hitte vppon the hed  
 That his body he toclaf In that sted, 292 cleaves another knight to his saddle-bow,  
 Evene to his Sadelis Arsown,  
 That he In the Feld fyl ded Adown.  
 Thanne theke hors be the bridel he took,  
 And his ferst hors tho he forsook ; 296 takes this knight's horse,  
 His Foot In the sterope Anon he sette,  
 & sprang Into þ<sup>e</sup> sadel, & not ne lette ;  
 3it, As forbrosed As he was,  
 He prekyd forth Into that plas. 300 and charges again his foe,  
 And whanne tho knyhtes behelden, Echone  
 That beforu tymes for him Made Mone,  
 That he was On horsbak Ageyn,  
 Thanne Amonges hem gonne they seyn, 304  
 And Ech Of hem to Othir gan Schewe  
 That wondirful Merveille On A rowe,  
 For they wenden tho In Certein  
 Owt Of that place neuere to recoueren Agein. 308 who wonder that he has recoverd.  
 Anon forth he gan him dresse  
 To the grettest maister of þat presse ;  
 And with his Ax to him he Ran ;  
 Vppon the helm he smot him than 312  
 That he fyl down there In the plas,  
 So Of that strok Astoned he was.  
 Thanne Arwes to him gonne they schete,  
 And Many Speris that weren grete, 316  
 So that with An Arwe they him tho smot,  
 That Evene thorw the Scholdere it bot, He is wounded by an arrow,

- That the schaft thorwgh him gan go  
 Ful halfendel the Schaft & Mo. 320
- [leaf 6, col. 1] And whanne he Felte þat so hurt he was,  
 Ful [vr]sably he Rod Into that plas,  
 And him Sterede As he ferst began ;  
 But he was hurt Of Mani A man ; 324
- and with spears, Bothe with Arwes and with Speris  
 They diden hym ful many gret deris,  
 And to the Erthe there down him threwe,  
 And his hors vndir him they Slewe. 328
- And whanne that he Sawgh he myht not Abide,  
 Vp In that pres he Recouerid that Tyde,  
 but not mortally. And Felte that he hadde non dedly wounde ;
- So he starts up, Anon vp he Stirte In that Stownde, 332  
 And Anothir hors he sawh where stood ;
- mounts another  
 horse, and rides  
 off towards king  
 Evalach, There Anon vp into the Sadel he ȝood,—  
 Wheche hors was bothe Fre and kende,—  
 Evene streyht toward Eualache þe wey gan wende, 336  
 That him Ofte he bemente ful sore,  
 In his herte neuere Man leveng More,  
 That so lefte he Neuere with-Owten les  
 Til that he Cam Into the grettest pres, 340  
 Eualaches Signe there Forto have sein ;
- but his foes  
 bar his way. But Aftyr him they gonnen preken Certein,  
 And him forbarred they the weye there  
 That he Eualach Mihte not Comen Nere. 344
- Seraphe's men  
 rush towards  
 him ; And that Sien tho the Men of Seraphë ;  
 Anon towarde him they gonne faste fle ;  
 Towardis Tholomes Ost gonne they gon,  
 And there Merveilles they wrowhten Anon ; 348  
 And so hardelich they fowhten, & so sure,
- there's a fierce  
 fight ; many  
 are slain, That On bothe sides was gret discomfiture  
 Bothe Of Tholomes Men & Eualachs þe kyng ;  
 Many weren there dede, bothe Old & ȝing, 352
- and Evalach  
 is lost. But Amonges hem kyng Eualach was lost,  
 That they ne wiste Into what Cost ;—

For Tholome kepte him Owt Of that rowte  
 More thanne tweyne boweschotes *with-Owte.* 356  
 And whanne Seraphe there-Offen herde, *Seraphe rides*  
 Into that gret pres tho forth he Ferde,  
 And there Sawgh he where Eualach lay, *to rescue Evalach*  
 And his swerd On honde drawen parfay ; 360  
 For his hors vndir him was there ded, *whose horse has been killd.*  
 Whiche was to Eualach A sorweful Red.  
 And Sixty knyhtes hym gonne Reskewe,  
 There Azenst .v. hundrid they fowhten Al newe, 364  
 So that they kyng Eualach Rescwed Agein *60 to 500 they are.*  
 With here grete Escryes tho In Certein ; *But they rescue Evalach,*  
 And On horsbak sone was he Set ; *and remount him.* 368  
 Thanne there Anon *with* his Enemyes he Met.  
 And whanne they that him to-foren took,  
 On him behelden, & Connen to look,  
 Thanne On Eualach they sormownted Azene  
 Ful Irowsleche there Alle be-dene ; 372  
 And Eualach<sup>1</sup> his Ax there took On honde, *Eualach fights,*  
 And departed *with* hem *pat* Abowtes him gon stonde,  
 So that anon there he was betrapped *[leaf 6, col. 2]*  
 Amonges two thowsend, As it tho happed, 376 *but gets sur-  
rounded by 2000  
of his foes.*  
 That so the Syht Of him his Meyne lost there,  
 And ne kowde not weten In what place ne where.  
 And whanne Seraphe Saw he myht him [not] finde,<sup>2</sup> *When Seraphe cannot find Evalach,*  
 Al his Meyne he lefte him there behinde, 380  
 There prekyng forth Into that pres  
 That for non Of hem wolde he not Ses,  
 For ded Rathere wolde he han be  
 Thanne owt of that bataille forto Fle ; 384  
 Tyl king Eualach hadde he Fownde,  
 He nolde neuere parten from that Grownde ;

<sup>1</sup> The French makes Seraphe do this : " Quant il [Seraphe] les vit venir, si fu mult iries, et laisse eualach, si prent la hache a deus mains, si lor keurt seure. . . . Et quant il quida retourner a eualach, si li orent ia fourclos."—A.

<sup>2</sup> et quant il vit que il ne le troueroit.—A.



	For him to lesen In that Manere tho He ne wolde, And Othirwise Myht it go ;	388
but they are so strong and dense	But the strengthe Abowtes him was So Merveillous there In Many A plas, That him Neghen not he ne Myhte, Nethir Of him to hauen non Syhte,	392
	For the Melle & the peple there was so strong, That Enduren Seraphe ne myht not long.	
that he cannot break through them.	And thus As Seraphe was Evere Abowte To han broken the scheltrom Of that Rowte,	396
	And Euere they him withstoden than, 3it Neueretheles Slowgh Seraphe Mani A man ;	
On the other side of them is Evalach,	But Eualach was vppon the tothir Syde Betrapped ful sore In that Tyde,	400
run through the body with 3 swords,	For hvrt he was thorw his body With thre Gleyvës Sekerly ;	
and taken prisoner by Tholomee,	And him presoner hadde taken Tholome, And be the brydel forth him ladde he ;—	404
	3it what with strif, & what with Othir, Euere Eualachs men fowghten A gret fothir ;—	
	So that At the laste this Tholome, With xv knyhtes Of his Meyne,	408
bruised,	So Ferden they with kyng Eualach That they tobrosed him bothe body & bak, So wery that they weren forfowghte, That no more defenden hem ne Mowghte ;	412
	And so Eualach tho forth they ladde As that kyng Tholome hem badde,	
beaten,	That so was he forbrosed and forbete That Of his lif he nowht ne leete.	416
	So that the blood Ran Owt At his Mowth & At his Eren, that was Selcowth ;	
the blood run- ning out of his mouth, ears, and wounds,	For so Mochel blood he hadde there loste That In what plase he was he ne woste ;	420
	His woundes tho hadden So Sore I-bled, That In that place he was Ny ded.	
so that he is nigh dead.		

And so from his Meyne they him drowe  
 Ful fer thens Into A lowe,<sup>1</sup> 424  
 And him there ladden Into A woode  
 That there besides tho hem Stoodde, He and his  
 And Ek his felawes him beside, fellow-captives  
 That with him were taken In that Tyde ; are led into  
 And to this woode hem ladde Euerichon a wood  
 There Forto Onarmen hem Alle Anon ; to be unarmd.  
 For ȝit Armed weren they Alle,  
 That So Many Men they dyden down falle. 428  
 And whanne Eualach Sawgh þis grete Mischef, Evalach  
 That he was fallen Into so gret Repref,  
 And Euere with-oute Recoueringe to be,  
 Thanne Moche Sorwe & Mone Made he. 436 makes much  
 Whanne Eualach to the woode Aproche began, sorrow and  
 Thanne wax he A wondir Sory Man, moan.  
 And Caste his Eyen vppon his Scheld, He casts his eyes  
 And the vigowr Of the Cros þere he beheld, 440 on his shield,  
 That In his Scheld there was it set ;  
 And Euere þ<sup>e</sup> holy Signe he beheld bet,  
 That so longe there he be-held and looks so long  
 Vppon the Rede Crois In his Scheld ; 444 on Joseph's  
 So longe beheld he that Crois thanne, Red Cross  
 That In theke Crois he Sawgh þ<sup>e</sup> forme of A Mazne that he sees in  
 Vppon that same Crois Crucified to be,— it the form of  
 Thus In that Crois him thowghte Sawgh he,— 448 a man crucified.  
 And Feet & hondis him thowghte Also,  
 That vppon A Red blood Ronne they tho.  
 And whanne Eualach this Sawgh In his Scheld, [leaf 6, back,  
 And these Merveilles there he beheld, 452 col. 1]  
 Thanne gan he Forto Syghen wel Sore, He sighs and  
 And ȝit to wepen wel Mochel More, weeps,  
 & bothe with Mowth & herte tho he thowghte,  
 But for febilte myhte he speke nowghte, 456

<sup>1</sup> et il l'auoient ia eslongie de la bataille bien demie lieue.  
 —A.

and prays to God, Three in One,	"O verray God that Sittest In Maieste, As it is told,—On God & persones thre— Of whiche I bere the Signe Of his passioun !	
to enable him to receive true belief,	So, Goode lord, take me to savacioun, That I Moot Resceyven ȝowre Creauce, And In Stedfast beleve, <i>with</i> -Owten variawnce,	460
and proclaim Him	Thin holy name Forto proclame, That thou Art most Sothfast God Of Name, And Most Mihtful god In Alle degre,	464
as the only God.!	And non god ne lord but Only Euere ȝe !	
"Save me from death !"	So Save me, Goode lord, In this grete schowr, From Angwich, deth, and Alle dolowr !"	468
	And whanne this woord he hadde I-seyd, Abowtes him he lokede In A breyd ;	
At once a Knight comes out of the forest,	And he Sawgh Comen Owt Of that forest A semly knyht there, araied <i>with</i> the best, And Clene Armed from Tope to the too, There thus Ryaly gan he Owt Go,	472
bearing a white shield with a red cross,	And Abowte his Nekke heng A whyt scheld Whiche that was seyn Ouer Al that Feeld—	476
	In whiche Scheld was A Crois so Red, In Signe Of him that Suffrede ded ;	
riding a white horse.	Therto his hors As whit As the Lylye Flowr, And he A worthy knyht and of gret valowr ; In his Scheld a spere ful Redylich leyd, With Alle hem to Meten, As it Is Seyd.	480
	And whanne þ <sup>e</sup> knyht his hors <i>with</i> his Spores he took, On hym Tholomes Meyne ganne forto look,	484
This knight turns Tholomes towards Orkauz,	And to Tholome kyng he Cam ful sone, And him Torned Agein there Anone <sup>1</sup> ; Toward the Cite Of Orkauz tho	
	This white knyht ladde Tholome tho, And towardis tholomes Ost they wente ; But Tholome knew not here Entente.	488

<sup>1</sup> si iete les mains, si prent tholome par le frain, et s'en-  
tourne a tout ariere vers la chite tout droit.—A.

And Euere Saraphes fawht strong & hardo		
Azens Tholomes kyng his Rerewarde,	492	Seraphe fights on against Tholomes's rear-guard.
So þat Alle that Ewere Azens him fowghte		
Wondred that he So duren þere Mowghte ;		
And Atte laste Eualachs signe he gan to Ascrye		
With A wondirful voys & Ryht <sup>1</sup> An hye,	496	He shouts at Evalach's stand- ard so loudly that Tholomes hears it,
That bothe Eualach & Tholome it herde		
Into that plase how that it þ° Ferde.		
And thanne Seide kyng Tholome Anon,		
"Let vs Ordeyne oure Meyne, & fast hennes gon,	500	
For discryed now alle we been		
Thorgwh this Chasing, As I kan seen."		
Thanne destreris with spores goune they prikke,		and spurs off.
And Amongis that Chasing Redyn ful thykke,	504	
And the white knyht Rood Anon		
To Tholome As faste As he Cowde gon ;		But the White Knight leads Tholomes's horse by the bridle,
And this white knyht Tholome be þ° bridel ladde,		
That non Of his Meyne no powere ne hadde	508	
Hym Azen forto Restreyne.		
But Ewere wende Tholome In Certeine		
That the Forest Al day to-Forn hym was,	511	
Tyl that to the streyt of the Roch hee Comen be Cas ;—		till they come to the narrow of the Rock of Blood,
But there say no man that white knyht,		
Saufe Only Eualach, In his Syht.—		
And whanne they comen to that Streit passage		
There As to-Forn was don So Moche Rage,	516	[leaf 6, back, col. 2]
Tho that theke time the passage kepte,		
Ful sore For Eualach han they wepte ;		
And whan they him In this Maner sy him gon,		
They leten hym thorwgh passe riht Anon.	520	where Evalach's men let them pass,
But it was wondirful In ðere syht,		
The werkyng Of this white knyht ;		
And [whanne] this passage weren they past,		When they got into the open,
In the Middis Of that Feld Anon In hast	524	

<sup>1</sup> and Ryht, repeated in the MS by mistake.

- the White Knight  
lets Tholomes go, There this white knyht lefte Tholome,  
That but fewe Of his Meine him Miht se,  
And gan wel fast Alowd To Crye,  
"Goth to now, Goth to, And þat In hye." 528  
And whanne this Cry herde Tholome,  
He gan to baschen, and al his Meyne,  
charges at him,  
and unhorses  
him. And to him he Ran A ful gret Cowrs,  
& that knyht Tholome gan vn-hors, 532  
And down to therthe there him Caste  
Bothe hors & Man, Er he thens paste.
- Eualach, seeing  
this, draws his  
sword, and goes  
to Tholomes. Whanne that Eualach tho this beheld,  
How that Tholome was feld In the feld, 536  
Tho Owt his swerd he drowgh Anon,  
And to-ward this Tholome gonne to gon.
- Eualach's men And whanne they that the passage kepte  
Syen this, thanne Anon forth they lepte 540  
To king Eualach here Owne Lord,  
There Alle Anon Redy At On word,
- chase Tholomes's, And after with lawnces gonne they Chase  
20 tholomes Men tho In that plase, 544
- and kill all And Anon with here Speris down hem Caste,  
Tholomes Men in þat plase pere Atte laste,
- but eleven, Everichon, Sauf Only Enlevene,—  
Which was the moste wondir vndir þe hevene 548  
How that they In theke feld Come  
That To-fortyme Atte forest weren Al some.—  
And whanne they seyen thei scholde thus be take,  
Thanne Amonges hem there was mochel wrake ; 552  
Not-withstondyng ȝit Aȝen they fowhte  
Also longe As that they there Mowhte ;
- whom they  
capture. But here defens here Angwisch Miht not Slake,  
For it was Goddis wille they scholden be take. 556
- Eualach keeps  
Tholomes down  
on the ground, And Eualach vpon this king Tholome  
There lay, As alle his Men Mihte Se,  
Wheche the white knyht hadde down throwe ;  
Kying Eualach him kepte tho ful lowe ; 560

And therto I-Maymed Manye Of his Men,  
 And 3it Azens Eualachs On hadde he ten.  
 Thanne this Tholome heeld vpe his sward Anon,  
 And to kyng Eualach homage gan he don, 564  
 And there he be-Cam his presonere,  
 And therto Al his Meyne In fere.

till Tholomes  
 submitte,

and becomes his  
 prisoner.

Whanne Tholome to Eualach hadde mad fiancée,  
 Thanne Iekonias Clepid he, with-Owten variaunce, 568  
 That the bloody Roche hadde In keping ;  
 And him he Comaunded Ouer Alle thinge,  
 ' To taken Anon this kyng Tholome,  
 Hym forto leden to Orkaus Cyte,' 572  
 " And worschepfully that thow him kepe there  
 As A worthi kyng In Alle Manere."

takes Tholomes

That thus thanne be Ieconyas  
 Kyng Tholome Into this Cite I-lad he was. 576  
 And king eualach Abod stille In the feld  
 Til Alle tholomes gonne hem zeld ;  
 And euere As he took his Meyne,  
 He dide hem leden to Orkaus Cite. 580

whither his  
 men are led  
 captive too.

And whanne that Alle Itaken they were

[leaf 7, col. 1]

[T]hat Of Tholomes Men weren there,  
 He gan to Resorte to that bataylle  
 [T]here Seraphe fawht with-Owten Faille ; 584  
 And with him 3it ladde he there Mo,  
 Alle that the passage kepte tho,  
 Sauf Only An hundred Of his Men  
 That Ful Fresch to Fyhten were they then. 588  
 And whanne they weren past that passage,  
 Anon the whyte knyht was to-forn here visage,  
 And In his hond that knyht bar A banere  
 Of Eualachs Armes, Evene Riht there. 592

Eualach goes to  
 help Seraphe.

The White  
 Knight joins  
 them.

And Anon As they sien Sire Seraphë,  
 To that bataille thanne faste prekid he,  
 There As Seraphe manie Merveilles wrowhte,  
 That In-possible swiche Merueilles don Mowhte, 596

	That Euere the body Of On Manne Scholdē don that he dide thanne.	
The White Knight charges up to Seraphe,	Anon this white knyht prekid Into þat pres, And for non thing ne wolde he Ses Til that To Seraphe he gan gon,	600
who is attackt by seven knyghts,	Where as he Sawh sevene knyhtes Anon That Abowtes Seraphe there stooode, And On him leyden as they weren wode ;	604
and sorely man- gled by iron maces.	Tweyne be the brydel hym þere heeld, Tweyne be the he'm to maken him ȝeeld ; And tweyne Aȝens the herte leide hym vpon Wit hevy Maces Of Irne As hard As ston, So that his Flesch they Alto-Rente With here Mases there presente. And whanne the white knyht þis beheld,	608
The White Knight spears one of Seraphe's foes,	Ful sore he prekyde In that Feeld To On Of hem that Seraphe heeld ; And him thorwgh the body he bar vndir his scheld, That ded he was Anon ryht thare ;	612
chops the second's head off,	And thus sone to Anoper gan he fare, & with his swerd smot Of his hed þat of it fleȝ, and he lay ded, Amyddes the Feld there it lay.	616
and kills three more.	And thanne to the tothere he wente In fay, And Made hem to dyen vpon his poynt, And Made here bodyes In Evele Ioynt, So that they forsoken this Seraphē That from here lyves gonnen they fle.	620 624
One knight tries to stick Seraphe through the eye-holes of his helmet.	And whanne these Other two þat him held Be his helm there In the Feeld, On Of hem drowgh Owt A lite knyf, And wolde han be-Reved Seraphe his lif, Forto han smeten him AMiddes the Fase Thorw the Oylettes of his helm In that plase. But Ouercomen so was tho Seraphē That Comfort with him Myhte non be,	628 632

For he was Ouercomen so with his blood  
 So it was Merveille that [he] vpe stood,  
 For, On hors, power hadde he non to sitte,  
 Ne Of that stede there Onys to flytte ; 636  
 But for febelte that he Inne was,  
 Ouer the hors nekke he bowed In that plas,  
 That power vp to Sitte non hadde he,  
 So that Of his purpos Failled his Eneme. 640  
 And thus gan In Swownenge seraphe to falle that he swoons.  
 Amonges his Enemyes bothe gret & smalle ;  
 So that they failled, his Enemyes, tho,  
 Of the harm that they him wolde han do. 644  
 And Anon As that this kyng Eualach Eualach rides  
 Sawgh Sire Seraphe In Al this wrak,  
 To him ward ful faste he gan to Ride  
 Forto supporten him at that Tyde ; 648 to support  
 For sekir he wende that he ded hadde been, Seraphe.  
 And Neuere On lyve him forto have seen. [leaf 7, col. 2]  
 Thanne wit A sorweful herte he gan to Crye  
 Ful Petowsly, and that Ryht hye, 652  
 "A wrechche ! to longe now have I be,  
 That thus have lost now Sire Seraphe !"

And thanne Anon there with this word  
 Prekyd the white knyht be his Owne Acord, 656 The White  
 And Susteyned Seraphe from fallynge, Knight keeps  
 That theke tyme there was In Swownenge. Seraphe from  
 And whanne Of his swownenge that he Awook, falling.  
 Thanne ful mochel Mone to him he took, 660  
 For he ne wiste where that he was,  
 In what stede, ne In what plas ;  
 For wende he tho ful Sekerly  
 To han ben In the hondis Of his Enemy. 664

And Eualach bar him ful worthily tho, King Eualach  
 For Into the pres forth gan he go,  
 And Mette there with A worthi knyht  
 Wich that was Scomfit Anon In fyht, 668



grounds a knight, And kyng Eualach to the Erthe him Caste,  
 And hym from his hors Anon he wraste,  
 And Cawht it In his hond there Anon ;  
 Therewith toward Seraphe he gan to gon : 672  
 and gives his " Hauē now here, my dere Freend," seide he,  
 horte to Seraphe, " This litel present now Of Me,  
 For thow bowhtest Neuere so dere A thing<sup>1</sup>  
 From begynne[n]g In-to the Endyng." 676  
 Whanne that Seraphe this gan beholde,  
 In his herte he Ioyede ful Mani-folde,  
 That Alle his Sorwes forȝat he there  
 Whiche that his Enemyes dyden him Ere ; 680  
 who at once And vp Into the sadel he sprang Anon,  
 jumps on it, As Fresch & As lusty In flesch & In bon,  
 as fresh as ever, And As lusty was there forto fyhte,  
 And therto him thowhte As of Strong Mihte, 684  
 As that he was Ony tyme be-Forn ;  
 But thanne his Ax hadde he lorn.  
 Thanne seide he, " Certes, And I hadde my Ax On honde,  
 There scholde no man Aȝens Me stonde." 688  
 The White Thanne Anon Cam forth the white knyht,  
 Knight gives And seide, " here is On, Al Redy dyht ;  
 Seraphe a fresh axe from God And lo, Sere, by me it Is the sent  
 From that God Lord Omnipotent." 692  
 And whanne Seraphe this felt In his hond,  
 Thanne gan he wel Forto vndirstond  
 That lyhgtere and more hondsom it was  
 handler than Thanne his Owen to-foren In that plas ; 696  
 his old one. There-by wyst he, whanne he Cam Owt Of swowne,  
 That theke Ax Ferst was not his Owne.  
 So thanne Ryden they In-to that pres,  
 And for non Men ne wolden they ses ; 700  
 And Eualach On Tholomes hors Rod,  
 So that with him was there non Abod.

<sup>1</sup> onques mais n'eustes don qui si chierement fust achates.  
—A.

- And whanne Al this beheld Tholomes Meyne,  
 Amonges hem was sorwe ful gret plente, 704 Tholomes's men  
sorrow at seeing  
him a prisoner,
- Be Encheson that Eualach ferst they sye,  
 With Tholome In warde, hem faste bye,  
 And now Eualach On Tholomes hors doth Ryde ;  
 Wherefore they maden sorwe that Tyde ; 708
- And therto Nabure, Tholomes Steward,  
 Kyng Eualach hadde taken In ward. and his steward  
Nabus [p. 170-1]  
too.
- 3it More, this Eualach, with-Inne A throwe,  
 With An horn he gan to blowe, 712 Eualach  
recalls his host,
- And Made his Meyne to Resemble A3en ;  
 And tho that weren left, Retornede ful Cleen.
- Thanne Aftir, whanne Assembled weren they Alle,  
 His signe he hem Schewed as gan befalle, 716
- Whiche was fastenid vppon his scheld—  
 To his Meyne he it Schewede In that Feeld. [leaf 7, back,  
col. 1]
- Thanne his Meyne On two batailles he setto,  
 And with Tholomes Meyne sone they Mette ; 720 to fall on  
Tholomes's,
- And Comanded and preide tho to Seraphē  
 "That whanne he hym Sawgh in þ' Moste Mellē,  
 That Seraphe In the Rere-ward scholde Falle  
 On tholomes Men, And On hem there Calle, 724 while Seraphe  
takes them  
in rear.
- And with his Bataille to preven his Myht,  
 As he was bothe worthi and gentil knyht."
- Thanne Gonnez they to preken here destreris  
 As vaylaunt knyhtes, bothe worthi & Ferss, 728
- And Evere the white knyht to-forn hem was  
 With the baner On honde In that plas, The White  
Knight is  
always in  
front,
- And his sward with the tothir hond I-drawe,  
 With wheche Manye A man was Slawe. 732 slaying men.
- Thanne gan kyng Eualach lowde forto Crie  
 "As Armes ! knyht bachelor, and belamyē !  
 For now hath kyng Tholome lost his Men Alle,  
 Swich Aventure Is now to him befalle ! 736
- For Of hem Schal Skapyn not On,  
 For Al the Myht that they konne don."

- Tholomes's men And whanne this herden Tholomes Meyne,  
 They Niste what to done In non degre, 740  
 But hem thowhte hit scholde be trewe,  
 For Eualach hadde Chongid his hors newe,  
 For On Tholomes hors thanne Rod he,  
 As Alle his Men there Myhte thanne se ; 744
- fear for their  
king. Thanne the dredü that they hadde  
 Was, lest Tholome to presoun hadden be ladde,  
 Owther ellis In the Feld there Slayn ;  
 Of wheche Of these they weren no Certayn. 748
- Eualach's men Kyng Eualachs Men Amonges hem thraste,  
 That Of theke pres but fewe there paste—  
 Whiche that weren kyng Tholomes Men—
- take or slay  
nearly all of  
them, Oper taken Oper Slayn Er they wente then ; 752  
 And lik As Men that Amased were,  
 In that plase So stooden they there.
- with Seraphe's  
help. And whanne Seraphe beheld this bekering,  
 Non lengere he ne Abod For non thing, 756  
 And Tholomes Men Closed Al with-Inne,  
 So þat from hem myhten they not twynne ;  
 So that Angwisschously Ascryed they were,  
 And slayn, takyn, & Maymed, Many weren there ; 760  
 For In distresse & Sorewe weren they Alle tho,  
 For here lord & Governours weren Alle Ago,  
 And they ne wiste whedir to Springe,  
 For In theke Contre knew they non thinge ; 764  
 And wel Askapen Myht they not there,  
 For On Eche Syde here Enemyes were ;—
- Where the  
head is gone,  
the limbs fail. So that it semeth ' there the hed is Gon,  
 The Membres Fayllen thanne Everichon,'— 768  
 For there say neuere Man So fayr A begynneng  
 As hadde kyng Tholome, ne so fow[1] An Endyng ;  
 For vj dowble Meyne hadde kyng Tholome  
 Thanne kyng Eualach In Every degre. 772
- Seraphe does  
wonders. There wondirly wel dyde Sire Seraphë,  
 And so dide king Eualach with his Meynë,

That Neuere Man that was Of his Age	
I trowe hadde neuere So Mochel Corage ;	776
And the white knyht there bar him so	The White Knight
That Neuere Erthly man mo Merveilles myht do ;	
For In that Feeld Scheldes he schatered,	
And Speris & helmes Alto-Claterid,	780
Knyhtes & hors he slowh down riht,	slays men and horses,
Hedis, Armes, and legges In that fyht,	
That non man hym there Askapen ne Myhte,	no one can escape him.
So vigerows and fel he was In fyhte,	784
That thus be his Chevalrie & knyhthod	
He hem In-gaderede As he Rod,	
And browhte hem to Eualach þ <sup>e</sup> kyng,	
And to-ward the passage, with-Owten lettyng.	788
Whanne kyng Tholomes men had Aspied	Tholomes's men
That thus Sore they weren Anoyed,	
To that streit passage gonne they drawe	draw back to the narrow pass
Where-Offen that weren ful fawe,	792 of the Rock of Blood,
And wenden that non Man hadde þere be,	
The passage to han kept In non degre,	
And wenden forto A Recouered þat passage,	
That Eualach, for Al his Owtrage,	796
Ne scholde not han past be theke weye,—	
This was here Entent tho Sekerlye,—	
Where-thorgwh þ <sup>e</sup> Cite he Schold not have,	
Where tholome & his Meyne weren ful save ;	800
For An hundred men myht han kept þat pas	
From Al the world, so strong it was ;	
For non mo On front myhte Entren ther	
But ten men At Ones, As I seyde Er ;	804
For they wenden tho ful wel	thinking that
þat there Eualache keperis hadde left non del ;	Eualach has left no guards there.
And so As men that weren wery for-fowhte,	
Vpe to the Roche wenten As they mowhte,	808
For there Supposed they forto han Reste.	
But it fil not hem for the beste,	

	For whanne they that kepten the pas Syen to that Roche so manye gonnen tras,	812
	Hem thowhte Mo thanne Mi there were, And At þ <sup>e</sup> Roch but .C. that it kepte there ;	
But they find at the Pass, Evalach's men,	And whanne they sien Men kepen the pas, Thanne newe sorwe to hem Comen was ;	816
	And Aȝenward they wolde han gon, But there-Inne Socour was there non.	
who chase,	For tho that On hem folwed so faste, And they Atte pas schotten Atte laste,	820
slay, and take them :	So that they slowen & token Of that Rowte As Manie As weren hem Abowte ;	
	Thanne was there Mad so gret dolowr That neuere was sein swich A stowr ;	824
the bloodshed is terrible.	For so moche blood was In that plas More thanne Owher Euere seyn was ;	
	For Men, hors, and scheldis, that In þ <sup>e</sup> blood lye, For multitude of blood no man hem eye.	828
Narbus, Tholomeus's steward,	And there was beten On Narbus, þat steward was to king Tholomeus,	
	And there to Eualach him ȝald Anon, So he him wolden saven body & bon ;	832
yields up his sword to Evalach,	And there his swerd vp gan to ȝelde To kyng Eualach In that felde.	
	But Eualach him ne wolde not save For non thing that he Cowde Crave ;	836
	But his hors dismembred he Anon, And also him he wolde han slon.	
and prays that he may be ransomed.	And he tho knelid Anon þere down That he myhte be taken to Raunsown ;	840
Evalach says No : he	"Nai," quod Eualach, "that schal not be ; Swich Mercy getist thou non Of me ;	
	For my steward haven ȝe Slayn, & so schal I the here In Certeyn ;	844
must die.	Therefore the Chonge it is ful hard, For I wele haven steward for steward."	
Steward for Steward.		

- And his Armure he dide Of Caste,  
 His hed to han smeten Of atte laste. 848  
 And thanne Cam forth Sire Seraphö :  
 " A, Sire ! what thinken to done 3e ? [leaf 8, col. 1]  
 Seraphe begs  
 Eualach  
 3if 3oure steward ded now be,  
 Tholome hath lost, Sire, swich thre ; 852  
 And his Owne brother so dere,  
 That he loved As mochel there  
 As 3e 3owre Steward trewly ;  
 Therefore, Sire, On þis man haveth Mercy ; 856 to have mercy  
 Fo[r] I him Slowgh with Myn hond, on Narbus,  
 Sire, I do 3ow to vndirstond ;  
 Therefore, sire, I preie to þ<sup>e</sup>  
 That Of this Man thou have pite." 860  
 So þat there gentil Sire Seraphö and so saves  
 This man Savede, As 3e mown se. his life.
- Ful Mochel & gret was the discomfiture  
 As that tyme be-happed be Aventure ; 864  
 And the Nyht drowgh On ful faste, Night draws on.  
 For the day It was Ny paste ;  
 Whiche was ful deseysy to Eualachs Men,  
 But 3it Atte hardest not for then, 868 So many of  
 For so Many thei slowen And token that tyde Tholomes's men  
 Atte passage Of the ' Roche Of blood ' beside, are slain at the  
 That Of hem ne pasten not þere Away Pass of the  
 Two thousand, what hurt & hol that day, Rock of Blood,  
 That Tholomes<sup>1</sup> Men ne distroied Echon— 872 that not 2000  
 So þat tyme with Eualach the grace gan gon,— get off  
 Of wheche at the begynneng were [! ? Eualach's]  
 Sixty thowsend wel harneised there. 876 out of 60,000.  
 And thus the Egipcian, be goddis Myht,  
 At theke tyme weren distroyed be fyht.  
 Thanne to Orcaus ward wente Eualach,—  
 Alle the Egipcians to Mochel wrak,— 880 Eualach marches  
 And with him Alle his Meyne back to Orkauz.  
 That At theke tyme hadde he,

	For pere nas no Man Of Non degre	
All Evalach's men get plunder from the Egyp- tians;	That thorwgh theke bataille holpen was he ;	884
	Bothe duk, knyht, and bachelere,	
	Alle weren Encresid that weren there,	
	3e, And also bothe 3omen and page ;	
	For Alle here lyves hadden they Gage.	888
	And whanne Eualach Into the Cite Entred was,	
so many of whom are imprisoned in Orkauz	So Manie presoners he fond In that plas,	
	And Of here Maistres that with hem were,	
	That non Spas was to walken In there,	892
	Nether On hors, nothir On Foote ;	
	But Owt A3en Nedys he Moote ;	
	And afor the Cite he let pichchen Anon	
that Evalach is obliged to pitch his tents outside the city.	Alle his pavilouns there thanne Everichon,	896
	In A fair plase that was so pleyne	
	To-forne that Cite tho In Certein ;	
	And there al that Niht herberwed he,	
	And with him al his Meyne.	900

## CHAPTER XV.

Of Evalach's Queen (Sarracynte) in Sarras. She sends for Joseph, and asks how Evalach has got on (p. 173) ; Joseph's answer (p. 174) ; the heathen kings, &c. are to be cast down, and the poor exalted (p. 175). Sarracynte cries ; she asks Joseph to pray for Evalach (p. 175) ; and to expound Christianity to her (p. 176). Sarracynte is a Christian, and tells Josephes of her Christian mother, and her father, who was a brute (p. 176-7) ; also, how her mother was ill of a bloody flux, and went to a good hermit, and askt help (p. 177). The Hermit tells her that Christ alone can cure her (p. 178) ; she says, 'Ask God for me, I will give you gold.' He says, 'Believe in Christ, and he will heal you' (p. 178). She does, and he prays to God and proclaims her whole ; she is (p. 179) ; thanks God ; and is baptized (p. 180). She takes Sarracynte to the hermit. Sarracynte says she cannot worship him on account of his beard, but she will worship Christ if he is fairer than her brother (p. 181). A glorious man—Christ—appears ; Sarracynte is christened (p. 182), and the hermit tells her of Christ (p. 183). Her mother receives the sacrament and Sarracynte does so too (p. 184) ; both go

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Eastbourne, 19 January, 1875.

DEAR SIR,

BEING unable at present to prepare the Report of the *Early English Text Society's* Committee, I beg to inform you that the first issue of the Society's books will take place early in February.

It will consist of a thick Part II of the *Cursor Mundi*, edited by the Rev. Dr R. Morris, for the ORIGINAL SERIES; and Part II of *The History of the Holy Grail*, edited by myself, for the EXTRA SERIES.

The other 1875 books for the ORIGINAL SERIES will be chosen from

*Thomas of Erceildoune*, a print of all the MSS in parallel columns, edited by Dr James A. H. Murray (*all the text in type*).

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*The Gairayne Poems*, edited by the Rev. Dr R. Morris.

The other 1875 books for the EXTRA SERIES will be chosen from

*The Bruce*, Part III, edited by the Rev. W. W. Skeat, M.A.

*An Alliterative Romance of Alexander*, edited by the Rev. W. W. Skeat, M.A.

*Early English Pronunciation*, Part V, by Alexander J. Ellis, Esq., F.R.S.

*Guy of Warwick*, from the Cambridge University MS, edited by Prof. J. Zupitza, Ph.D. (the first of the Series of *Guy-of-Warwick Texts*).

Owing to the other engagements and over-work of Mr Skeat and Mr Ellis during the autumn of 1874, they were not able to finish, Mr Skeat *The Bruce*, and Mr Ellis Part IV of *Early English Pronunciation* as originally planned. I therefore sent to press in the autumn Henry Brinklow's two most interesting tracts on the condition of England and London in or about 1545 which Mr J. M. Cowper had left with me ready for press when he started for Lima above 3 years ago. By the time the tracts were

in proof, Mr Cowper had luckily returned to England, and most kindly took-up again his old work. These tracts—*The Complaynt of Roderyck Mors*, and *The Lamentacyon of a Christen Agaynst the Cytte of London*—are now nearly through the press, enricht with details about Brinklow's family by Col. Chester,—and will be ready early in February, with

*The Bruce*, Part II, and

*Early English Pronunciation*, Part IV,

thus completing the Society's issue in the EXTRA SERIES for 1874.

At the same time will be issued for the REPRINTS,

*Merlin*, Part I, re-edited from the unique MS in the Camb. Univ. Lib. by H. B. Wheatley, Esq.

During 1875 will probably be issued these other Reprints,

*Thynne's Animadversions* (1597) on *Speght's Chaucer*, re-edited from Lord Ellesmere's unique MS by myself (Mr Childs has had the copy since October).

*Merlin*, Part II, edited by H. B. Wheatley, Esq.

I have to ask you for prompt payment of your subscription to our *Hon. Sec.*, Mr Snelgrove, London Hospital, E., and if you have not already sent him a standing order on your bankers, will you now send him the enclosd, duly signd? (The Banker's Order *does* save so much trouble.)

Will you also try to get us some new Members? We want fresh ones badly. The competition of new Societies, and the slacking of interest among some of our old Members, need continual effort on the part of our real

workers to counteract. The Early English Text Society is the parent of all the late increase in the study of English, and has supplied almost all the material for that study. The Society must not then be neglected, whatever else is supported. Important work is calling to it on every side for publication. Money alone is wanted to enable the Society's editors to produce the work, and Members should make it their business to see that the needful funds are not wanting.

Truly yours,

F. J. FURNIVALL.



# Early English Text Society.

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## BANKERS:

THE HEAD OFFICE OF THE UNION BANK OF LONDON,  
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THE Early English Text Society was started in 1864 for the purpose of bringing within the reach of the many the hitherto inaccessible treasures of Old English literature, and of clearing England from the reproach under which she has so long rested of caring little for the monuments of her early language and life. During the ten years of its existence the Society has been successful in issuing to its subscribers a large number of Texts illustrating the language, the history, the belief, and the habits of our ancestors. The publications of the Society appeal to those interested in the history of their native language and land; to men who can trace in these records the intimate connection which exists between the present and the past, and who can see in such records the dead past become a living reality.

The publications of *The Early English Text Society* are divided into Four Classes. I. Arthur and other Romances. II. Works illustrating our Dialects and the History of our Language, including a Series of re-editions of our early Dictionaries. III. Biblical Translations and Religious Treatises. IV. Miscellaneous. (The *Extra Series*, which commenced in 1867, is intended for re-editions.)

The Publications for 1866 are out of print, but a separate subscription has been opened for their immediate reprint. The Texts for 1864, and all but three for 1865, have been reprinted. Subscribers who desire the Texts of all or any of these years should send their names at once to the Hon. Secretary, as many additional names are required before the Texts for 1866 can be sent to press.

The Subscription is £1 1s. a year [and £1 1s. (Large Paper, £2 12s. 6d.) additional for the EXTRA SERIES], due in advance on the 1st of JANUARY, and should be paid either to the Society's Account at the Head Office of the Union Bank, Princes Street, London, E.C., or by Money Order (made payable at the Chief Office, London, and crossed 'Union Bank') to the Hon. Secretary, ARTHUR G. SNELGROVE, Esq., London Hospital, London, E. (United-States Subscribers, who wish their Texts posted to them, must pay for postage 5s. a year extra for the Original Series, and 3s. a year for the Extra Series.) The Society's Texts are also sold separately at the prices put after them in the List at the end.

The following Summary of the Society's first Ten-Years' work is taken from the Committee's Tenth Report, January, 1874:—



§ 2. *The Society's first Ten Years' Work.* Last year closed the Society's first Decade; and it may therefore be well to look back over its work since, in February 1864, its Founder's first Circular went out, announcing that "A few of the members of the Philological Society, being anxious to continue the publication of Early English Texts, which that Society lately commenced, but has now for a time resolved to discontinue, have formed a committee for the purpose of collecting subscriptions, and printing therewith Early English MSS." 1. To start with money. Our Early English Text Society has spent in its ten years £8700 in producing Texts. Here are the figures:—

		£	s.	d.
1864	Money spent in printing, &c.	134	5	7
1865	" " " "	333	15	10
1866	" " " "	649	10	1
1867	" " " "	818	11	6
1868	" " " "	1068	0	6
1869	" " " "	990	16	1
1870	" " " "	1475	0	0
1871	" " " "	1154	11	11
1872	" " " "	957	3	11
1873	" " " "	1117	4	9
		£8699	0	2

With this money the Society has produced 16,100 pages of Texts, including Introductions, Notes, Glossaries, &c., besides 1000 and more pages of Reprints, Reports, &c.

*Secondly*, as to Language,—the point from which the Society started, the illustration of which has been, and must be, the justification for the publication of many Texts of little literary or historic merit;—the Society has brought out, of the 10th century.<sup>1</sup> King Alfred's West-Saxon version of Gregory's Pastoral Care, edited from 2 MSS. by Mr Henry Sweet.

11th century.<sup>2</sup> Homily *de Octo Vitiis* (in First Series of O.E. Homilies). ed. Dr R. Morris. Homily on the Discovery of the Cross (in No. 46), ed. Rev. Dr R. Morris.

12th century (special Transitional period). Prose and Verse from the unique Lambeth MS. 187, in Dr R. Morris's Old English Homilies (First Series).

12th century. Old English Homilies (from the unique Trinity MS.), Second Series, ed. Dr Richard Morris.

13th century, First half: St Marharete, the first Text (from the unique MS.), ed. Rev. T. O. Cockayne.

<sup>1</sup> The Blickling Homilies of 971 A.D. are nearly all printed.

<sup>2</sup> For the 11th century, other Texts are preparing.

§ 2. *Chronological List of our first Ten Years' Texts.* 3

- 1230 ? Hali Meidenhad, West-Midland version, ed. Rev. T. O. Cockayne.  
St Juliana, from 2 MSS., ed. Rev. T. O. Cockayne and Mr E. Brock.  
Poems, &c., in the latter part of the First Series of 'Old English Homilies,' ed. Rev. Dr Morris.
- 1246-50 The Moral Ode, later version, in 'Old English Miscellany,' ed. Rev. Dr R. Morris.  
3 Hymns in O. E. Hom. II. (from the unique MS.), ed. Dr R. Morris.
- 13th century, second half:  
Genesis and Exodus (from the unique MS.), ed. Rev. Dr Richard Morris.  
Bestiary, Old Kentish Sermons (both from unique MSS.), Religious Poems from the Jesus MS., in Dr R. Morris's 'Old English Miscellany.'  
Havelok the Dane (from the unique MS.), ed. Rev. W. W. Skeat.  
Alfred's Proverbs, in Dr R. Morris's 'Old English Miscellany.', King Horn, &c., ed. Rev. J. R. Lumby.
- 14th century.<sup>1</sup> St Margarete, 2nd Text, ed. Rev. T. O. Cockayne.
- 1340 Dan Michel's Ayenbite of Inwyrt (from the unique MS.), ed. Rev. Dr Richard Morris.
- 1340-90 Poems on the Cross (in 'Legends of the Holy Rood'), ed. Rev. Dr R. Morris.
- 1340, ab. Hampole's English Prose Treatises, ed. Rev. G. G. Perry.
- 1350 ? The Alliterative Romance of William of Palerne, or William and the Werwolf (from the unique MS.), ed. Rev. W. W. Skeat.
- 1350 ? The Alliterative Romance of Joseph of Arimathie, or the Holy Grail; from the unique MS., ab. 1390, ed. Rev. W. W. Skeat.
- 1360 ? Early English Alliterative Poems, and Sir Gawayne and the Green Knight (from the unique MS.), ed. Rev. Dr R. Morris.
- „ The Alliterative Morte Arthure (from the unique (Thornton) MS., ab. 1440 A.D.), ed. Rev. G. G. Perry, re-ed. Mr E. Brock.
- „ ? Religious Pieces in Prose and Verse from the Thornton MS., ab. 1440 A.D., ed. Rev. G. G. Perry.
- „ ? The Alliterative Gest Hystoriale of the Destruction of Troy (from unique MS.), ed. late Rev. G. A. Panton, and D. Donaldson, Esq.
- 1362 The Alliterative Vision of William concerning Piers the Plowman, first cast, or Text A, from the Vernon MS. ab. 1390-1400, ed. Rev. W. W. Skeat.
- 1375 Barbour's Bruce, Part I. (from the only 2 MSS. and oldest printed editions), ed. Rev. W. W. Skeat.
- 1377 William's Vision of Piers Plowman, Text B, ed. Rev. W. W. Skeat.
- 1380 ? Chaucer's Boethius, ed. Rev. Dr R. Morris.
- 1389 English Gilds, their Statutes and Customs, &c.; ed. Toulmin Smith, Esq., with Dr L. Brentano's History of Gilds, &c.
- 1390 ? The Stacions of Rome, ed. F. J. Furnivall, Esq.
- 1391 Chaucer's Astrolabe, ed. Rev. W. W. Skeat.

<sup>1</sup> The earliest English version of the *Cursor Mundi*, in the Edinburgh MS., is believed to be about 1300 A.D. The Cotton text is not much later.

4 § 2. *Chronological List of our first Ten Years' Texts.*

- 1393 William's Vision of Piers Plowman, Text C, ed. Rev. W. W. Skeat.  
 1394 Pierce the Plowman's Crede, ed. Rev. W. W. Skeat.  
 1399 Richard the Redeles (in Piers Plowman, C), ed. Rev. W. W. Skeat, from the unique MS.  
 1415 The Crowned King (in Piers Plowman, C), ed. Rev. W. W. Skeat, from the unique MS.  
 1420? Mirk's Duties of a Parish Priest, ed. E. Peacock, Esq.  
 1420? Palladius on Husbandrie (from the unique MS.), ed. Rev. B. Lodge, Part I. (all the Text).  
 1430? The Alliterative Chevelere Assigne, from the unique MS., ed. H. H. Gibbs, Esq.  
 1430? Political, Religious, and Love Poems, ed. F. J. Furnivall, Esq.  
 1430? Lydgate's Order of Fools, &c. (in No. VIII.), ed. F. J. Furnivall, Esq.  
 1430? Hymns to the Virgin and Christ, the Parliament of Devils, &c., ed. F. J. Furnivall, Esq.  
 1430-50 Poems on the Cross (in 'Legends of the Holy Rood'), ed. Rev. Dr R. Morris.  
 1440 The Knight de la Tour Landry, from the unique MS., ed. Thomas Wright, Esq.  
 1440? Arthur, from the unique MS., ed. F. J. Furnivall, Esq.  
 1440? Merlin, from the unique MS., ed. H. B. Wheatley, Esq.  
 1440? Generydes, from the unique MS., ed. W. Aldis Wright, Esq., Part I.  
 1460? The Boke of Curtasye (from Sloane MS., 1986, in Babees Book), ed. F. J. Furnivall, Esq.  
 1460? Ratis Raving, and other pieces, Bernardus de Cura Rei Familiaris, Scotch Prophecies, &c., ed. Rev. J. R. Lumby.  
 1460? Urbanitatis, &c. (in Babees Book), Stacions of Rome, &c., ed. F. J. Furnivall, Esq.  
 1460-70 John Russell's Boke of Nurture (in Babees Book), ed. F. J. Furnivall, Esq.  
 1460-70 For to Serve a Lord, from a copy of the unique MS. (in Babees Book), ed. F. J. Furnivall, Esq.  
 1460-70 The Good Wife, Stans Puer, &c. (in 'Queene Elizabethes Achademy'), ed. F. J. Furnivall, Esq.  
 1460-70 The Book of Quinte Essence, ed. F. J. Furnivall, Esq.  
 1462? The Wright's Chaste Wife, ed. F. J. Furnivall, Esq.  
 1478? Caxton's Book of Curtesye, 3 versions (two from MSS), ed. F. J. Furnivall, Esq.  
 1500? Lancelot of the Laik, from the unique MS., ed. Rev. W. W. Skeat.  
 1500? Romance of Partenay or Lusignen, from the unique MS., ed. Rev. W. W. Skeat.  
 1500? Scotch Poem on Heraldry (in No. VIII.), ed. F. J. Furnivall, Esq.  
 1513 The Boke of Keruyng, from Wynkyn de Worde's text (in Babees Book), ed. F. J. Furnivall, Esq.  
 1520-6 Lives of Joseph of Arimathæa, from Wynkyn de Worde's and Pynson's copies (in No. 44), ed. Rev. W. W. Skeat.  
 1528-53 A Supplycacyon of the Beggers, the Poore Commons, &c., ed. F. J. Furnivall and J. M. Cowper, Esqs.



- 1530 *Oure Ladyes Myroure*, ed. Rev. J. H. Blunt.  
 1542-7 Andrew Boorde's *Introduction and Dyetary*, with *Barnes in the Defence of the Berde*, ed. F. J. Furnivall, Esq.  
 1549 *The Complaynt of Scotlande*, with 4 contemporary English Tracts, 1542-48, ed. J. A. H. Murray, Esq.  
 1550? *Starkey's England in Henry VIII's time*, a Dialogue between Pole and Lupset, from the unique MS., ed. J. M. Cowper, Esq.  
 1550-1 Robert Crowley's 31 Epigrams, *Way to Wealth, &c.*, ed. J. M. Cowper, Esq.  
 1550-77 *Hewe Rodes's Book of Nurture* (in *Babees Book*), ed. F. J. Furnivall, Esq.  
 1552 Sir David Lyndesay's Works, ed. F. Hall and J. A. H. Murray, Esqs., 5 Parts.  
 1556-68 William Lauder's Poems, ed. F. Hall and F. J. Furnivall, Esqs., 2 Parts.  
 1557 F. Seager's *Schoole of Vertue* (in *Babees Book*), ed. F. J. Furnivall, Esq.  
 1560? Sir Humfrey Gilbert's '*Queene Elizabethes Achademy*,' &c., ed. F. J. Furnivall, Esq.  
 1565-92 *Awdelay's Fraternitye of Vacabonds*, *Harman's Caveat*, &c., ed. E. Viles and F. J. Furnivall, Esqs.  
 1570 *Levin's Manipulus Vocabulorum*, ed. H. B. Wheatley, Esq.  
 1599 *Thynne's Animaduersions on Speght's Chaucer*, ed. Dr G. H. Kingsley.  
 1616 *The Times' Whistle*, and other Poems, by R. C. (from the unique MS.), ed. J. M. Cowper, Esq.  
 1617? *Hume's Orthographie and Congruitie of the Britan Tongue* (from the unique MS.), ed. H. B. Wheatley, Esq.  
 1619 *The Booke of Demeanor* (in *Babees Book*), ed. F. J. Furnivall, Esq.

Of these works the specially dialectal ones are the following:—

#### I. NORTHERN DIALECT.

- 1340? *Hampole's Prose Treatises*.  
 „ *Religious Pieces from the Thornton MS.*  
 1375 *Barbour's Bruce*.  
 1460? *Ratis Raving*; *Scotch Prophecies*, &c. (Nos. 42, 43).  
 1500? *Lancelot of the Laik*.  
 1500? *Scotch Poem on Heraldry* (in No. VIII).  
 1530-50 Sir D. Lyndesay's Works.  
 1549 *The Complaynt of Scotlande*.  
 1556-68 Wm. Lauder's Works.

#### II. MIDLAND DIALECT.

A. *East-Midland* (a Northern; b Southern); B. *West Midland*.

A. East Midland; b Southern Division.

- 12th cent. *Old English Homilies*, Second Series (from the unique Trinity MS.), b.

6 § 2. *Our Ten Years' Texts classed by Dialects and Subjects.*

- 13th cent. Bestiary (in 'Old English Miscellany'), *b*.  
 1250? Genesis and Exodus, *b*.  
 Fragment on p. 200 of Old English Miscellany, *b*.  
 1280? Havelok the Dane, *b*. but originally *a*, North East Midland.

B. *West Midland.*

- 1230? Hali Meidenhad.  
 Wooing of our Lord, in First Series of Old English Homilies.  
 1360? Early English Alliterative Poems (Lancashire).  
 „ Sir Gawayne and the Green Knight (Lancashire).  
 1400? 'Cross' extract from the Bodleian MS. of the Cursor Mundi, in  
 'Legends of the Holy Rood.'  
 1340? William and the Werwolf.  
 1360? Gest Hystoriale of the Destruction of Troy (Northern part of  
 the West-Midland area).

III. SOUTHERN DIALECT.

- 12th-cent. Lambeth Homilies, in Old English Homilies, First Series.  
 1290? Old Kentish Sermons (in Old English Miscellany, No. 49).  
 1300? Moral Ode, and Poems from the Jesus MS. (in Old Eng. Misc.).  
 1340 Dan Michel's Ayenbite of Inwyte.

The rest of our Texts are either uncertain,<sup>1</sup> or may be said to be in that mixt dialect, mainly Midland, slightly Southern, which became, with Chaucer, the standard language.

*Thirdly.* Arranging the Society's books by Subjects, we find in

*Romance (for Legend see Theology).*

- 1250? King Horn, Floris and Blanchefleur.  
 1280? Havelok the Dane.  
 1360? Gest Hystoriale of the Destruction of Troy (alliterative).  
 1360? Morte Arthure (MS. 1440), alliterative.  
 Chevelere Assigne (alliterative).  
 1360 Sir Gawayne and the Green Knight.  
 William of Palerne.  
 1375? Barbour's Bruce, Part I.  
 1390? Joseph of Arimathe, or the Holy Grail (alliterative).  
 1440 Arthur.  
 1440 Merlin.  
 1440 Generydes.  
 1500 Lancelot of the Laik.  
 1500 Partenay or Lusignen.

*Manners and Customs.*

- 1440 The Knight de la Tour Landry.  
 1440-1503 Babees Book, Bokes of Norture, Kervyng, Cortasye, and Demeanor, &c.  
 1460? Pilgrims' Sea Voyage (in 'Stacions of Rome').  
 1462 Wright's Chaste Wife.  
 1478 Caxton's Book of Curtesye.  
 1500? Bernardus de Cura Ref Famulariaris.  
 Ratis Raving, and other Pieces.  
 1540? Queene Elizabethes Achademy, &c.  
 1265-1550 Accounts of Italian and German Books of Courtesy, by W. M. Rossetti, and E. Oswald, Esqs.

<sup>1</sup> Mr Skeat feels certain that the original of the Alliterative 'Joseph of Arimathea' was Northern or Midland, but which he cannot say, on account of the Southern scribe's alterations of its language and forms.

§ 2. *Our Ten Years' Texts classed by Subjects.* § 3. *Summary.* 7

*Social and Political History.*

- 1389 English Gilds, their Statutes and Customs, &c.
- 1399 Richard the Redeles.
- 1415 The Crowned King.
- 1420 Palladius on Husbandrie.
- 1440 ? Political, Religious, and Love Poems.
- 1500 ? Early Scotch Prophecies (in Bernardus).
- 1528-53 Supplycacyon of the Beggars, Poore Commons, &c.
- 1535-50 Lyndesay's Monarchie.
- 1535-50 Lyndesay's Satirical Poems.
- 1540 ? Starkey's England in Henry VIII's time, II.
- 1542-7 Andrew Boorde's Introduction and Dyetary.
- 1549 The Complaynt of Scotlande.
- 1550-1 R. Crowley's 31 Epigrams, Way to Wealth, &c.
- 1556 Lauder on the Dewtie of Kings.
- 1565-92 Awdelay's Vacabondes, and Harman's Vagabondes.
- 1568 Lauder's Minor Poems.
- 1616 Times Whistle, &c., by R. C.

*Philosophy and Science.*

- 1380 ? Chaucer's Boethius.
- 1391 Chaucer on the Astrolabe.
- 1465 ? Book of Quinte Essence.

*Morals, Theology and Legends.*

- 10th cent. K. Alfred's 'Gregory's Pastoral Care'.
- 1200 Hali Meidenhad.
- 1200-1330 Seinte Marherete, &c.
- 1230 Life of St. Juliana (legendary).
- 1250-1300 Early English Homilies, 2 Series.
- 11-15 cent. Legends of the Holy Rood, &c.
- 13th cent. Old English Miscellany.
- 1340 Hampole's English Prose Treatises.
- 1340 Dan Michel's Ayenbite of Inwyt.
- 1350 Genesis and Exodus.
- 1360 Early English Alliterative Poems.
- 1362-1393 William's Vision of Piers Plowman, 3 versions.
- 1394 Pierce the Plowman's Crede.
- 1420 Myrc's Duties of a Parish Priest.
- 1430 Hymns to the Virgin and Christ; the Parliament of Devils, &c.
- Stacions of Rome, &c.
- 1530 Oure Ladyes Myroure.

*Grammar, Criticism, &c.*

- 1570 Levins's Manipulus Vocabulorum.
- 1599 Thynne's Animadversions on Speght's Chaucer.
- 1617 Hume's Orthographie and Congruitie of the Britan Tongue.
- A.-Saxon to 1874. Mr A. J. Ellis's Early English Pronunciation.

§ 3. *Summary and Effect of the Society's Ten-Years' Work.*

For the History of our Language the Society has produced the most important 10th-century Text, in which Mr Sweet has for the first time pointed out the characteristics of Alfred's English. For the 11th century our Society has been prevented, for want of funds, from printing more than two Homilies. For the 12th century, in the latter half, it has produced the only Texts of the specially Transition Period of our Language, of unequalled value for the history of our inflexional formations, and for the first time brought to light by the skilled eye and hand of the Rev. Dr R. Morris. For the 13th and 14th centuries the Society has produced a series of most valuable dialectal Texts which, under Dr R. Morris's editing, have made far clearer than ever before, the three great divisions of our dialects, and the subdivisions of each, but specially of the Midland, the most important of the three. For the 14th, and also the later centuries, from the 15th to the early part of the 17th,



the Society has produced a very large number of excellent Texts in the standard language, at and after the period of its formation, together with the earliest English ryming dictionary, a Grammar of James I's time, and Mr Alexander J. Ellis's masterly treatise on the pronunciation of our language, from Anglo-Saxon to Victorian times, "Early English Pronunciation, with especial reference to Chaucer and Shakespere." It can be truly said that no other Society like ours has ever been able to do so much for the History of English, as our Early English Text Society has.

If we turn to the Lives of our Forefathers, the Books they read, the Societies they belonged to, the Ways they had, the Beliefs they cherisht, the Superstitions they clung to, the Evils that beset them, the same fact stares one in the face; the Early English Text Society have produced a set of Texts that can challenge comparison with those of any other Society; they know that their own cannot be beaten. For Story, take Havelok, Arthur, Merlin, Lancelot, Gawayne, King Horn, Troy-book, William of Palerne, Partenay; for Society, take our English Gilds, William's 'Vision of Piers Plowman' (in Mr Skeat's noble edition), Political Poems, Lyndesay's scathing satires, Lauder's Poems, Starkey's England, Andrew Boorde's picture of the England and Europe of his time, Awdelay, Harman, Crowley, &c.: for Ways of Women and Men, the curious pictures of the Babees Book, John Russell, Hugh Rhodes, Ratis Raving, Times' Whistle, &c.; for Faith and Superstition, the long series of theological Texts the Society has publisht; and let us all be glad that we have had time and power to do so much. Not only has our Society produced its own fine series of Texts; but it has also given birth to other Societies, whose publications are carrying out its purpose in other directions; to other books that bring its teaching within the reach of every student and boy in the British Empire, the United States, Germany, and Austria. From the Early English Text Society sprang, in 1867, its own Extra Series; in 1868, the printing of the Percy Folio MS.; the Chaucer Society, the Ballad Society, the Spenser Society, and the Roxburghe Library; in 1871 the Hunterian Club; in 1873 the Palæographical Society, the English Dialect Society, and the New Shakspeare Society. From the Early English Text Society, by members of it, have also gone forth, in 1866, Dr Richard Morris's Aldine edition of 'Chaucer's Poetical Works'; in 1867 his Clarendon-Press 'Selections from Chaucer' (now in its 3rd edition); in 1867 his 'Specimens of Early English' (vol. 1 now in its 2nd edition; vol. 2 now in its 3rd); in 1869 his Globe edi-

tion of 'Spenser's Works'; in 1872 his 'Historical Accidence of the English Language'; in 1870 Mr Skeat's 'Vision of William concerning Piers the Plowman' (for the Clarendon Press); in 1871 his 'Specimens of English Literature A.D. 1394-1597'; in 1872 his 4-Text edition of St Mark (two texts Anglo-Saxon, two Early English, for the Cambridge Press); in 1871 Mr Earle's 'Philology of the English Language'; in 1873 Mr Kington Oliphant's 'Sources of Standard English'; in 1871-3 Dr Stratmann's 'Old English Dictionary of the 11th, 12th, 13th, 14th, and 15th centuries'; in 1871 his edition of 'The Owl and Nightingale'; in 1871 Dr Mätzner's 'Altenglische Sprachproben'; and in 1873 his 'Wörterbuch,' Part 1; in 1873 Dr Mall's edition of 'The Harrowing of Hell'; Dr Zupitza's 'Altenglisches Uebungsbuch,' &c. Truly the effect of the Society's work is a thing for every Englishman to rejoice over. As a 'Leader' in the *Daily News*, of Nov. 20, 1873, on the Director's appeal for money-help to the Early English Text Society, says, our Society "has wiped away, as Mr FURNIVALL proudly boasts, the old well-deserved reproach of indifference to the sources of our own language; it has stirred up the study of English historically; it makes possible a knowledge of the language; it makes accessible the most valuable documents of that history; and it shows how, in the teeth of ignorance, civil war, and obstacles of all kinds, literature, that is, the power of expression, went on growing, now slowly, now quickly, putting forth in this direction and that, tiny tendrils which were destined to grow in time into great branches, laden with the fruits of labour and genius. No single form of literature springs suddenly into existence, and the old familiar phrases, such as that which used to describe CHAUCER as the Father of English Poetry, have to be abandoned altogether, or used in a modified sense.

"But the Society has yet other claims upon us, in addition to those which appeal chiefly to students of literature. It is to such works as are issued under its auspices that we must look, far more than to the State records, for the social history of the country. In the 'Babees Boke,' the 'Boke of Norture,' the 'Boke of Carving,' the statutes of the English Guilds, and the 'Supplycacyon of the Beggars,' we may read the very mind of our forefathers, the way in which they regarded the common duties and responsibilities which make up every-day life, their methods of making existence comfortable, gentle, easy, and cultured, their way of dress, their protection and advancement of the arts; how they ate, drank, talked, and slept. And if there linger among us any relics



10 § 4. *The Duke of Manchester's Commemoration Fund.*

of that most ancient religion, the worship of ancestors, Mr FURNIVALL's appeal for help should touch us there. But, indeed, his Society is doing so great a work for all the English-speaking race on both sides of the Atlantic, that its claims reach higher than mere pride or patriotism."

§ 4. Why then has our Society, which has done so much, need to ask urgently for more money, for a continuous supply of fresh Members and Funds? Simply because it *has* done so much, and wants to do much more. The material it has supplied to scholars has been quickly condensed and arranged for the use of all readers, by Dr Richard Morris, Mr Skeat, Mr Murray, Mr A. J. Ellis, Mr Earle, and Mr Kington Oliphant, here; by Dr Stratmann, Dr Stürzen Becker, Drs Mätzner and Goldbeck, Dr Mall, Dr Horstmann, Dr Zupitza, on the Continent; by the late lamented Prof. Hadley, Prof. March, Prof. Whitney, Prof. Child, and others, in America. The Committee have always been eager to put in print the utmost amount of MS. every year. Sharing that eagerness, and relying on the payment of arrears which ought to have come in, but did not, the Director authorized the issue of more Texts to the subscribers to the Original Series than those subscribers had paid for. He was therefore obliged to strive to make up the deficiency by an Extra Fund, which the Duke of Manchester was kind enough, with his unfailing good-will towards the Society, to head, and which was meant to raise £200, but had only brought-in the sum of £90, 17s. by the 31st of December, 1873. Still the balance is needed. We want all the money that can possibly be got. And the Committee trust that every Member will try to give or get a donation to the 'Duke of Manchester's Commemoration Fund,' in aid of the Society. Many people who are not Members of the Society might be induced to subscribe to the Fund, if Members would but explain to their friends and acquaintances the purpose, nature, and extent of the Society's work. The following donations and promises have been received:—

SUBSCRIBERS TO THE DUKE OF MANCHESTER'S COMMEMORATION FUND, TO 31ST JANUARY, 1874. 2

	£	s.	d.
His Grace the Duke of Manchester .. ..	10	0	0
His Grace the Duke of Devonshire .. ..	10	0	0
The Most Noble the Marquis of Ripon .. ..	10	0	0
The Rev. W. H. Thompson, D.D., Master of Trinity College, Cambridge .. ..	10	0	0
Richard Johnson, Esq. . . . .	10	0	0
A Friend .. .. .	10	0	0
J. S. B. . . . .	10	0	0
Prof. F. J. Child, Harvard .. ..	10	0	0
Trübner & Co., Messrs .. ..	5	5	0
C. Childs, Esq. . . . .	5	0	0
John Lister, Esq. . . . .	5	0	0
Cornelius Payne, Esq. . . . .	5	0	0

§ 4 *Commemoration Fund.* § 5. *Second 10-years' Work.* 11

			£	s.	d.
William Euing, Esq., Glasgow	..	..	5	0	0
Col. Thos. Brooke	..	..	5	0	0
Professor Henry Morley	..	..	3	3	0
Thos. Hughes, Esq., M.P.	..	..	3	0	0
J. L. Trafford, Esq.	..	..	3	0	0
W. G. Stone, Esq.	..	..	2	2	0
R. S. Turner, Esq.	..	..	2	2	0
Robert White, Esq.	..	..	2	0	0
F. J. Furnivall, Esq.	..	..	2	0	0
The Rev. E. Thring	..	..	2	0	0
F. Harris, Esq.	..	..	2	0	0
A. Macmillan, Esq.	..	..	1	1	0
Prof. A. W. Ward	..	..	1	1	0
The Rev. E. A. Abbott, D.D.	..	..	1	1	0
Dr Ernest Adams	..	..	1	1	0
Miss A. M. Richardson	..	..	1	1	0
Prof. Joseph Payne	..	..	1	1	0
Mr Bumpus	..	..	1	1	0
The Rev. Wm. Williamson	..	..	1	1	0
The Rev. Canon Toole	..	..	1	1	0
Edwin Lloyd, Esq.	..	..	1	1	0
J. Oakey, Jr., Esq.	..	..	1	1	0
Rev. H. S. Wilcocks	..	..	1	1	0
J. W. Hales, Esq.	..	..	1	1	0
H. Candler, Esq.	..	..	1	0	0
			£146	5	0

§ 5. *Sketch of the Society's Second Ten-Years' Work.* We have, may be, done from a fourth to a third of our work. At any rate we give a sketch of that which lies at once before us, just to show what our Editors can and will produce if our Members will find them money enough, and what will, if printed, probably leave only a Third like Ten-Years' Work to finish the task the Society has set itself, the printing of the whole of the unprinted MSS. of Early English :<sup>1</sup>—

1874.

Alliterative Troy-Book, Part II.	Bede's Day of Doom, &c.
Four-Text <i>Cursor Mundi</i> , Part I.	Thomas of Erccildoun's Rymes and Prophecies.
Blickling Homilies, Pt I now ready.	Generydes, Part II.
Palladius, Part II.	
Merlin, Part IV.	

1875.

Four-Text <i>Cursor Mundi</i> , Part II.	The Pystil of Swete Susane.
Blickling Homilies, Part II.	Lyndesay, Part VI.
Lay Folks' Mass-Book.	Gospel of Nichodemus.
Piers Plowman Notes, Part I.	Maydenston's Poems.

<sup>1</sup> It would be difficult to estimate the value of the work in which the Early English Text Society has been engaged for several years past. . . . We rejoice to see that they have resolved not to rest satisfied till Englishmen will be able to say of their early literature what the Germans can now say of theirs : ' Every work of it's printed, and every word of it's glossed.' It is a noble resolve, and one which it is the duty of every student of the language, and every one deriving pleasure from its literature, to lend a helping hand to encourage.—W. W. Tulloch in *Belgravia*, March, 1871, p. 118.

## 1876.

- |   |                              |
|---|------------------------------|
| Four-Text <i>Cursor Mundi</i> , Part III. | Charlemagne Romances, I: Sir |
| Piers Plowman Notes, Part II.             | Ferumbras.                   |
| Old English Homilies, III.                | Ælfric's Metrical Homilies.  |
| Cato's Morals.                            |                              |

## 1877.

- |  |                                 |
|--|---------------------------------|
| Four-Text <i>Cursor Mundi</i> , Part IV. | Catholicon Anglicum.            |
| Charlemagne Romances, Part II.           | Psalters, Anglo-Saxon and Early |
| The Legend of Ypotis.                    | English.                        |
| The Rule of St Benet (5 Texts).          | Gawaine Poems.                  |

## 1878.

- |                                       |                                  |
|---------------------------------------|----------------------------------|
| Troy-Book (Bodleian Library), Part I. | Meditations on the Lord's Supper |
|                                       | (perhaps by Robert of Brunne).   |
| Awdelay's Poems.                      | Barbour's Lives of Saints, I.    |
| Shoreham's Psalms.                    | Anglo-Saxon Homilies, I.         |

## 1879.

- |                                 |                              |
|---------------------------------|------------------------------|
| Troy-Book (Bodleian), Part II.  | Vernon MS. Poems, I.         |
| Barbour's Lives of Saints, II.  | The Siege of Jerusalem.      |
| Guy of Warwick, I (Caius Coll., | Anglo-Saxon Homilies, II.    |
| Cambr., and Auchinleck MSS.).   | Elutherius (Mr Wynne's MS.). |

## 1880.

- |                                   |                            |
|-----------------------------------|----------------------------|
| Guy of Warwick, II.               | Vernon MS. Poems, II.      |
| Jon the Gardener, &c.             | William of Nassington.     |
| Northern Version of DeGuileville. | Anglo-Saxon Homilies, III. |

## 1881.

- |                       |                               |
|-----------------------|-------------------------------|
| Barbour's Troy-Book.  | Lives of Saints, Southern, I. |
| Hampole's Psalms.     | Anglo-Saxon Orosius.          |
| Vernon MS. Treatises. | Early English Psalters.       |

## 1882.

- |                      |                           |
|----------------------|---------------------------|
| Lives of Saints, II. | Peter Idle's Poems.       |
| Adam Davie's Poems.  | Anglo-Saxon Homilies, IV. |
| Siege of Jerusalem.  | Anonymous Poems.          |

## 1883.

- |   |                                       |
|---|---------------------------------------|
| Lives of Saints, III.                     | A Troy-Book.                          |
| George Ashby's Active Policy of a Prince. | Anglo-Saxon Miscellanies.             |
| Vegecius of Knyghthood and Chyualrie.     | Bonaventure's Life of Christ English. |
|   | The Rule of the Moon, &c.             |

Then Hampole's other version of his Prick of Conscience, Mr Small's 'Metrical Homilies' MS., Trevisa's Glanville, Myrc's Liber Festivalis, E. E. Homilies, MSS. on Cookery, Medicine, Alchemy, Astrology, and Superstitions; Mandeville, Hoccleve, Lydgate, Verse DeGuileville, Lone-

lich's 'Merlin,' the unprinted Alexander Romances (in MS. in Scotland), Lord Bath's Early English unprinted MSS. (if he will give us leave). Then we have two or four texts of the *Ancren Riwele* to print, Wyclif's Testaments and unprinted works, so as to complete a uniform 8vo edition of the *whole* of Early English Literature to Caxton's time.

## EXTRA SERIES.

1874.

Lonelich's History of the Holy	Ellis's Early English Pronuncia-
Grail, Part I.	tion, IV.
Barbour's Bruce, Part II.	Brinklow's Tracts on London, &c.

1875.

Lonelich's History of the Holy	Starkey's Description of England
Grail, Part II.	to Hen. VIII., Part II.
Alexander Romances, I.	

1876.

Lonelich's History of the Holy	Early English Pronunciation, V.
Grail, III.	Alexander Romances, II.

1877.

Arthour and Merlin (from the	Alexander Romances, III.
Affleck MS.).	Early Holy-Land tracts.

1878.

Le Morte Arthur, &c.	The Duke of Orleans's Poems.
The Douce <i>Merlin</i> , &c.	

1879.

Auchinleck MS. Romances, I. :	Gesta Romanorum.
Sir Bevis of Hamtoun, &c.	

1880.

Auchinleck MS. Romances, II. :	Book of Noblesse.
Sire 'Degarré,' &c.	

1881.

Partenope of Blois; with 'Perti-	Bokenam's Lyvys of Seyntys.
nope.	Northumberland Household Book

1882.

Ritson's Romances.	Early Education and Grammar tracts.
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1883.

Romances from the Lincoln's Inn	Caxton's Curial, and Book of Good
MS. 150.	Manners.

§ 6. *Difficulty of meeting Subscribers' opposing Wishes.*  
Complaints of two opposite kinds as to our Texts have reacht the Committee's ears. One comes from the workers, the students, who echo Mr Kington-Oliphant's words in his *Sources*

14 § 6. *Members' opposing Wishes.* § 7. *Original Series, 1874.*

of *Standard English*, p. 320., note, "I wish they [the Committee] would print more works written before 1400, and fewer works written after that year." With this wish the Committee heartily sympathize, and would be only too glad if they dared gratify it. Nothing would have pleased them better than to have begun at the earliest Anglo-Saxon MS., and printed everything steadily in order. But the other complaint has warned them that such a course would have halved or thirdded the number of our subscribers; and the late decrease in the Society's list of members since the earliest Texts have increased in number, has shown the necessity of restoring, if possible, the original proportion between later and earlier Texts—often more attractive in subject—and the earlier and harder ones, which are, with rare exceptions, theological and dull, though of extreme interest in point of language. The Committee live in hope that the feeling of duty to the Society and to its purpose will more and more make members willing to help it, though they themselves happen to feel no special interest in any one year's Texts; meantime the Committee will try their best to meet the wishes and tastes of the bulk of the Society's Members, whose forbearance they crave in this difficult task, and whom they remind that interesting inedited MSS. of Romance and Adventure, of social Life, and Fun, are rare indeed, and grow rarer year by year. But the one great fact remains, that till all our early MSS. are printed, the History of the English Language cannot be fully known, the Society's work cannot come to an end.

*The Publications for 1874 will be chosen from:—*

56. *The Gest Hystoriale of the Destruction of Troy*, translated from GUIDO DE COLONNA, in alliterative verse; edited from the unique MS. in the Hunterian Museum, Glasgow, by D. DONALDSON, Esq., and the late Rev. G. A. PANTON. Part II. 10s. 6d.
57. *The Early English Version of the "Cursor Mundi"*: in four Texts, from MS. Cotton, Vesp. A. iii, in the British Museum; Fairfax MS. 14 in the Bodleian; the Gottingen MS. theol. 107; MS. R. 3. 8 in Trinity College, Cambridge; ed. by Rev. E. MORRIS, LL.D. Part I, with 2 photolithographic facsimiles by Cooke & Fotheringham. 10s. 6d.
58. *The Blickling Homilies*, edited from the Marquis of Lothian's Anglo-Saxon MS. of 971 A.D., by the Rev. R. MORRIS, LL.D. (With a photolithograph.) Part I. 8s.
- Palladius on Rusticantia*, englished (ab. 1120 A.D.), edited from the unique MS. in Colchester Castle, by the Rev. BARTON LODGE, M.A. Part II. *[In the Press.]*
- Be Domes Dage*, &c., short Anglo-Saxon Poems; ed. Rev. J. E. LUMBY. *[In the Press.]*
- The Lay Folk's Mass-Book*, four texts, edited from the MSS. by the Rev. T. F. SIMMONS, Canon of York. *[In the Press.]*
- Generydes*, a Romance, edited from the unique MS., ab. 1440 A.D., in Trin. Coll. Cambridge, by W. ALDIS WRIGHT, Esq., M.A., Trin. Coll. Cambr. Part II. *[In the Press.]*
- Thomas of Erildoun, his Rymes and Prophecies; edited from all the extant MSS. by JAMES A. H. MURRAY, Esq. *[In the Press.]*
- Merlin*, Part IV., containing Preface, Index, and Glossary. Ed. by H. B. WHEATLEY, Esq.

*The Publications for 1874 (EXTRA SERIES) will probably be:—*

- XX. *Lonelich's History of the Holy Grail* (ab. 1460 A.D.), translated from the French prose of Sires Robiers de Borron, re-edited from the unique MS. in Corpus Christi Coll. Cambridge, by F. J. FURNIVALL, Esq., M.A. Part I. 8s.
- Early English Pronunciation*, with especial reference to Shakspeare and Chaucer, by A. J. ELLIS, Esq., F.R.S. Part IV. *[At Press.]*
- Barbour's Bruce*, Part II., edited from the MSS. and early printed editions by the Rev. W. W. SKERAT, M.A. *[At Press.]*

## List of the Early English Text Society's Books.

### ORIGINAL SERIES (*One guinea a year*).

*The Publications for 1864 (21s.) are:—*

1. *Early English Alliterative Poems*, ab. 1360 A.D., ed. E. Morris. 16s.
2. *Arthur*, ab. 1440, ed. F. J. Furnivall. 4s.
3. *Lauder on the Dewtie of Kyngis*, &c., 1554, ed. F. Hall. 4s.
4. *Sir Gawayne and the Green Knight*, ab. 1360, ed. R. Morris. 10s.

*The Publications for 1865 (21s.) are:—*

5. *Hume's Orthographie and Congruitie of the Britan Tongue*, ab. 1617, ed. H. B. Wheatley. 4s.
6. *Lancelot of the Laik*, ab. 1500, ed. Rev. W. W. Skeat. 8s.
7. *Genesis and Exodus*, ab. 1250, ed. R. Morris. (*Reprinting*.)
8. *Morte Arthure*, ab. 1440, ed. E. Brock. 7s.
9. *Thynne on Chaucer's Works*, ab. 1598, ed. Dr Kingsley.
10. *Merlin*, ab. 1440, Part I., ed. H. B. Wheatley.
11. *Lyndesay's Monarchie*, &c., 1552, Part I., ed. F. Hall.
12. *The Wright's Chaste Wife*, ab. 1462, ed. F. J. Furnivall. 1s.

*The Publications for 1866, out of print, are:—*

13. *Seinte Marherete*, 1200-1330, ed. Rev. O. Cockayne.
14. *King Horn, Floris and Blanchefleur*, &c., ed. Rev. J. R. Lumby.
15. *Political, Religious, and Love Poems*, ed. F. J. Furnivall.
16. *The Book of Quinte Essence*, ab. 1460-70, ed. F. J. Furnivall.
17. *Parallel Extracts from 29 MSS. of Piers the Plowman*, ed. Rev. W. W. Skeat.
18. *Hali Meidenhad*, ab. 1200, ed. Rev. O. Cockayne.
19. *Lyndesay's Monarchie*, &c., Part II., ed. F. Hall.
20. *Hampole's English Prose Treatises*, ed. Rev. G. G. Perry.
21. *Merlin*, Part II., ed. H. B. Wheatley.
22. *Partenay or Lusignen*, ed. Rev. W. W. Skeat.
23. *San Michel's Aynbite of Inwyt*, 1340, ed. R. Morris.

*The Publications for 1867 (one guinea, less No. 24, 25, 26, out of print) are:—*

24. *Hymns to the Virgin and Christ; the Parliament of Devils*, &c., ab. 1430, ed. F. J. Furnivall. 8s.
25. *The Stations of Rome, the Pilgrims' Sea-voyage*, with *Glenn Maydenhod*, ed. F. J. Furnivall. 1s.
26. *Religious Pieces in Prose and Verse*, from E. Thornton's MS. (ab. 1440), ed. Rev. G. G. Perry. 2s.
27. *Levin's Manipulus Vocabulorum*, 1570, ed. H. B. Wheatley. 12s.
28. *William's Vision of Piers the Plowman*, 1362 A.D. Part I. The earliest or Vernon Text; Text A. Edited by Rev. W. W. Skeat. 6s.
29. *Early English Homilies* (ab. 1290-30 A.D.) from unique MSS. in the Lambeth and other Libraries. Part I. Edited by R. Morris. 7s.
30. *Pierce the Plowman's Crede*, ed. Rev. W. W. Skeat. 2s.

*The Publications for 1868 (one guinea) are:—*

31. *Myre's Duties of a Parish Priest*, in Verse, ab. 1420 A.D., ed. E. Peacock. 4s.
32. *The Babees Boke, Urbanitatis, the Bokes of Nurture of John Russell and Hugh Rhodes, the Bokes of Karyng, Curtesy, and Demeanour*, &c., with some French and Latin Poems on like subjects, ed. from Harleian and other MSS. by F. J. Furnivall. 15s.
33. *The Knight De La Tour Landry* (from French of A.D. 1372), ab. 1440 A.D. A Father's Book for his Daughters, ed. from Harl. MS. 1764 and Caxton's version, by Thomas Wright. 8s.
34. *Early English Homilies* (before 1300 A.D.) from unique MSS. in the Lambeth and other Libraries. Part II. Edited by R. Morris. 8s.
35. *Lyndesay's Works*, Part III.: *The Historie and Testament of Squyer Meldrum*, ed. F. Hall. 2s.

*The Publications for 1869 (one guinea) are:—*

36. *Merlin*, Part III. Edited by H. B. Wheatley, Esq.; with an Essay on Arthurian Localities, by J. S. Stuart Glennie, Esq. 12s.
37. *Lyndesay's Works*, Part IV., containing *Ane Satyre of the Thre Estaitis*. Edited by F. Hall, Esq. 4s.
38. *William's Vision of Piers the Plowman*, Part II. Text B. Edited from the MSS. by the Rev. W. W. Skeat, M.A. 10s. 6d.
39. *The Alliterative Romance of the Destruction of Troy*, translated from Guido de Colonna. Edited by D. Donaldson, Esq., and the Rev. G. A. Panton. Part I. 10s. 6d.

*The Publications for 1870 (one guinea) are:—*

40. *English Gilds, their Statutes and Customs*, 1389 A.D. Edited by the late Toulmin Smith, Esq., and Miss Lucy Toulmin Smith, with a Preliminary Essay, in 5 parts, on 'The History and Development of Gilds, and the Origin of Trades-Unions,' by Dr Lujo Brentano. 21s.
41. *William Lander's Minor Poems*. Edited by F. J. Furnivall, Esq. 3s.
42. *Bernardus De Cura Rei Famularis*, with some Early Scottish Prophecies, &c. From a MS. KK. 1. 5, in the Cambridge University Library. Edited by J. R. Lumby, M.A. 2s.
43. *Ratis Raving*, and other Moral and Religious Pieces in Prose and Verse. Edited from the Camb. Univ. MS. KK. 1. 5, by J. R. Lumby, M.A. 3s.

*The Publications for 1871 are (for one guinea):—*

44. *The Alliterative Romance of Joseph of Arimathe, or The Holy Graal*: a fragment from the Vernon MS.; with *Wynkyn de Worde's* and *Pynson's* (A.D. 1526 and 1530) *Lives of Joseph*; edited by the Rev. W. W. Skeat, M.A. 5s.
45. *King Alfred's West-Saxon Version of Gregory's Pastoral Care*, edited from 2 MSS., with an English translation, by Henry Sweet, Esq., of Balliol College, Oxford. Part I. 10s.



## *List of the Early English Text Society's Books.*

46. *Legends of the Holy Rood, Symbols of the Passion and Cross.* Poems in Old English of the 11th, 14th, and 15th centuries. Edited from MSS. by Rev. R. Morris, LL.D. 10s.  
 47. *Lyndesay's Works, Part V.*, containing his Minor Poems, edited by James A. H. Murray, Esq., with a critical Essay by Professor Nichol of Glasgow. 3s.  
 48. *The Times' Whistle, and other Poems*, by R. C., 1616; edited by J. M. Cowper, Esq. 6s.

### *The Publications for 1872 are (for one guinea):—*

49. *An Old English Miscellany*, containing a Bestiary, Kentish Sermons, Proverbs of Alfred, Religious Poems of the 13th century, edited from the MSS. by the Rev. R. Morris, LL.D. 10s.  
 50. *King Alfred's West-Saxon Version of Gregory's Pastoral Care*, edited from 2 MSS., with an English translation, by Henry Sweet, Esq., Balliol College, Oxford. Part II. 10s.  
 51. *The Life of St Juliana*, 2 versions, with translations; edited from the MSS. by the Rev. T. O. Cockayne and Mr. Brock. 2s.  
 52. *Palladius on Husbandrie*, from the unique MS., ab. 1420 A.D., ed. Rev. B. Lodge. Part I. 10s.

### *The Publications for 1873 are (for one guinea):—*

53. *Old English Homilies, Series II.*, from the unique 13th-century MS. in Trinity Coll. Cambridge, with a photolithograph: three Hymns to the Virgin and God, from a unique 13th-century MS. at Oxford, a photolithograph of the music to two of them, and transcriptions of it in modern notation by Dr. RIMBAULT, and A. J. ELLIS, Esq., F.R.S.; the whole edited by the Rev. RICHARD MORRIS, LL.D. 8s.  
 54. *The Vision of Pieter Plowman, Text C* (completing the 3 versions of this great poem), with an Autotype; and two unique alliterative poems: *Richard the Redeles* (by William, the author of the *Vision*); and *The Crowned King*; edited by the Rev. W. W. SKEAT, M.A. 18s.  
 55. *Gemerydes, a Romance*, edited from the unique MS., ab. 1440 A.D., in Trin. Coll. Cambridge, by W. ALDIS WRIGHT, Esq., M.A., Trin. Coll. Cambr. Part I. 3s.

## **EXTRA SERIES (One guinea a year).**

### *The Publications for 1867 are (for one guinea):—*

- I. *William of Palerne; or, William and the Werwolf.* Re-edited from the unique MS. in King's College, Cambridge, by the Rev. W. W. SKEAT, M.A. 13s.  
 II. *Early English Pronunciation*, with especial reference to Shakspeare and Chaucer, by A. J. ELLIS, F.R.S. Part I. 10s.

### *The Publications for 1868 are (for one guinea):—*

- III. *Caxton's Book of Curtesye*, in 3 Versions: 1. from the unique print in the Camb. Univ. Libr.; 2. the Orfel MS. 79; 3. the Balliol MS. 354. Ed. by F. J. FURNIVALL, Esq., M.A. 5s.  
 IV. *Havelok the Dane.* Re-edited from the unique MS. by the Rev. W. W. SKEAT, M.A., with the sanction and aid of the original editor, Sir Frederic Madden. 10s.  
 V. *Chaucer's Boethius.* Edited from the two best MSS. by R. MORRIS, LL.D. 12s.  
 VI. *Chevalere Assigne.* Re-edited from the unique MS. by H. H. GIBBS, Esq. 3s.

### *The Publications for 1869 are (for one guinea):—*

- VII. *Early English Pronunciation*, with especial reference to Shakspeare and Chaucer, by A. J. ELLIS, F.R.S. Part II. 10s.  
 VIII. *Queen Elizabeth's Academy, a Book of Precedence, &c.* Edited by F. J. FURNIVALL, Esq., with Essays on early Italian and German Books of Courtesy, by W. M. ROSSETTI, Esq., and E. OSWALD, Esq. 13s.  
 IX. *Awdeley's Fraternity of Vocabendes, Harman's Caveat, &c.* Edited by E. VILES, Esq., and F. J. FURNIVALL, Esq. 7s. 6d.

### *The Publications for 1870 are (for one guinea):—*

- X. *Andrew Boorde's Introduction of Knowledge, 1547, and Dyetary of Helth, 1548; with Barnes in the Defence of the Berde, 1542-3.* Edited, with a Life of BOORDE, and an account of his Works, by F. J. FURNIVALL, M.A. 18s.  
 XI. *Barbour's Bruce, Part I.* Edited from the MSS. and early printed editions, by the Rev. W. W. SKEAT, M.A. 12s.

### *The Publications for 1871 are (for one guinea):—*

- XII. *England in Henry VIII's Time: a Dialogue between Cardinal Pole and Lupset, mainly on the Condition of England, written by Thomas Starkey, Chaplain to Henry VIII.* Edited by J. M. COWPER, Esq. Part II. 12s. (Part I., *Starkey's Life and Letters*, is in preparation.)  
 XIII. *A Supplication of the Beggars*, by Simon Fish, 1528-9 A.D., edited by F. J. FURNIVALL, M.A.; with *A Supplication to our Moste Soueraigne Lorde; A Supplication of the Poore Commons; and The Decaye of England by the Great Multitude of Sheep*, edited by J. M. COWPER, Esq. 6s.  
 XIV. *Early English Pronunciation*, with especial reference to Shakspeare and Chaucer, by A. J. ELLIS, Esq., F.R.S. Part III. 10s.

### *The Publications for 1872 are (for one guinea):—*

- XV. *Robert Crowley's Thirty-one Epigrams, Voyce of The Last Trumpet, Way to Wealth, &c., 1550-1 A.D.*, edited by J. M. COWPER, Esq. 12s.  
 XVI. *Chaucer's Treatise on the Astrolabe, 1391 A.D.* Ed. from MSS. by Rev. W. SKEAT, M.A. 10s.  
 XVII. *The Complaynt of Scotlande, 1540 A.D.*, with an Appendix of four Contemporary English Tracts, edited by J. A. H. MURRAY, Esq. Part I. 10s.

### *The Publications for 1873 are (for one guinea):—*

- XVIII. *The Complaynt of Scotlande, 1540 A.D.*, with an Appendix of four contemporary English Tracts (1542-48), edited by J. A. H. MURRAY, Esq. Part II. 8s.  
 XIX. *Our Ladyes Myroure, A.D. 1530*, edited by the Rev. J. H. BURNET, M.A., with four full-page photolithographic facsimiles by Cooke and Fotheringham. 24s.

home, and hear of a great beast (p. 185). Sarracynte's brother goes to hunt it, and is lost in the forest (p. 185). Her mother says the hermit is a true prophet (p. 185). They rejoice in their faith (p. 186). Her mother sends the attendants out, and tells Sarracynte to get a box (p. 186); Christ comes out as bread (p. 187). She charges Sarracynte to keep the box, and think on Christ (p. 187-8); and go and tell the hermit of her mother's death (p. 188); and get him to put bread in the box, and look at it every day (p. 189). Christ appears over the mother's bed. Her mother dies, and Sarracynte goes to the hermit (p. 190), who gives her Christ (p. 191). She goes away, and meets a man, who tells her the hermit is dead (p. 191), and asks her to ride back to his cell (p. 192); they go back; the man mourns; then digs a grave (p. 193); takes the head of the corpse, and tells her to take the feet; she excuses herself (p. 193); they bury the body. He scolds her servants, and then baptizes them (p. 194); and remains in the cell. The end of Sarracynte's answer (p. 195). Josephes says, 'Why don't you worship Christ now?' she answers, 'My husband is so angry; convert him' (p. 195). She asks how her husband has sped in the battle, and Joseph tells her (p. 196).

Now let vs beleven Of kyng Eualach,		(leaf 8, col. 3)
And Firthere Into this Mater now let vs walk,		Let's leave
And Of these Cristene Speke we bedene		King Eualach,
That In Sarras ben, Sixty & Fyftene,	4	and speak of the 75 Christians in Sarras,
Lik As vs tellith the Storye		
Of Eualachs wif here Sekerlye,		and of Eualach's Queen
That A wondir fair womman sche was,		
And ful worschepful In Every plas,	8	
And 'Sarracynte' was that qwenes Name,		Sarracynte.
A worschepful lady, and Of Noble Fame.		
And whanne that Eualach with his Ost forth wente,		When Eualach went to battle,
So moche Mone sche Made, sche was Ny Schente,	12	
For Eualach, that was Most In hire Mynde		
Of al Erthly thing, and that was kynde.		
Therefore sche sente For Iosephe Anon,		she sent for Joseph, to
To weten how that the Cause scholde gon,	16	know how her husband would prosper.
In As Mochel As that Er he seide		
'That hire lord scholde han Abreide,		
And pertto thre dayes & thre Nyhtes to be		
Vndir his Enemyes powste,	20	



And that to the Prikke of deth thorwgh Tholome  
 He scholde ben browht,'—thus seyde he—  
 'And ȝif it scholde Ony lengere laste  
 Thāfine thre dayes & thre Nyhtes weren paste.' 24  
 And this was the Cawse Certainle  
 That sche for Iosephe sente, I telle it the.  
 Joseph comes to Sarracynte,  
 and she asks him how  
 Evalach has sped. Thanne Iosephe to-Fore hire Gan gon,  
 And with him his sone Ryht Anon ; 28  
 Thazne sche him Axed there In haste,  
 "Whether the Iorne with hire lord were paste ;  
 And how he spedde In the bataille,"  
 Hire forto telle sche preyde not Faille. 32  
 He answers that, Thanne to Sarracinte spak Iosephe Certainle  
 "Thus sente the to seine the kyng Of Cristene (be Me,)  
 That Of Alle thing knoweth the begynneng,  
 And demen schal Atte laste Endyng, 36  
 And Of Al this world Saviour Is he  
 as the kings of the earth will  
 not know God, Sekerly, As I telle it the.  
 And For As Mochel as these Erthly kynges  
 Ne welen non knowen In here werkynges, 40  
 Nethir Resceyven My Creaunce,  
 I schal hem sende ful hard chaunse ;  
 He will have them slain,  
 and their lands  
 given to  
 strangers, For Into bataille I wele hem do,  
 And there here Enemyes scholen hem slo ; 44  
 And here londis ȝeven wile I  
 In-to the hondes of strawngeris sothfastly.  
 that they may know Him as  
 their Lord. For I wele that they knowen Me  
 As fore here Souereyn lord god In Al d[eg]re,<sup>1</sup> 48  
 Nethir Of non Othir kyng to holde,  
 But Only Of Me, In Manye Folde ;  
 For bothe to prowde and Ek to Felowns,  
 I schal hem sende Manie destrucciouns ; 52  
 Thus be my Spyrit I schal hem sende,  
 And In this degre I wele hem schende ;

<sup>1</sup> MS. dre.

- And therefore the Grete I wyle down take ;  
 And þ<sup>e</sup> Feble & powre, lordis wil I Make ;  
 More-Over, kynges flesch ȝoven schal be  
 To Fowles Of Raveyne, that Abowten fle  
 Forto Finden Sum Careyne :  
 Thus schal it ben In Certeine. 56  
 And the bodyes that Of pore Men scolen be  
 Worthily I-byried In Eche degre ;  
 For the Ryhte weyes alle they knowe,  
 And my Comandementis they welen bowe 60  
 Wit good herte And good Entenciouns,  
 This welen they Resceyven with good devoeloun."  
 And whanne Ioseph<sup>s</sup> this tale hadde told,  
 Sarracinte gan to wepen Mani-fold, 68  
 And preyd bothe Ioseph<sup>s</sup> & his sone,  
 For Eualach to here god to bydden som bone,  
 'That Eualach with worschepe Myhte retorne<sup>n</sup> Aȝen,  
 That sche with hire Eyen it Myhte Ones Sen, 72  
 And forto be turned to the Ryhtful Creaunce,  
 That the god Of Crystene wolde senden him swich  
 chaunse.'  
 "And I hope thanne Tornen wold he,  
 Aftir, A good Man for Euere to be." 76  
 Thanne Iosephes Ganne hire Answer, .  
 'How there-Offen the Certeyn knew sche there ;'  
 And sche Answerid Iosephes Agein :  
 "Of that Surawfice Am I, In Certein." 80  
 "How there-offen, dame, Sure Mihtest thow be,  
 Whanne thou beleves on ymages of ston & tre ;  
 For they mowen nethir meven ne stonde,  
 Ne hem to helpen haven thei nethir leg ne honda, 84  
 And In Iesu Crist he wil not beleve,—  
 How Myhtest thow thanne this preve—  
 That is lord Of Alle Cristiente,  
 As I schal here-After declaren to the." 88

56 The weak and  
poor, God will  
make Lords,

60

and bury them  
worthily,

64 because they  
obey His com-  
mandments.

68 Queen Sarracinte  
weeps, and begs  
Joseph to pray  
to God to save  
[leaf 8, back,  
col. 1]  
Eualach,

72

and make him  
turn to the belief

76

80 which she holds.  
Joseph asks  
her how that  
can be, as she  
believes in idols.

84

88

- Thanne Axede sche him Ryht Anon  
 The pointes Of Cristendom forto Ondon.  
 Josephes tells  
 Sarracynte the  
 Christian believ. Thanne Iosephes began Anon forto telle  
 The Creavns of þ<sup>e</sup> Trenite, and þereof gan spelle ; 92  
 And the qweene behel[de] him faste,  
 And Axede 'what he hyhte' Atte laste.  
 Thanne Answerid he 'that he Cristened was  
 And I-Clepid "Iosephes" In that plas ; 96  
 And there-Offen Is there non Man  
 That Me that Name bereven kan.'
- Thanne Comanded the qweene Anon  
 Alle hire Owne Meyne from hire to gon. 100  
 And Anon Alle the poyntes Of the Trenite  
 To Iosephes sche gan to declaren Certainle,  
 So that there was non Clerk levyng  
 That there-Inne scholde han schewed more konnenge ;  
 So ferforth that Iosephes Merveillen began 105  
 That so moche wit myht ben In womman,  
 And where sche hadde this konnenge Cawht,  
 Oper what Maner Of Man that it here tawht. 108
- Thanne Answered this Qweene Agein,  
 "Ful ten 3er My Modir In Certain  
 Fulliche & hol was In this Creaunce,—  
 As I the telle Iosephes—with-Owten variaunce, 112  
 And 3it My Fadir there-offen Neuere wiste,  
 Ne non Of his lync, thow Mihtest wel Tryste,  
 Saufe Onliche Mine Owne Modir and I ;  
 I Sey the Iosephes ful Certainly, 116
- My Modir, duchesse Of Orbery was,  
 As In thike tyme happed be Cas,  
 Whiche that good womman was, & trewe,  
 And therto worschepful & Of good thewe ; 120  
 My Fadyr was Crwel and dispetows,  
 And therto Angry & Riht Malicious ;  
 And So it behappede with-Owten Mo,  
 That Ouer hens Sevene & twenti winter Ago, 124

She orders all  
 her attendants  
 out, tells  
 Josephes all  
 the doctrine of  
 the Trinity,

and explains  
 that her mother  
 was a Christian,

and was Duchess  
 of Orbery.

That In Owre Contre An holy man there was      In Orbery was a  
 In An Ermytage, As god gaf him gras,      holy hermit,  
 That Moche dide for goddis Sake,  
 And God for him Manie Merveilles gan Make,      128  
 And his Name 'Salustine' Gonne they Calle;      named  
 In him Manie vertwes gonne there falle.      Salustine,  
 So thanne My Modir hadde An Infirmite—      and to him,  
 Certainly Iosephes as I telle the—      132 Sarracynte's  
 That theke tyme xix Monthes hadde holde,      mother,  
 Sche was In sorwe and wo Manie-Folde,  
 That hire Colowr and blood was Al ago,      who was  
 So Ful sche was Of peyne and wo,      136 bloodless,  
 And Alle hire Membres weren wasted Eke,      and had wasted  
 And *perto* sche was ful feble & syke.      limbe,  
 So herde sche tellen Of this good Man,  
 What Merveilles that God wrowht In him than,      140  
 And thowhte with him sche wolde Gon speke,<sup>1</sup>      resolved to go  
 And somewhat Of hire herte to him breke,  
 To tellen him Of hire Infirmite,      for help of her  
 3if Ony Socour there-offen Mihte be;      144 disease.  
 For sonnere sche hopede to ben ded  
 Thanne to live to tornen In that sted.  
 Whanne þat tofore this good man sche gan to gon,      She goes to him,  
 Down On hire knees sche Fyl Anon,      148  
 And there down sche fil to his feet,  
 And preide him Of Socour Also skeet.      and prays him  
 Tho this good Man On here there lokod faste,      for succour.  
 And Seide, "O womman, womman, Atte laste      152 He tells her  
 Wherto Of helpe Akest thow Me,  
 That hast Swich An Infirmyte?  
 Certes thou Art," quod this good Man,  
 "Dedlich, and *perto* Sinful womman;      156  
 And I dedlich Am Also,      he is mortal and  
 And therto Sinful with-Owten Mo;      sinful;

<sup>1</sup> MS. speke.

	For seker I non power ne have, Nethir Man ne womman forto save,	160
Christ alone saves those who love him.	But Onliche it is Crist & god Above That hem doth Save that him welen love."	
	Thanne Answerid my modir " Certainle,	
Sarracynte's mother begs the hermit to pray for her ;	Good sire, so preye thy lord for me That he wolde taken Me to his grace, And helthe to sende me In this place."	164
[ So MS, for 'seide. ']	Thus thanne scheide <sup>1</sup> sche in alle thing To this goode man ful sore weping,	168
	" For I hope thi God ne wile not werne þ" Ony thing that thow Axest Certainle."	
	" Dame, til to Morwe this May not be, Certeinli I telle it the."	172
she will give him silver and gold.	" Sire, thanne schal I Comen Agein, And tresowr I-nowh to bringen Certain, zif that he me now helpen wolde, Tresowr I-nowh Of Siluer & Golde."	176
	Thanne answerid this good man tho :	
He wants only Repentance and Belief.	" Of thin Tresowr wile he non, Lo, But Only Of trewe herte Repentance, And stedfast beleve & ful Creaunce."	180
	And tho spak sche with good semblawnt To him that was goddis seriawnt,	
She promises anything for the cure of her malady.	" What thing On Erthe thow bidde me do, I schal it fulfille for peyne Other wo, And he wele me helpen Of thys Maledye That doth me now so gret Anoye."	184
	Thanne Answerid this goodman agein, " And thow wilt fulliche beleven Certain	188
	In Iesu Crist, that verray lord, I schal behoten the hele at On word ; Er that thow Owt of this plase wende, Thow schalt ben helid with-Owten Ende."	192
	Thanne to his Feet sche knelid A-down,	

And hem kiste with good devociown,		Sarracynte's mother kisses the hermit's feet,
"Sire! ȝif that hele he wel me sende,		
On him wile I beleven <i>with-Owten</i> Ende."	196	
Thanne seide to hire this good Man,		
"ȝif stedfastli wilt þou beleve," <i>quod</i> he þan,		
"Anon Riht helyd schalt thou be		
Of thin Maladie Certainle ;	200	
For hele Is there non so sone		
As In god beleve, hos wil it done."		
Thanne seide my modir Anon Ageyn,		
"Sire! I beleve it fully In Certain,	204	and declares her belief in the God who will heal her.
That Onliche verray God Is he		
That me schal helpen Of myn Infirmité."		
And Anon this Goode Man took		
In his hond Anon A litel book,	208	
And there-vppon ful faste gan Rede		[leaf 9, col. 1]
[Al so faste as he cowde spede,]		
In A Corner al be him Selve ;		
There preide he God and thapostelis twelve,	212	The Hermit prays to God,
'That God wolde sende his Mercy & Grase		
To that Synful womman In that plase,		
And to keveren here Of that Maladye		
That xviiȝ ȝer Contenwelye	216	
Here hadde holden In that degre,		
Goode lord, þat koverid myhte sche now be.'		
And whanne his preyere thus hadde he do,		
Anon to My Modir he Cam sone tho,	220	
Thus Seyenge to hire, "Aryse vp here		bids Sarracynte's mother rise whole,
Also hol As Evere thou Er were,		
In the Name of the Fadir, Sone, & holigost,		in the name of the Trinity,
Wiche that Is Of Myhtes Evere Most!"	224	
Thanne felte My Moder there Anon,		
That As hol sche was In flesch and bon		and she at once is cured.
As Evere Ony tyme sche was before,		
Sethen sche was Of hire Modir I-bore ;	228	

- And the strengthe Of hire Membres Anon  
Sche hadde Aȝen there tho Everichon.  
Anon whanne sche felte this riht tho,  
That helthe Aȝen was Comen hire to, 232
- Sarracynte's  
mother confesses  
God's might.** "Now May I sen," sche seide, "verraily,  
That thi lord Is Strong & ful Myhti  
That me hath helyd of My gret Maladye.  
For it hath me Cost Certainlye 236  
More thanne xv thowsend besaunz,  
This Maladie wit-Owten variaunz,  
& ȝit neuere be non Of hem hele myhte I have ;  
**but only God has  
cured her.** But þou, blessed lord, now dost me Save." 240  
Thanne seide to hire this Good man Anon,  
"Baptisme to Resceiuen er ȝe hens now gon."  
And thanne sche Axede him ful sone,  
'What that baptisme Mihte done.' 244  
And [he] hire Answered Sone Agein,  
"It Is thyn hol Savacioun In Certain."  
Thanne Answerid sche with good wille,  
"I wile it Resceyven bothe Mekly & stille." 248
- The Hermit  
Salustine  
baptizes her.** Thanne the Goode Man hire Cristened Anon there  
In his Name that was Of Most powere,  
Whiche Is Fadir, and sone, And holy gost,  
On God and thre persones, Of myhtes Most ; 252  
And thus My Modyr there he Cristened Anon.  
Thanne Owt Of the Chambre sche com gon  
There As I Abod with-Owten the dore,  
**She brings  
Sarracynte to  
the Hermit  
Salustine,** And Al Owre Meyne In the Flore ; 256  
So my Modir took me be the hond,  
And with hire to gon I myhte not withstond,  
And thus me to-forn the good man browhte,  
That I ne wiste what I seyn Mowhte ; 260  
"My swete dowghter, Com now hider to Me,  
Now koverid I am Of Myn Infirmite ;  
þerfore, swete dowhter, I wolde that þou wost don  
As I schal the here Comaunden Anon." 264

- Thanne Answerid I *with* herte qwakyng,  
 "Modir, I wele don Alle þowre biddinge ;"  
 So that I hadde gret wondir tho  
 What my Modir wolde *with* me do. 268  
 "Faire swete dowghter, I wolde that ȝe  
 Wolde worschepen him that myn Infirmite  
 Me hol hath Mad, and taken clene Away ;  
 So, swete dowghter, so worschepe þat man þis day."  
 And I wende sche hadde ment that Old Man, 273  
 And therfore I ne dorste not Sekerly than ;  
 And My Modir Axede me "wherfore ?"  
 "For Certein he hath A long berd, & An hore ; 276  
 And Euere whanne I lokede vpon his berd,  
 Sekir, Modir, I scholde ben Aferd."  
 Thanne Anon lowgh this good Old Man  
 For that I Seyde Of him than, 280  
 "Nay, faire dowghter, it Nam not I  
 That thi Modir Speketh Of trewely ;  
 But Anoper it Is, that is <sup>1</sup> ful Of Bewte  
 And Of Alle goodnesse In Eche degre." 284  
 And I axed him, "where that he was,  
 ȝif I myht Owht sen him In this plas ;  
 And, ȝif he fairere thanne my broþer be,  
 Him I wele loven In Alle degre ; 288  
 For my brothir, so fair he Is,  
 That of bewte hath he non pere I-wis."  
 And whanne to him thus hadde I told,  
 To speken to Me he was ful bold : 292  
 "With-Inne A litel while here schalt þou Se  
 Him Of whom þat I speke to the,  
 Whiche is Fairere thanne thi brothir Is  
 In Alle degres, and In More blis 296  
 Oper thanne thy brothir Evere thow sye,  
 Owther Euere thow schalt *with* thin Eye."

and asks her to  
worship Him who  
has cured her  
mother.

Sarracynte  
says she  
can't worship  
the Hermit  
because of his  
beard ;  
[leaf 9, col. 2]

but if God is  
fairer than her  
brother, then  
she'll love Him.

<sup>1</sup> MS that if that is.



Sarracynte  
perceives a  
wonderful  
clearness and  
sweetness;

And Anon As this word hadde he Seid,  
A wondir Clerte toforn me was leyd **300**

Sodeynly there In that Chapel ;  
Many wondirful swetnesse Afor me fyl,  
And the hows So ful there-Offen was,  
And therto swich delicacie In that plas. **304**

and amidst them  
the fairest person  
that ever eye  
saw,

Amyddis þat liht & swetnesse þer gan forth gon  
The fairest Creature Of flesch & bon,  
The Clerest and the fairest persone  
That Evere Ony ertly Eye myhte loken vppone. **308**

with a red cross  
in his hand.

This Man gan holden In his Ryht hond  
The Signe Of A red Cross, I vndirstond,  
And bothe his Eyen Me thowhte ferdn there  
Also Cleer brennenge As Ony Fere. **312**

And thus A while Stood he thore ;  
Where-Offen I was Abasched wel sore,  
Of the wondris that I On him gan beholde ;  
Wherfore myn herte wax wondir Colde, **316**

She falls to  
the ground.

So that for drede myn hertü qwoke,  
But to the Erthe I fil plat Adown  
As thowh I hadde ben In A swon ; **320**

The Hermit lifts  
her up.

Thanne the Ermyt took me be þ<sup>e</sup> honde,  
And Made me vp be him stonde ;  
Of wheche Sihte hadde I gret Merveilleng ;  
And sauf my Modir & thermit Saw I non thing. **324**

Thanne this good man Seide to Me,  
“ Now, my faire dowhter, how thinketh the ? ”  
And thanne I Answerid so Ageyn,

She agrees to  
receiue this Man's  
belief, and  
the Hermit  
christens her.

“ This Mannes Creauce I welc resceyven fayn.” **328**  
And Anon there he Cristenede Me  
In the holü<sup>1</sup> Name Of the Treinite ;  
So þat aftir he told vs, but not be-forn,  
“ How þat Iesus Crist was Conceyved & born **332**

<sup>1</sup> Et il me baptisa maintenant el non de la sainte trinite.—A.

- Of An holy virgine, Modir & Maide,  
 As be Old tyme the prophetis saide ;  
 And how þat On þ° Cros he gan to dye,  
 Man To beien from endles felonye ; 336  
 And how þ° thridde day he Ros Ageyne,  
 And deliuered his frendis from Endeles peyne ;  
 Thanne Aftir, with the xlthe day,  
 Streyght to hevene he wente his way ; 340  
 And the xj day Aftir, with-Owten fantem,  
 He sente to his dissiples, Into Ierusalem,  
 His holy gost, Anon there Ryht,  
 In liknesse of flawmes of fir so briht ; 344  
 & told hem Also how that they scholde  
 His bodi sacren to ʒong and Olde,  
 As he hem tawhte At his sene,  
 The[r] Alle his apostelis weren Clene 348  
 The Niht to-fore he suffrede passiown ;  
 And thus tolde vs thermyt, Al & som.
- Thanne whanne this to vs hadde he told,  
 To that Awter he wente ful bold, 352  
 And there made he þat holy Sacrament  
 With hy devocioun and good Entent ;  
 And to my Modir there it tho took,  
 And sche it Resceyvede, & not forsook. 356  
 Thanne After to me he Cam Anon,  
 And In My Mowth he wold han it don ;  
 Thanne thus to me he gan to seyn :  
 ' That I scholde beleven Certain, 360  
 That theke same body it was  
 The wheche In the virgine took his plas.'  
 Where that thanne I taried Anon Ryht,  
 That to beleven hadde I non Myht ; 364  
 So thanne thowhte me Anon In My siht,  
 That it was theke Selve Faire wyht  
 Wheche In the Chapel I sawgh to-fore,  
 That I was Offen Abascht ful sore. 368

The Hermit tells  
 Sarracynte and  
 her mother about  
 Christ's death,

resurrection,

ascension,

and gift of the  
 Holy Ghost to  
 his apostles,

[leaf 9, back,  
 col. 1]  
 and charge to  
 celebrate the  
 Sacrament.

The Hermit then  
 makes the  
 Sacrament,

gives it to  
 Sarracynte's  
 mother,  
 and then to  
 Sarracynte,

telling her to  
 believe it is  
 Christ's body.

She thinks it's  
 the fair Man  
 she saw in the  
 Chapel.

	Thanne seide I to him Anon there, "Sire, I beleve As thow seidest Ere."	
Sarracynte and her mother	So that from him we departed Anon, Homward In Oure weye forto gon.	372
	Thanne charged he vs In Alle wise, promise not to sacrifice to idols,	
	'That we scholde don non More S[a]crifise :' "To þ'se fals ymages of tre ne ston, Be no weye Sacrifise Make ȝe non."	376
	And thanne we Answerid him Ageyn, but to believe on God.	
	'That On God wolde we beleven Certeyn, And Comfort and Ioye Of him to have, And that At Owre Endeng he wele vs save.'	380
	In this Maner Ferst Of Iesu Cristes lawe Thus lerned we, & there-Offen weren fawe.	
When they reach Orbery, their home, they hear a wild Beast has broken out,	And whanne that we weren comen to Orbery, Thanne herden we A wondir Noise, & a gret Cry,	384
	Of A savage wilde beste That was broken Owt of a foreste ; And Al the Contre it gan to chase, It Forto distroyen In som plase ;	388
	For it was so dyvers A beste of kynde, That þere hadde non Man wit ne Mynde To tellen what thiike beste was That they Chaced In theke plas ;	392
so fierce that	For that beste was so dispetous, So feers And so Angwischous, That he distroiede theke Contre,	
he eats sheep, children, men, and horses,	An Ete schepe & Children In Eche degre ; Men & hors he gan to distroye, And to wommen with Childe he dyde gret Anoye.	396
	The same tyme þat we from þis good man gonne gon, Theke tyme fel this Chawnce Anon,	400
	That the peple Gonnen to gaderen faste, And my brothir In that pres forth paste,— and that Sarracynte's fair brother has gone forth,	
	That so fair and so hardy he was,— With hem he forth wente In that plas,	404

And A good hors there he be-strod,  
 And wel Armed he was, & non lengere Abod,— well armed,  
 As behoved A 3ong knyht Forto were,  
 For A litel to-fore knyht was he mad pere,— 408  
 For there dorste non Man that beste Chase,  
 But he were Armed In that plase ;  
 For the beste was wondirful In that stede,  
 For thre hornes hadde [he] In his hede, 412 to fight this  
wonderful three-  
horned Beast.  
 That So trenchaunt An scharpe were,  
 Scharpere than swerd, knyf, Oþer spere,— [lee! 9, bark,  
col. 2]  
 For they wolden perschen bothe Irne & steel  
 Thow it were wrowht neuere so wel,— 416  
 Wheche beste mi brother gan to chase  
 Afor Alle the men þat weren In that plase,  
 So that In tweyne plases he it smot  
 With A scharpe swerd that wel bot ; 420 He smites the  
Beast in two  
places,  
 And fowre hors he Slowgh vndir hym,  
 The beste, it was so spetous & grym.  
 And whanne this beste Chased was So sore,  
 To the Forest he wente Alle hem before, 424 so that it flees  
to the forest,  
 As it was Sekerely thus Me told,—  
 For I was not there it to behold,—  
 And my brothir Aftir him prekede faste, 428 whither he  
pursues it,  
 To the Forest he Entrede atte laste :  
 And sethen that to theke Forest he wente,  
 And Folewede the beste there presente,  
 Sethen was there Neuere Man ne womman  
 That Of him Ony tydinges tellen kan, 432 and he is never  
heard of again.  
 Ne Neuere Sethen In-to this day  
 We ne herden neuere Of him tydinges In fay.  
 Thanne seide my Modir Anon to Me,  
 " Behold, dowhter, here now and se 436  
 How that þ<sup>e</sup> Ermyt, this holy Man,  
 That schal befallen, tellen he Can."  
 So that I held him with Crist prevü,  
 For that he Seide I scholde neuere se 440 Sarracynie  
thinks the  
Hermit privy  
with Christ,

- as he told her she  
should never see  
her brother  
again.
- My brothir, as it fil be Cas,  
So fair as him as in the Chapel was ;  
And therfore ful soth seide he,  
For aftir that day I mihte him neuere se. 444  
And we so with Cristes passiouz enspired were,  
That Al his deth forgotten we there,
- In the joy of their  
Christianity  
Sarracynte and  
her mother forget  
her brother's  
death.
- For the grete Ioye, And Oure Creawnce  
That we hadde Resceyved to his plesauce ; 448  
Whiche Creawnce my Modir kepte ful wel,  
And Neuere aspied was non del  
Into the day and tyme Of hire deth,  
That sche scholde dyen, & zeven upe the breth. 452
- Sarracynte's  
mother orders  
all her people  
out of her room,
- Thanne Comaunded sche there Ryht Anon  
That Alle the peple Owt Of þ<sup>e</sup> chambre schold gon,  
Sauf Onliche Alone sche and I ;  
This was hire Comandement trewly. 456  
And whanne they weren al Owte I-gon,  
Sche bad me Schette the dore Anon ;  
And whanne to hire that I was Comen Agein,  
Thanne seide sche to me In Certein, 460  
'That owt Of this world that Nyht scholde sche go ;'  
Thus sche me tolde with-Owten Mo,
- and bids her  
daughter go to  
her jewel stores,  
and bring her a  
White Box and a  
Ring.
- "Now, faire dowhter, go ze now Into tho wones  
There As lyn Alle myn precious stones, 464  
And Also A whit Booyst and A Ryng,  
And that loke ze bringen me Ouer alle thyng."  
Whanne that this to hire I hadde I-browht,  
Thanne vpe sche hire dressid As sche Mowht, 468  
And On hire knees sche dressid hire down  
To-forn hire bed In Orisown,
- She prays,  
weeps, sighs,  
and thumps her  
breast.
- And there gan sche to wepen ful sore,  
In Sighenges, and bunching On brest wel more.<sup>1</sup> 472  
And whanne In this Contenance longe hadde sche be,  
Aftir the boist Anon sche Axede Of Me ;

<sup>1</sup> Et battoit son pis de son poing, mult angoisseusement.—A.

- Thanne Axede sche water to hire hond,  
 Hem to waschen, As I Cowde vndirstonde. 476  
 And whanne hire hondis I-waschen were,  
 The boist Anon sche Opened there ;  
 Owt of that boist there Isswed Anon  
 Owre holy Saviour bothe In flesch and bon, 480  
 In forme Of bred there In hire Syht,—  
 For so was the wil Of god Almyht,—  
 And with Manie teres and sore sighenge  
 There Resceived sche that holy thinge. 484  
 And whanne that thus hadde sche doon,  
 Thanne seide sche to Me Anon,  
 “Now that I have Resceived my saviour,  
 I am sekir From Alle deseises & dolour— 488  
 From the devel and Alle My Fon,—  
 And I am Seker to hevene to gon,  
 For I have Resceived of Alle Siknesse þ<sup>e</sup> boote,  
 And helthe of alle Angwisch, boþ<sup>e</sup> Crop & Rote. 492  
 Lo ! dowhter, this boist kepen thow schal  
 In A ful prevē plase with-al,  
 And that It Come In non Mannes hond  
 But In thin, I do the to vndirstond. 496  
 For this that I have Resceyved here,  
 Is<sup>1</sup> Oure Saviour here & elles-where ;  
 For On God In thre persones it is,  
 And thre persones In On God I-wis ; 500  
 And loke 3e that this 3e kepen riht wel,  
 And loke þat 3e wraththen þat God neuere A del ;  
 Loke that 3e taken this holy In Remembraunse,  
 And thinketh Algate vppon this Chaunse ; 504  
 Thenke 3e how he Cam Into this word,  
 And In Mannes kende here dweld be his owne Acord,  
 And alle thing suffrede as dyde Man,  
 Sauþ Only Of synne neuere knewe he þan, 508

Out of her White  
Box comes the  
[leaf 10, col. 1]  
Saviour in form  
of bread.

Sarracynte's  
mother receives  
it, the Sacrament,

says she's  
sure to go to  
heaven,

charges her  
daughter to keep  
the Box secretly,

and take Christ's  
body in re-  
membrance

of his sufferings.

<sup>1</sup> MS Iia.

Where-offen that he was Evere klene,  
 & neuere *per*with spottid, with-Owten wene.  
 Sarracynte's Loke that 3e have Euere this In Mynde,  
 mother bids her How good that lord was, & how kynde, 512  
 That for vs he suffrede ded,  
 Mannes sowle to beyen from þ<sup>e</sup> qwed ;  
 And loke that Al this In Memorie 3e haue  
 In 3owre herte, And 3e wil be save, 516  
 And that Every day In 3owre Compeni he be.  
 have Christ every Now, goode swete dowhter, so thinketh On me !  
 day in her For, sethen that I Crestened was,  
 company, Everiday I him worschepid In this plas, 520  
 as she herself & Euery day in my Compenie mi saviour I hadde,  
 has had. Therwhilles was I of non man Adradde ;  
 But, swete dowhter, this wot I wel,  
 That here-Offen knew 3e neuere A del ; 524  
 For I it kepte In previte,—  
 The Cawse why I schal telle þ<sup>e</sup>,—  
 For 3if thou haddest deid In this world er I,  
 Thou schost it han Resceyved trewly ; 528  
 But sethen I deien schal to-Forn the,  
 I have it Resceyved, As thou myht se.  
 And therefore, Anon As I am ded,  
 And when she To the holy man þou go, Into that sted 532  
 is dead, Where we resceyved Oure holy Creaunce,  
 Sarracynte is to And telleth him Of Al this chavnce,  
 go and tell the And preieth that holy blessid Man,  
 Hermit, My sowle In Comendacion to haven than, 536  
 Salustine, That Only Goddis Seriawnt Is,  
 For me to preyen to the kyng [of] blis.  
 And, swete dowhter, thou to him go,  
 And for Ony thing that thou this do, 540  
 and mind to Loke that 3e taken Of him 3oure saviour  
 get Christ from That 3ow schal saven In Everi stour,  
 him, So that Owt Of this world neuere 3e passe  
 But 3e him han to-forn 3owre fase, 544

- To Resceiuen 3oure euere-lasting savement ;  
 For I wot wel þat he wele, with good Entent,  
 3ow it taken In this degre,  
 And 3e it him Axen for Charite. 548 [leaf 10, col. 2]  
 " And whanne that to 3ow he hath it take,  
 Loke 3e that An Onest place perfore 3e make,  
 3owre Saviour to kepen Inne deyntele,  
 In A worschepful place & A preve, 552  
 So that from Alle leveng Creature  
 3e mown it kepen bothe sauf & sure ;  
 And this white boist take with the,—  
 For he him self 3af it to Me,— 556  
 And Into this boist thanne putteth Anon  
 Swich thing as he wele there-Inne don.  
 And whanne 3e haven it In 3owre keping,  
 Loketh that Everi day, Ouer Alle thing, 560  
 That to this holy Boyst þat 3e go,  
 And 3oure devociouns doth therto  
 With weping & with sore syghenge,  
 With bonching On brest, and Repentinge 564  
 Of alle the sinnes that 3e haven I-do,  
 With high Contricioun, dowhter, Euere-Mo ;  
 And he wolde sende 3ow swich grace & powere,  
 Neuere Oper God to worschepen here, 568  
 But Only him that Is 3owre saviour,  
 Wheche schal 3ow kepen In Every stour."  
 Lo, Sire, thus My Modir tawhte tho Me  
 How I scholde me governe in eche degre, 572  
 Lik as this storie doth me now telle,  
 And as 3e me heren to 3ow now spelle :  
 Swich thing as to my sowle profitable scholde be,  
 Alle sweche Manere thinges my Moder told me ; 576  
 And alle thing þat scholde don me Noysaunce,  
 Hem scholde I fien for Ony Chawñce.  
 And whanne these wordis weren spoken Echon,  
 Sche bad me Opene the chambre dore Anon ; 580

and so receive  
 everlasting  
 salvation,

and put Christ  
 in her White Box,

and daily do her  
 devotions to it  
 with weeping

and contrition.

Thus did Sarracynte's mother  
 tell her how to  
 guide herself.



	Thanne Comen In the gentil wommen Alle, As to A dwchesse gan to befallē ;	
Sarracynte	And thanne Rowned sche In Myn Ere, And Axed me, "whom I sawgh there, Abowtes hire bed Ony Man stondynge ;" Where-Offen I Merveylled Ouer alle thinge.	584
sees Christ hold her mother's hand.	Thanne saw I there the same Man That to-forñ tyme In the Chapel saw I than ; And my Modir he held be the hond, And to-forñ hire bed there gan he stond. And whanne the same I sawh there That the Ermyt In þe Chapel schewed me Ere, Neuere so sore abasched I was As I was tho In that same plas. And thanne my Modir Axed me tho, "What that I sawh to-Forn me go ?" Thanne I hire tolde it was Owre Saviour ; And sche him dide ful gret honour :	588
Her mother blesses Christ,	More-Ouer sche seide, "blessid mot he be That Into this Erthe wil discende to me ; Now wot I wel that I schal go With him to blisse for Euere Mo.	592
[leaf 10, back, col. 1] kisses her,	Now, goode swete dowghter, Er that I go, Kysseth me er that we now departen Atwo, For to god I schal Comaunden ȝow here ; And therfore, dowhter, lōke þat In Alle Manere	596
bids her do as she has taught her,	That ȝe don lik As I have ȝow tawht, And pleyñly that ȝe forȝeten it nowht ; For this lord with him wile leden Me Into A plase þat is ful Of prosperite, And þerto ful of Ioye and delicacie."	600
	Thus told me my Modir Sekerlye ; And with this word, Sire, Certeinly	604
and then dies.	Departid the Sperit Owt Of hire body. & anon I fulfilled hire Comaundement, And to that holy man I wente with good entent ;	608
Sarracynte goes to lie		612

There he me tho took My saviour Anon Riht,  
 My God, my Lord, & þerto man most Of Miht.  
 And whanne he to me hadde longe I-spoke,  
 And wel of this world to me his herte I-broke, 620  
 Thanne schewed he me þ<sup>e</sup> knoweng of þ<sup>e</sup> trenite,  
 And how þat In this world I schold Governe Me,  
 & Comaunded me to Fadir & Sone & holigost,  
 Whiche that Is lord Of Mihtes Most, 624  
 And preide me that I scholde Retournen tho  
 Into the plase Aȝen that I Cam fro ;  
 For nou lengere ne speken to Me he Myhte,  
 So feble he was tho as to My Syhte. 628  
 And whanne Owt Of his Ermytage I was gon,  
 A wondirful swete Noise thanne herde I Anon,  
 And my white boyst I held In Myn hond :  
 To herea this Noise ful stille gan I stond ; 632  
 And Me thoughte tho As In My Syht  
 In that song, thre On that Chapel gonnen A-liht.  
 And whanne from that Chapel that I was gon  
 The spase of half A myle, thanne Mette I Anon 636  
 A man that was Clothed In a Robe Of blak,  
 That was bothe Megre and pale with-Owten lak ;  
 Ful whit and long was his berd and her—  
 Of the man that I tho Mette thanne ther,— 640  
 & swich Abit me thowhte he hadde  
 As the man In Chapel was In Cladde,—  
 So sone was torned his Clothing  
 That me Merveilled In Alle thing ;— 644  
 And so faste and Sore tho gan he to gon  
 That he was Al On Swot þere Anon.  
 And Anon As he loked On Me  
 He wepte ful sore with gret pite, 648  
 And thus he seide Anon to Me thore,  
 “ A ! Cristene womman, thow hastest Sore ;  
 For þou were neuere so sone past from þat good Man,  
 That his Sperit Owt Of his body wente than.” 652

Hermit Salustine,  
 receives Christ  
 from him (in her  
 White Box),

with counsel how  
 to rule herself,

and leaves him  
 very feeble.

She hears a  
 sweet noise,

and sees Three  
 Beings alight in  
 the Hermit's  
 Chapel.

Half a mile  
 on, a man  
 in black meets  
 her,

and tells her  
 that Salustine is  
 dead.

The Man in  
Black tells  
Sarracynte

And whanne that Cristene he gan me to Calle,  
Anon Of my palfrey I gan down falle,  
And Mekliche I axede him Anon,  
' Whens he Cam, and whedir he scholde gon.' 656

he is sent to  
her by the  
Holy Ghost,

Thanne he me Answerid there Anon Ryht :  
Quod he, " I Am the Seriawnt Of god Almyht ;  
For ȝow ful sore I desire now to se,  
For bothe to-gederis Aȝen scholen we— 660  
As be the Schewyng Of the holy gost—  
Bothe Aȝen to-gederis gon we Most ;  
For Owt of this world his sowle is past ;  
Therefore thedyr Go we In hast." 664

[If 10, bk. col. 2]

And I him Answerid, " Sire, For Certain  
From him Ryht now Cam I ful pleyn,  
And On lyve Sire lefte I him there,  
But þat with siknesse he was Charged sore." 668

and that three  
angels bore  
Salustine's soul  
to God.

" How may this ben, faire dowhter," seide he,  
" Whanne thou herdest þat Melodie and Aungeles thre,  
How In that Chapel they gonnen to A-lihte,  
And boren his Sowle to-forn God AlMihte : " 672

And whanne this he tolde to Me,  
Thanne wepte I ful gret plente,  
And Cleped I My men<sup>1</sup> to Me Anon,  
Wheche þat with me þ'dir gonne gon,— 676  
For In hem bothe I trosted ful wel,  
For Of myn Norture weren they Eueridel,  
And therto On Of hem My Cosin was,  
And A Clene Maiden, and ful of Gras,— 680

She and the  
Man go back  
to Salustine's  
hermitage.

That so Alle thre we Retorned Agein  
Aȝen to thermitage tho In Certain.  
And whanne that thedir we Comen Agein,  
The good man was to god past In Certain : 684

<sup>1</sup> et apielai .ij. de mes sers qui auoec moi estoient uenu, en qui ie me fioie mult. Car ie les auoie acates petis enfans, et nourris les auoie tant qu'il estoient grant et sage, et bien conuenable a seruir en vne haute maison. Chil doi estoient en ma compaignie, et vne moie cousine sans plus, qui estoit puchiele, et est enchore.—A.

And whanne this goode Man saw him *pere* lye,  
 Anon he wepte tho ful tendirlye,  
 And vpon that dede body fil a-down,  
 And there lay he ful longe In swown. 688  
 Thus whanne there longe hadde he leyn,  
 Vp he Ros thanne In Certein,  
 And behinde the Awter gan he gon,  
 And thens with him browhte he Anon 692  
 Sweche maner Of Instrumens, As thowht me,  
 That A pyt with, Mad scholde be.  
 Thanne tofore the Awter gan he stonde;  
 A pit *pere* forto Maken thanne gan he fonde, 696  
 That the ded body there-Inne Moot Reste :  
 Thus this pyt Made he with the beste.  
 Whanne this pit thus Ended was,  
 He lift vp his hand Anon In that plas, 700  
 And with the signe of *p<sup>e</sup>* Cros *p<sup>e</sup>* body blessed he,  
 Er Into the pit It pvt schold be,  
 And *pat* body took be the hed anon,  
 Into that pit for to have don, 704  
 And Me the Feet he bad taken tho,  
 Into the pyt forto have do ;  
 "A ! Sire !" *quod* I, and to him Seide,  
 "It were not worthi On him hond *pat* I leide, 708  
 For I am Synful womman,  
 And On this Craft non thing I ne kan,  
 Nethir to towchen So holy A body ;  
 Trewly, Sire, I nam not worthy." 712  
 "A ! leve soster, whi sey 3e so here ?  
 A more holy thing with 3ow 3e bere  
 Thanne Evere was this holy body ;  
 Therefore taketh the feet ful softly." 716  
 Thanne wiste I wel that he was an holy man,  
 That So prevy thinges Cowde tellen than.  
 Thanne took I the body be the Feet,  
 And he be the heil, and down it leet 720

The Man in  
Black weeps,

digs a grave  
before the  
Altar in the  
hermitage,

takes Salustine's  
corpses by the  
head, and bids  
Sarracyns take  
its feet.

At first she says  
she is too sinful,

but then takes  
the feet, and  
lets the corpse  
down

- into the grave. Into that pyt there thanne Anon,—  
That holy body, bothe flesch and bon ;—  
And thanne with Erthe he keuered it sone,  
And seid there Ouer what was to done. 724
- The Man in Black Thanne of Iesu Crist spak he to Me  
In Mani Maners & In dyvers degre,  
And Aposed me Of my saviour.  
And Of my two seriawntes In þat stour, 728  
Thanne seide [he] to vs ful wondirfully,  
[leaf 11, col. 1] [“ How dore ] 3e ben so bold, Other So hardy,  
rebukes Sarra- Swiche tweyne Seriawntes with 3ow to bringe,  
cynle's two  
heathen servants, That with-Inne this holy plase Scholden hauen now  
Entringe ? 732  
For 3e Scholden not Entren here with-Inne,  
That liven In wrechednesse and In synne,  
for worshipping And worschepen the devel bothe day & Nyht,  
the devil. And him 3e Seruen, that fowlē wyht.” 736  
There sweche wordis to vs Spak he Anon,  
That to his Feet we fillen Echon.  
They pray Thanne preyde iche him with riht good wille,  
him to baptize The Ryht Creaunce On hem to fulfilla, 740  
them, And Cristendom that they myhten take  
In worschepe Of that Goode lordis sake,  
For non lengere that they myhten dwelle  
In Servise Of the devel Of helle. 744  
And whanne that he hem herde þere spoken  
so,  
Riht Anon water than fette he tho,  
which he does, And Anon hem Cristeneden with-Owten bost  
In the Name Of the fadir & sone & holi gost ; 748  
And he hem preide ful tentify  
That Creaunce to kepe ful worthily,  
And that ymages so fals Evere to dispise,  
That So fals ben In Al Manere wise. 752  
And he me preide hem forto kenne,  
That they myhten becomen good Cristene Menne ;

And there to God he Comanded vs,  
 And we him to swete Iesus,  
 For thens owt of þat plase wolde he Neuere go,  
 But there wolde dwellen for Ewere Mo.

756

The Man in  
 Black stays  
 in Salustine's  
 hermitage,  
 working miracles,

And God for him wrowhte In that plase  
 Mani Faire Miracles In litel spase ;  
 But I ne Cowde weten ȝit what was his Name,  
 Of him that was so good Of fame ;  
 And ȝit God graunted me that faire grase,  
 That I At his Owne beryeng wase  
 In the same Maner As I at the tothir was Er,  
 Riht so [I] beried him bothe Faire & Cler ;  
 And from that day ȝit hider-to  
 I have belevid In God ȝit Euere Mo."

760

764 and Sarracynte  
 afterwards buries  
 him there.

And Iosephes Abod Alle hire Answered  
 Evene to the Ende that sche seide þere,  
 And hire Answerid ful sone tho,

768

When Iosephes  
 has heard all  
 Sarracynte's  
 story,

"Sey me, dame, how myhtest þou don so,  
 A Cristene woman þat thow schost be,  
 And dost not þere-aftir In non degre,  
 And that thow him worschepest nowht,  
 That so dere In this world the bowht?"

772

he asks her why  
 she doesn't  
 worship Christ.

"Sertes, sire," thanne Answerid sche,  
 "My lord Is so spetows and so Angre,  
 That Everi day I moste Awaiten Myn Owr

776

' Because my  
 husband is so  
 angry,

Whanne I May worschepen my saviowr ;  
 For, And Ony thing he Mihte Aspien with me  
 That him scholde misplese In Ony degre,  
 Anon he wolde me Confownde,

780

and if I were  
 to displease him,  
 he'd kill me.

And distroyen me Into the harde grownde ;  
 But now I hope Oure lord wil to him se,  
 In the Ryht beleve that he mot be ;

784

I pray God

And I the preie, that Art Goddis Seriawnt,  
 Him from bodily deth that he wolde grawnt,  
 And him hom In worschepe forto bringe,  
 And [in] his Creawnce to Maken his Endenge ;

788 to keep him

and convert him.

& 3if this Ones I Mihte knowe,  
 There nis non Creature, neþer hy ne lowe, 792  
 In this world schold me disseise,  
 So mochel myn herte it scholde plesse ;  
 But Evere, Iosephes, I drede me sore  
 Of þ<sup>e</sup> wordis that 3e han seide before, 796  
 That thre dayes & thre Nyht  
 His Enemy Of him scholde han Myht."  
 "That is ful soth," quod Iosephes thanne,  
 "For there nys non Erthly Manne 800  
 That his word ne may with-seye,  
 Ne his Comandement, In non weye."  
 "Sire ! 3it 3e Mown don this for me,  
 To preien to that God In Maieste, 804  
 That he wolde schewen 3ow with-Owten faille  
 How my lord hath sped In his bataille."  
 So longe that lady preide Iosephes tho,  
 That Everi point he told hire to ; 808  
 And how he hadde I-spced from day to day,  
 There Al the sothe he gan here Say.

I dread your  
 words that he  
 (Evalach) shall  
 be three days  
 in his enemy's  
 power.

Iosephes tells  
 Sarracynte  
 how Evalach  
 has sped.

## CHAPTER XVI.

Iosephes tells Sarracynte of the White Knight, whom Evalach and Seraphe cannot make out (p. 197). Evalach goes to see Tholomes (p. 198), and then returns to Sarras, taking Seraphe with him (p. 198). His Queen receiveth them with great delight, and he at once asks after the Christians (p. 199). Joseph comes (p. 199); he tells Seraphe that it was Evalach's prayer that gave him his great strength (p. 200). Joseph orders Evalach's shield to be uncovered (p. 201). A crucified man is seen on it (p. 201). A man with a wounded arm is heald by it; and then the cross vanishes (p. 201). Seraphe declares that he will turn Christian, and Joseph baptizes him, and changes his name to *Nasciens* (p. 202); he is heald at once, and so preaches to Evalach, that he and the wounded man are baptizd too, and Evalach's name changd to *Mordraynes*, or "Slow-of-Belief" (p. 203). The rest of the people are baptizd; and Joseph destroys the images, and converts all Sarras (p. 204).

He leaves three of his friends in Sarras in charge of the Grail-Ark, and goes with the rest to Orcauz (p. 205), where he turns out of an image the devil Aselabas, and makes him explain why he had killd Tholomes (p. 206-7), *Mordraynes* orders his people to be baptized or to leave the country (p. 208); some are killd by the Devil (p. 209), and a spear-head is driven into Joseph's hip for his neglect, and left there (p. 209-10). The whole land is converted (p. 210), bishops are ordaind (p. 211-12), and the bodies of the two Hermit-Saints, Salustes and Ermonies, procurd for the Churches in Sarras and Orbery (p. 213).

Thus Iosephes and his Compenie,		Josephes and his friends are well lookt after by Sarracynte.
In Sarras weren they Sekerlye,		
Worthily I-served Of that Qweene		
That Sarracinte was Clepid be-dene.	4	
And As thus In talkinge they were,		
To Sarracinte goode tydinges told he pere,		
'That to Orcauz hire lord was Come,		
And with him A ful gret throme ;'	8	
And tolde hire of the white knyht,		He tells her of the White Knight,
How graciously he bar him In fyht ;		
But No man Cowde tellen what he was,		
Of Alle hem that weren In that plas ;	12	
And 3it the king wolde han wist ful fayn		
What he hadde ben In Certain,		
And Merveilled Sore Alle that Nyht,		about whom Evalach and Seraphe are both wondering outside Orcauz.
& lay and thowhte Of that white knyht ;	16	
And so dide Also Sire Seraphe,		
For he ne wiste where becomen was he,		
And seiden 'that Glad scholden thei neuere he,		
Til of him they knewen som Certeinte.'	20	
And thus Al that Niht Spoken they two		
Of the white knyht, and Of no Mo,		
Wheche he lovede Ouer Alle thing,		
And be him gat he Conqwering ;	24	
And thus leften they not Of talkyng		
Til bothe weren Fallen in sleping,		
For Wery of fyhteng Alle they Were,		
And Al here Compenni þat with hem was there.	28	



Evalach goes into Orcauz to see Tholomes,	Erly on the Morwe, whanne þe kyng Aros, Streyht Into Orcauz thanne he Gos For to speken With tholome the kyng, And to knowen & sen of his governyng.	32
	And whanne Tholome Eualach Say Com, To his Feet he Fil Anon þere A-down, For ful gret drede hadde Tholome That kyng Eualach Wolde don him sle.	36
	Thanne king Eualach took him be the honde, And made him vp-Riht forto stonde, Be Encheson that A kyng he was, And Most Of worschepe In that plas.	40
who falls down before him,	Thanne Anon kyng Tholome Cleidid forth [his] knihtes <sup>1</sup> & his Meyne, And bad hem down fallen to here lord, And him Worschepen with on Acord.	44
	Whanne they hadden thus Alle I-do, Kyng Eualach from hem gan to go, And toward Sarras gan forto Ryde, He & his Meyne be his Side,	48
Evalach rides towards Sarras,	And with hym Sire Seraphe he ladde, That Manye A gret wounde there hadde; And thanne seide Sire Seraphë, 'That hom Into his Owne Contre wolde he, Where that he Scholde more Esed ben Thanne In Sarras, As he tho Cowde sen.'	52
	Thanne seide king Eualach to him tho, "Sire, with me to Sarras Scholen 3e go, And there grete Merveilles scholen 3e se, Of the moste wondirful Man that may be, That tolde me how that it schold be-falle Of my bataille, begynneng and Alle."	56
and asku Seraphe to come too, and see Joseph.	And thanne Answerid Sire Seraphe, Seraphe agrees. 'That gladliche theke Man wold he se.'	60

<sup>1</sup> *knihtes* in the MS.

So that bothe Sire Seraphe & þe kyng, To Sarras Comen with Owten lettyng ; And Alle the tothere Meyne, Eche tornede to his Contre, As the king hem ȝaf license Fortho gon from his precense.	64	Evalach and Seraphe reach Sarras.
And whanne the king to Sarras was Gone, With gret Ioy <sup>e</sup> þe Qweene him Mette Anone, And Also hire dere brother Sire Seraphe, Of hym gret Ioye Made tho sche, And so dide Al that Cite tho, Gret Ioye Made Of hem two ; For they Supposed In Certain, To that Cite Neuere to have Comen Ageyn.	68    72   76	Sarracynie meets them with joy.
And Anon As the kyng On-horsed was, After the Cristenmen he Axede In þat plas ; And the qweene, that wolde not vndirstonde ; But ȝit Anon the kyng Sente his sonde To Seken thanne Iosephe & his Meyne, “ For, dame, it Is Al trewe that he tolde me.” And whanne the qweene him herde so sayn, Thanne In herte was sche bothe Ioyful & fayn, And sente to seken Iosephe anon Also faste As they myhten gon.	   80    84	Evalach asks after the Christians,
And Anon As Evere the king saw Iosepe, Ryht Anon to him he gan forto lepe, <sup>1</sup> And seide ‘ that he was the beste welcomed Man Thanne Evere was Oni prophete,’ he seide than. And be him he made him to sittin A-down ; And thanne to Seraphe seide he this Resown,— That Sik vppon A Cowche he lay, As was hurt vppon the Formere day,—	88    92	and welcomes Joseph.

<sup>1</sup> The marks of contraction over the *p* of *Iosep* and *Iep* are the same, and, though this *Iosep* has been printed *Seraphe* elsewhere in the text—as *Ioseph* occurs in the MS so often—yet here it is printed *Iosepe* on account of the ryme.

"I sey to ȝow now, brother Sire Seraphe,  
 That be this Man I have Conqwest & my degre, 96  
 Whiche that I wele that ȝe knowe,  
 And Al my peple vppon A rowe."  
 Joseph says  
 that God, not he,  
 gave Evalach  
 the victory. "Nay, sire," quod Iosephe thanne,  
 "It Miht neuere Comen be Erthly Manne, 100  
 But be him In whom thow hast Creaunce;  
 He hath the sent Al this good Chaunce."  
 Thanne Axede Sire Seraphe Anon thanne,  
 "What Manere of powere hath that Manne 104  
 That he is of so gret powste;  
 I preie the, Belamy, telle thow me."  
 He tells Seraphe Thanne Answerid tho Iosephe Ageyn :  
 "I Schal þ<sup>e</sup> Sein, Seraphe, In Certeyn; 108  
 And what he sente the to seyne by me,  
 I schal the now tellen, Sire Seraphē.  
 This lord that kyng Of Cristene Is,  
 Be his Mowth he seide to Me I-wis, 112  
 That he was the Same Man  
 That from Sevene knyhtes deliuered þ<sup>e</sup> than  
 Whanne atte the prikke of deth þou were I-browht :  
 Seraphe, thorwh thy Myht was it Nowht. 116  
 And ȝif thow Supposist that Al thi Chevalrye  
 Come of thy self,—Nay, Certainlye.  
 And ȝif thow beleve now so,  
 Al it is Folye þat thow dost do. 120  
 But knowe thow wel, Sire, for Certeine,  
 That whanne Eualach the saw In sorwe and peine,  
 And there he Made his preiere Anon  
 To þat lord of whom he bar signe vppon, 124  
 "That, as his dere broþer, the In bataille scholde defende  
 From peril of deth, & to þ<sup>e</sup> victorie to sende."  
 And whanne Iosephes thus tho hadde I-seid,  
 Thanne Seraphe, that vppon A Cowche was leid, 128  
 Of his wordis ful sore Abasched he was,  
 Of wheche no man knew tho in that plas.

that God  
 deliverd him  
 from seven  
 Knights who'd  
 brought him  
 to the point  
 of death;

and this, because  
 Evalach prayd  
 to Him.

- And Seide thanne Anon king Eualach tho,  
 "Certes, dere brother, It was Ryht So." 132
- Thanne Axede Iosephes the Signe Anon  
 Of þ<sup>e</sup> Cros þat he hadde In his scheld doon ;  
 And whanne this scheld was vndon,  
 The signe of the Crois they behelden Anon ; 136  
 And there anon it semed there In Al here siht  
 A wondirful Red Cros, & Merveillously dyht ;  
 And vpon that Crois hem thowhte they sie  
 A man In manere on þat cros was Crucifie. 140  
 In the Mene while þat this Sihte was,  
 happed A man to comen Into that plas ;  
 And Iosephes him Clepide there Anon,<sup>1</sup>  
 For his Arm Ny from his body was gon ; 144  
 "Certes," quod Iosephe, "this lord is of so gret powere,  
 That thin sore putte to him here,  
 As heil & sownd thanne schalt thow be  
 As euer is Oni Man In Cristiente." 148  
 And this Man dide Anon As he him bad,  
 And Riht Anon there his hele he had.  
 Thanne alle the hurte men þat weren present  
 Seiden it was don be Enchauntement ; 152  
 And his Arm be-Cam As hol Anon  
 As was fisch that bar A bon.  
 ȝit a grettere Merveille was in that plas,  
 Of the Cros that In the Scheld tho was : 156  
 It vanschid Away there tho sodeinly  
 That neuere man ne wiste whedir ne whi,  
 So that it was neuere More Sein  
 In that Scheld Aftir Certein. 160  
 Of this thing Alle Sore abasched they were  
 That in theke plase þat tyme weren there.  
 And whanne Seraphe this gan beholde,  
 Non lengere thanne Abiden he wolde, 164

Josephes calls  
for Evalach's  
shield ;

and upon the  
red Cross on it

they see a  
crucified man.

A diseased man

puts his bad  
arm to the Cross,  
and it is at once  
healed.

Then the Cross  
vanishes.

<sup>1</sup> The French makes Seraphes propose to Josephes the cure of the wounded man as a test. If he can be cured, Seraphes will believe in God as the true one.

- Seraphe But Anon Cristened he wolde be,  
 & On him to beleve, In Eche degre,  
 That hath so moche strengthe & power,  
 Sike Men Forto keveren there. 168
- falls at Joseph's  
 feet and begs  
 to be baptizd. And he him there dressed vppe al so skeet,  
 And fyl adown Anon to Iosephes Feet;  
 There Axede he Ioseph, for charite,  
 Anon A Cristene man that he Mihte be. 172
- Joseph baptizes  
 him and calls  
 him NASCIENS. "In the name of þ<sup>e</sup> Fadir, sone, & holi gost,  
 Whiche that Is lord of Mihtes Most,  
 I the cristene," quod Ioseph thanne,  
 "And loke þat thou be true cristenne Manne." 176
- In his Cristendom, his Name chonched he,  
 And Clepid him 'Nasciens,' that men myhte se.  
 And Anon As he tho Cristened was,  
 Swich A Clerte On him fil In þat plas, 180
- Seenge to hem that stood Abowte,  
 Of diuers meine a ful gret Rowte,  
 And hem besemed ful verrayly  
 That alle his Clothes weren taken Away; 184
- A burning fire-  
 brand seems to  
 enter his mouth,  
 a Voice says he  
 is purified, Hem thowhte they sien A brennenge brond of fer  
 Into his Mowth how it Entrede ther.  
 Thanne herden they there A wondir vois anon,  
 That thus to hem seide þere Everichon: 188
- "The last of þ<sup>e</sup> ferst hath taken Away  
 Alle filthhedis this ilke day.  
 Be his Owne stedfaste Creavnce  
 Him is be-happed this ilke Chaunce." 192
- And whanne this vois tho was past,  
 Thanne vppe him Stirte Seraphe In hast;  
 And Felt him Self As heyl & qwerte,  
 And as hol A man In body & herte. 196
- And Anon fulfillid there he was  
 With the holi gost tho In that plas;  
 And thanne be-spak sire Nasciens:  
 "The holi gost is in my presens, 200
- and filld with  
 the Holy Ghost;

- That Me Certefyeth Of Myn Creavnce, [leaf 12]  
 & how that I schal leven with-owten variaunce;  
 That to Owre mete ne gon not we  
 With hondes vnwaschen In non degre; 204  
 And him there worschepen scholen we thanne,  
 That Most Worthy Lord that becam Manne."  
 And behold what God Schewed to Eualach tho  
 For the grete Affiaunce he hadde him vnto, 208  
 That Tholome theke same Owr  
 Owt of this world was past with dolow.  
 And thus him Schewed the holy gost  
 That Evere Is lord Of Myhtes Most. 212  
 So longe thanne there Spak Sire Nasciens,  
 Of goddis Myht and of his presens,  
 That king Eualach Ran Cristened to be;  
 And Also that Man In the same degre 216  
 Whiche that his Arm was ny Offe go,  
 To Cristendom faste Ran he tho.  
 And Anon As that they Cristened were,  
 Here Names In here Forehed were wreten þere; 220  
 Eualach to 'Mordraynes' Torned was,  
 And the hurt Man to 'Clamacides';  
 Thus bothe here Names I-torned they were  
 Be strengthe and vertw Of baptism there, 224  
 As banarers Of that hye kyng  
 The wheche hem browhte to baptising.  
 Thanne seide Sire Mordrains to his qwene,  
 'That sche scholde Comen, Cristened to bene;'  
 228 Thanne Answerid [sche] to hire lord Anon,  
 "That it Were Nethir Skele ne Reson:  
 For on body, twyes baptised forto be,  
 Sire, it were non Resoun, So thlinketh Me." 232  
 Thanne Axede hire the kyng Anon  
 How that this Cause Mihte thus gon.  
 "Sire," sche seide thanne, "Certeinlye  
 236 xxvij wynter Agon it is fullye

he tells men  
never to eat  
food with  
unwashed  
hands.

By God's grace  
too, Tholome  
then dies in pain  
(see p. 206).

Nasciens converts  
Eualach,

and the healed  
man,

who are baptized,  
and called  
MORDRAYNES  
and Clamacides.

Mordrains  
tells his wife  
Sarracynte to  
be baptised:

but she says  
she's been a  
Christian 27  
years.

- That I Crestened womman haue be,  
Sire kyng, forsothe As I telle the."  
And the kyng Axede here how it was.
- Sarracynte  
tells Evalach  
the story of her  
conversion. Anon sche him tolde Al the Cas : 240  
Evene As sche to Iosephe tolde,  
Sche him Rehersid þere Manifolde,  
And seid the holy man that hire Cristened þere,  
Here Name Nolde chonge In non Manere, 244  
"But seid to Me In his talkyng,  
Her name means  
'full of faith.' 'Thy Name 'ful of faith' Is signefieng.'"  
And whanne that they thus Cristened were,  
Alle the Remnaunt that weren there 248  
Comen Alle ful faste Rænnenge  
Forto Resceyven there baptisenge ;  
Josephus baptizes And Iosephes took A basyn with water Anon,  
And Amonges hem Faste he gan to gon ; 252  
There Anon he Made hem Alle knelynge,  
And there gaf he to hem Baptisenge,  
And vpon here hedis water threw he Abowte,  
Vpon that Meyne In theke grete Rowte, 256  
over 500,000  
folk of Sarraz, Where As was v hundred thowsend & Mo,<sup>1</sup>  
In that same plase Cristened be<sup>2</sup> tho  
In the Name of the fadir & Sone & holigost,  
Wheche that Is lord of Myhtes Most. 260  
Thanne On the Morwe Nasciens wolde gon  
Into Furtheres Contres Anon,  
And Ioseph with him wolde he have,  
The Contre to sauntes & to save. 264  
and refuses to  
leave the place  
till he's broken  
all the idola  
there, But Ioseph him tho Answerid Anon,  
"That Owt of Sarraz wold he not gon  
Til the ymages weren broken Echone,  
And the temples Sanctified er he þens wold gone, 268  
As Oure lord him Comaunded be his mowth pre-  
sente ;"
- which he does. & so he dide, Er he then wente.

<sup>1</sup> .v. mile et .iiij. cens.—MS Reg.<sup>2</sup> ? cut out 'be.'

- And whanne Alle this peple thus hadde he wonne,  
 And Goddis ful Creaunce there begonne, 272  
 Thanne Abowtes In Virown Al that Contre  
 The peple to torne, thanne so labowred he.  
 Whanne that Sarras to Cristendom was browht,  
 Ful mochel Ioye was In his thowht. 276
- Thanne Alle tho gan he with him take  
 That Owt of Ierusalem weren his Make,  
 Except Only persones thanne thre—  
 That he lefte with the Arche forto be, 280 Joseph leaves  
three men in  
Sarras,  
 And that holy disch that was there-Inne,  
 It savely to kepen from More Oþer Mynne;—  
 Whiche On of hem 'Enacore' gonne they Calle,  
 The tother 'Manasses,' As tho gan falle; 284 Enacore,  
Manasses,  
Lucan,  
 The thridde was clepid 'Lwcan,' [see p. 93]  
 Thike same Tyme of Every man,  
 That Ioseph took the Arch In kepinge  
 To his purpos, As to A man of best levenge. 288 to look after  
the Ark of the  
Grail.
- And thus these thre leften there  
 To kepen this holy Arch In this Manere;  
 And Alle the tothere gonnen forth to gon,  
 Cristes Name to sanctefien Anon, 292  
 And the peple to 3even baptiseng;  
 And this was alle here labowreng.  
 But of hem At theke time was non there  
 But that the holigost in hem spak Every where, 296  
 And Alle Maner of langage thanne dide hem have;  
 Where-thorwh the peple that they myhten save.  
 And with-owten Iosephe and his sone  
 Weren lxxij that to-gederis dide wonne. 300 [xliz. French]
- Thanne Iosephe to Orcauz gan to gon,  
 And there Into the temple he Entred Anon,  
 And In ful gret thowht there was he,  
 But Evere his herte was vpon the Trenite. 304 Joseph reaches  
Orcauz,  
and goes into  
the Temple.  
 And his letherme Gyrdel tho took he anon,  
 And to An ymage there Gan he to gon,



That stood In the temple vppon the chief Awter,  
 And him Anon Coniowred there. 308  
 And the devel there Anon forth Ryht  
 Owt of the ymage isswed In Al here siht.  
 And whanne that Owt of the ymage he was gon,  
 Ioseph thanne took his Girdel Anon, 312  
 And Abowte his Nekke he Made it fast,  
 And it drowgh to-Fore the king In hast;  
 So In þat Manere he drow it thorwgh the Cite  
 That Al the peple therc him Mihte thanne se. 316  
 Thanne Axede him Nasciens Anon Riht there,  
 "Whi that so sore Iustefyed he were<sup>1</sup>!"  
 Thanne Iosephe to him Sone Agein:  
 "In time Comeng thow schalt weten Certein." 320  
 Thanne Axed Iosephe of þ<sup>e</sup> devel A-forn hem Alle þere,  
 'Why he hadde so ferd with kyng Tholomere,'  
 "And whi thow Madist him so to fallen A-down  
 Atte the wyndowe Of þ<sup>e</sup> towr to his Confucioun?" 324  
 Thanne spak the devel to Ioseph tho Certeinle:  
 "Goddess Seriawnt, A while that þou wost lesen<sup>2</sup> Me,  
 And I schal to the tellen Anon Ryht  
 Of kyng Tholomer, þat þou clepist A knyht." 328  
 Thanne Iosephe his Girdil tho gan to vndon  
 From the schrewes Nekke there Anon,  
 And so wente he forth there Al Abowte.  
 And Ioseph him Comanded Among Al that Rowte,  
 'That Openly the sothe to tellen there, 333  
 How it So happed Of kyng Tholomere.'  
 Thanne Answerid that schrewe sone him Ageyn,  
 The Devil says: And seide, "Ioseph, I knowe it wel for Certeyn 336  
 What Merveilles that God hath for the wrowht;  
 [ . . . . . no gap in the MS.]  
 For In Sarra there God wrowhte fore the,  
 The Man that was Mayned,<sup>3</sup> þere hol forto be; 340

<sup>1</sup> 'pour quoi il le iustichoit si, et ke il li auoit fourfait.'—A.<sup>2</sup> loosen, free.      <sup>3</sup> l'ome qui auoit le brach caupe.—A.

Thorwh Signe of the Crois that he towched there,  
 Anon was he Mad bothe hol & Fere ;  
 Also there Cristenedest thow kyng Eualach,  
 That Alle Oure lawe there gan he Forsak ; 344  
 And so I supposed thow wost han don here,  
 To Cristendom han browht kyng Tholomere.  
 And for I suppesid that thow wost don so,  
 In liknesse of Man I gan to hym go, 348  
 And told him there a newe tyding,  
 ' That on the Morwe, Sire Eualach the kyng  
 Wolde him don bothe hangen & drawe,  
 And him to bringe Owt of his lif dawe.' 352  
 Thanne whanne thus I hadde hym told,  
 Anon his herte gan to wexen ful cold,  
 And he me preide him forto helpe.  
 There thus Of My Self I gan to 3elpe, 356  
 For I tolde him, ' Certeinle  
 I Cowde him helpe in Al degre ;  
 And Owt of þat Castel Forto gon,  
 I him Wolde helpe Riht Anon.' 360  
 Thanne torned I Me In semblaunce of a Grifown,  
 Owt of that towr him to helpen A-down ;  
 And vpon my bak I Made him Sitten there,  
 Til that he Owt of that Cite were ; 364  
 And whanne On My bak I-set was he,  
 I let him falle, & to-breste on pecis thre."  
 Thanne Ioseph A3en took þat schrewe Anon Riht,  
 And bond him A3en In Alle Mennes Siht, 368  
 And him so ladde thorwgh Al the Cite  
 That al the peple him Mihte there Se,  
 And seide, " 3e Caytives, now, Everichon,  
 Here Is 3oure god that 3e beleven vpon." 372  
 Thanne Axede him Ioseph In that plas,  
 In what Manere that he Clepid was.  
 Thanne the schrewe Answerid him Ageyn,  
 " Aselabas, My name is Clepid In Certein ; 376

'I thought you'd  
 convert  
 Tholomes ;

so I told him  
 Eualach meant to  
 hang him next  
 day ;

and then I offerd  
 to help him  
 escape.

I turnd myself  
 into a Griffin,

and when  
 Tholomes got on  
 my back, I  
 dropt him ; and  
 he broke into 3  
 pieces.

My name is  
 Aselabas ;

and my work is, by false tales to corrupt and destroy men?	And, Ioseph, I telle the what is Myn Offis : Men thorwgh false tales to bringen In to vis ; And thorwh my fals tydyng Thus bringe I hem to schort Endenge."	380
Many folk of Orcauz are baptizd by Joseph.	And whanne the peple herden Al this Ado, On him there wondrede Mani-on tho ; To Cristeneng Alle ronnen they Riht faste, As longe as that It Myhte laste ; And Iosephe was Euere Redy Anon, And there hem Baptised Everichon. Thanne Iosephe Coniowred the devel Anon, And Owt Of his bondes let him gon, That he Scholde Neuere Noyen Man ne womman That the signe Of the holy Cros hadde vpon.	384
Mordraynes orders all who won't turn Christians to quit his land.	Thanne Anon the kyng let the banes Crye Thorwhe Al his lond ful Certainlye, That Al his lond Cristendom Scholde take, Only For Iesus Cristes Sake ; And alle tho that wolde not Cristened ben, Anon Owt his lond that [they] Scholde fleen, And neuere thedir Inne to Retornen Agein ; This was this Comandement Certain. And whanne this cry was thus don, To Cristeneng wente there Mani On ; But Mochel peple ȝit tho there were That Owt of theke Cite fledden there ; For the ne wolden not Chongen here lay, Mochel of that peple thens wente that day. And whanne Ioseph beheld al this, Ful mochel mone he Made I-wis. Thanne spak the devel to Ioseph tho, " Behold what Venyaunce I wil now do, For tho that Cristened wold not han had, Owt At the ȝates the devel hem lad, Of whom deyden soȝeinly Manion [As Owt of þe ȝates they wolde han gon ;]	392
Many do so,  who won't change their faith ;		396
		400
		404
		408
but several die as they leave the city.		412

And somme the devel hurte wondir sore, And Owt of here wittes ȝit Mani More. Alle the Remnaunt that Asckapen Mihte, Ronnen to Ioseph there Anon Ryhte, There that the Miscraawntes Cristened be. And whanne this Merveille Iosephe sawh he, Thedirward faste wente he Anon— Also Faste he hyede As he myht gon.— And aboven the dede bodyes saw he pere Sitte The devel that Owt of þ <sup>e</sup> Cite Made hem flytte. “A! thow Cursid gost,” quod Ioseph tho, “Whi hast thow this veniaunce thus do? And to this, ho that Comanded the, Telle me, thow devel, er thow hens fle.” Thanne the devel Answerid him Agein, “Be Cristes Comaundement In Certein.” “Tho[u] lyst Falsly,” quod Ioseph tho, “His Comaundement was it Nevere so.” And Ioseph to him ward faste gan gon, Him forto han taken & bownden Anon; In his Girdel, as he to-foren was, Forto han bownden him In that plas. And as Ioseph loked him tho Abowte, In his herte he hadde gret dowte; An Aungel to-Forn him Sawh he there With a merveillews contenaunce In þis manere, For his vesage As brenneng Fyr it was To him there semeng, neþer more ne las. Ful sore abascht was he þer-offen tho, That he ne wiste what he myhte do, And wondred what it schold signefie, Thaungel that loked so vegerowslye. And in this Mene while of thinkenge, Thaungel with a spere he dide him stinge; In tho to the hipe, to the harde bon, This Angel him stang there Anon,	<p>416</p> <p>420</p> <p>424</p> <p>428</p> <p>432</p> <p>436</p> <p>440</p> <p>444</p> <p>448</p>	<p>The rest go back to Joseph,  and he baptizes them.</p> <p>Joseph sees the Devil Aselaban sitting over the dead bodies.</p> <p>He is going to bind this Devil,</p> <p>when he sees an Angel before him,</p> <p>who drives a spear into his hip up to the bone,</p>
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and leaves the  
spear and head  
there,  
because Joseph  
didn't baptize the  
dead Orcauz men.

And there lefte he the spere and þ<sup>e</sup> hed  
Stille In his hype In that<sup>1</sup> Sted :

"Lo, Iosephe, this is to Signefie  
For hem thou leftest Oncristened Sekerlye ; 452  
Therfore this thy mark Schal be,  
& it Contenuwe schal with the."  
Thanne thaungel thens gan to gon,

Joseph draws out  
the shaft of the  
spear ; but its  
head stops in his  
hip,

And Ioseph drowgh ow[t] þ<sup>e</sup> spere schaft anon ; 456  
But the hed In his hype lefte þere stille,  
For that was only goddis wille ;  
But it Greved him but litel thing,  
For it was only Goddis warneng ; 460  
But the blood Cowde he staunchen In non wise,  
But every day newe it gan forto Reprise,  
As longe as with-Inne was the hed,  
Thus it bledde In Every sted. 464  
But thaungel bad him non Merveille have :  
"That God wold han saved, wile he save,"  
As in tyme Comeng 3e scholen here  
In this same storie, and 3e welen lere. 468

Joseph walks out,

Thanne Ioseph walked forth Anon,  
And his Menie with him Everichon ;  
And of his wounde hadde he non gret dolowr,  
But he was in gret drede of Oure saviour. 472  
Thanne here-Offen Merveilled gretly the kyng,  
What that this be In to Signefieng.

and says his  
wound is to  
bring people out  
of the Devil's  
might.

Thanne seide Iosephe to him Anon there,  
"Of this, Merveille 3e not In non Manere ; 476  
Sire, it is, I telle the now Ryht,  
The peple to bringe Owt of the develes Miht."  
Thanne whanne þ<sup>e</sup> peple him so herde speken þere,  
Ful Ioyful they weren that Cristened were ; 480  
And alle that vncristened weren to,  
To Cristendom faste gonne they go.  
Thus Ioseph wrowhte at Orcau[z] Cite ;  
Sekerlych there baptised he gret Meyne ; 484

<sup>1</sup> MS. thast.

And his felawes there weren with hem,  
 That they browhten owt of Ierusalem.  
 So that Crist there so faire for him wrowhte,  
 That alle the peple of Orcaus to Cristendom he browhte,  
 And with-Inne thre dayes Everichon. 489  
 Thus Goddis wille fulfild he Anon,  
 So that lefte there nethir gret ne smal  
 That to goddis lawe [ne] weren torned al. 492  
 And what be the holy wordis that he pere spak,  
 And be the holi gost with-Owten lak,  
 Mochel peple of the Contre tornede he,  
 Goode Men & Cristened Forto be : 496  
 And alle the ymages that In the temples were,  
 He dide brenne & to-brast Every where :  
 Al thus wrowhte Ioseph In that Contre,  
 In the temples and to the peiple,<sup>1</sup> where-so went he ;  
 And Into the Contre of Nascien, 501  
 He made hem alle tho Cristene Men.  
 And thanne Aȝen to sarras Ioseph gan to go,  
 And Nasciens with him tho Cam Also ; 504  
 For Ioiful In herte was he thanne,  
 For he Converted there Manie A manne,  
 And fulfilled goddis Comandement,  
 The wheche was holy his Entent. 508  
 Thanne Ioseph of his feleschepe pere ches ful sone,  
 And bisschopee<sup>2</sup> hem Ordred there Anone,  
 And sente hem Abowte Into Eche Contre,  
 Goddis lawe forto prechen ful openle. 512  
 Somme of hem dwelde In Nasciens lond,  
 And somme In Mordrayns, As I vndirstond,  
 Whiche was a lord of gret Seignourie,  
 And Mochel peple hadde In his baillye ; 516  
 So that Ioseph ches Owt thre & thrytty,  
 And Sixtene with him left pleyedly.

Joseph turns all  
the Orcaus folk  
Christian,

burns and  
smashes their  
idols,

and then converts  
all Nasciens's  
people.

Joseph chooses  
32 bishops,  
orders them to  
preach every-  
where ;

but leaves 16  
with him.

<sup>1</sup> MS. pleiple.

<sup>2</sup> si lor dona l'ordene et la hauteche de prouoire.—A.

	The wheche xxxiiij, bischopes gan he to Make In forme lik As god him Ordre Gan take ;	520
Joseph sends his 16 bishops to preach about the country.	And Also the xvj that with him were, Bisschopes he Made anon Riht there ; And Al Abowtes the Contre they wente, Only to fulfillen goddis Entente.	524
	And whanne Alle the Contre was Cristened abowte, And in Euery Cite A bisschops with-Owten dowte, And deliuered hem from the develis chaunce, And hem fullich browhte Into Goddis Creawnce,	528
He and his people then go to seek for the two Hermit- Saints' bodies.	Be supportacion Of these goode Men, K yng Mordrayns And Of Sire Nascien, Thens wente thanne Iosephe Ryht Anon, And his Meyne with him gan to gon	532
	To seken where these holy Ermytes lyen, And Of here good lyvenge forto Aspien, Where-Ofen they preiden Oure lord, of grace, Therto forto haven bothe lif and spase,	536
	And that here Names he Mihte knowe Er he thens paste Ony throwe.	
He finds a little book	Thanne fonde he there A lytel lyveret <sup>1</sup> Where-Inne that these names weren set ;	540
	And the Meritez that god gan for hem do, In that litel leveret he fond Ryht tho.	
saying, 'Here lies Salustes who servd God	The Ferste liueret thus gan it sein : ' Here lith Salustes In certain,	544
	Wheche that was Goddis trewe Seriawnt, Of whom the lif Of him Makeþ semblawnt,	
36 years, and eat	That xxxvi wynter hermyt hadde he be, And that neuere worldly viaunde sawh he	548
	That Euere was mad with mannis hond, — Thus this liueret doth vs to vndirstond—	
only herbe and roots.'	' But Erbes & Rotes that In Erthe were ; Thus lyved he xxxvi ful 3ere.'	552

<sup>1</sup> et si trouua en chascune fosse vn liuret, ou la vie del boin home estoit escrite, et li nons de lui el commencement,—A.

And furthermore I-wreten pere was :

'Here lith Ermonies In this plas ;'

And thus his lif gan for to telle,

'That xxx wynter & viij Monthes snelle

556

'And here lies  
Ermonies, who  
was a hermit for  
30 years and 8  
months,

Sethen that ferst Ermyt becam he'—

As In this liueret here mown 3e se—

'That Neuere Othir clothing he hadde

560

and had no more  
clothes than he  
at first wore.'

But swich as ferst to his Ermitage he ladde,

Nethir In hosinge, nethir I schon,

Ne non Othir thing On him to doon.

Othir viaunde hadde he non verament,

But Everiday swich As God him Sente ;'—

564

And of Tasse he was born ;<sup>1</sup>

The toþer In bedlem, þat I Rehersed befor.

And whanne Iosephe gan this to vndirstonde,

Vpe hem took he with his honde,

568

Joseph carries  
the two saints'  
bodies to Sarra;

And bar hem Into the Cite of Sarra,

Where-offen Many a man Glad þere was.

Thanne Nascien preide Ioseph tho,

That with him to Orbery wolde he Go,

572

and lets Nascien  
have Ermonies's  
body at Orbery  
church, ✓

And that On Of hem that he myhte have,—

Holy hermoine thermit he gan to Crave,—

Where that worthily his Body beried he,

And a Ryall Chirche Mad there be ;

576

And In Sarra Cite ful Certainly

He let Reren a Chirche ful solempnely,

And In eche of these Chirches two

580

leaving Salustes's  
at Sarra church.

Twelve prestes he dide there do,

For the bisschope Of nethir plase there

Mihte not Suffisen, so moche peple were.

The Ermyt At Sarra, the Eldest<sup>2</sup> they gonne Calle,

And the 3ongest at Orbery, thus seiden thei Alle. 584

<sup>1</sup> et si disoit enchore sa vie, 'ke il estoit de tarsenes : et salustes estoit de la chite de bethleem.'—A.

<sup>2</sup> Et li eueskes qui fu establis en sarra si fu apieles 'anastistes.' Et chil d'orberike fu apieles 'iuuenaus.'—A.



Thus Joseph  
honourd both  
Cities with  
sainte' corpses.

Thus thanne Joseph worsched there  
Bothe Citez with holy bodyes in fere,  
Where as they grete Myracles do  
Everi day durenge ȝit hidirto.<sup>1</sup>  
Thus the Contre Of Sarras & Nascien  
Weren Clene becomen Cristene men.

588

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### CHAPTER XVII.

How Joseph shows Mordreins (Evalach) and Nasciens (Seraphe) the Ark and the holy things in it (p. 215). On seeing the Holy Grail, Nasciens is filled with joy, and tells them how a vision of his youth is now fulfilled (p. 215). He then lifts up the 'plateyne' over the dish, for which he is struck blind (p. 216). Mordreins asks Nasciens what he saw, but can only get a vague answer (p. 217). An angel appears with the lance whose head is in Joseph's thigh, and draws out the head by putting the lance to it (p. 218). With the blood from the wound he restores Nasciens's sight (p. 218). Joseph says that when the lance drops blood, the secrets of the *Sank Ryal*, or *Seint Graal*, shall be known (p. 219), and predicts that the last of Nasciens's line shall be the only man thereafter wounded by the lance, and who shall see the wonders of the Holy Grail (p. 220). Mordreins asks Joseph to interpret his dream of the Three Trees [Chapter vii. p. 64-7], and Joseph does so (p. 221-224). The ugly-barkt tree was Christ; the other two trees, the Father and the Holy Ghost; the two people that left the others were Adam and Eve; those who hewed the branches were the Jews who crucifi'd Christ (p. 222). Christ descended into Hell, and brought the Saints out of it (p. 222). The Trinity and their names, *Former*, *Saviour*, *Cleaner* (p. 223). The Immaculate Conception and Birth of Christ (p. 224). Joseph orders Mordreins to burn the image of the woman that he has secretly lain with (p. 225). Mordreins shows the hidden chamber where he kept the image, and then burns it (p. 226). Joseph departs from Sarras, and 207 Saracens with him (p. 227). His last charge to King Mordreins (p. 227).

Mordreins and  
Nasciens want to  
see where the  
Christians pray.

Thanne seide the kyng and Nascien tho,  
'That with Ioseph thanne wolde they go,  
To seen where that they made here preiere:  
Thus seiden the king & Nascien there.

4

<sup>1</sup> Car li glorieus fiex dieu i fait et fera insk'en la fin du monde grans virtus et grans miracles pour l'amour d'aus.—A.

Anon thanne Ioseph with-Owten lettenge		Joseph takes
To the Arch hem browhte, & made non tarienge,		them to the
And schewede there to the kyng		Grail-Ark,
In the Arch there ful precious thing :	8	
And there the king beheld In that plas		
The vestements that Ioseph Sacred with was		and shows them
Bisschop of Cristes Owne hond ;		his Bishop's
And Also the Chayere he Say there stond,	12	vestments and
Whiche Chaier he preisede wondirly faste,		chair,
And there-offen he seide thanne atte last,		
'That It was of Alle the Ryalest Sittyng than		
That Evere Ordeyned was for Erthly man.'	16	
Thanne Ioseph schewed hem the holy disch Anon,		and the holy
Where-Inne that Sank Ryal was I-don.		Grail-Dish.
And whanne that Nasciens loked ther vppon,		
Ful passeng gret Ioye hadde [he] Anon,	20	Nasciens is
And seide, 'Of Alle the sihtes þat Euere ȝit he say,		rejoicet,
Liked him neuere non so moche In-to þat day ;'		
Ne neuere so Ioyful was he of siht,		
As that tyme was Nascien, I the plyht.	24	
Now hadde he holy his Entent :		
That he desired to sen, was þere present.		
"Now wot I wel that fulfild it is in me,		and tells how,
Sire, A thing that I now schal tellen the :	28	
For whanne I was A ȝong Sqwyer,		when he was a
An gret hert I chasede wilde wher.		young squire,
Whanne I hadde lost the Noyse of myn howndes,		out hunting,
And Also Alle my men with-Inne fewe stowndes,	32	he lost his dogs
Thanne In gret thouht there I stod ;		and men,
And þere was non man that with me bod,		
Ne Abowhtes me non Man Saw I tho		
That Ony word I myhte speken vnto.	36	
And as thus I In this thouht was,		
To me a vois Cam In that plas,		and then heard
'Seraphe ! merueille thow not so,		a voice telling
For ȝit thi thouht ne may comen the to,	40	him

216 NASCIENS IS STRUCK BLIND FOR TOUCHING THE GRAIL. [CH. XVII.]

he should see the <i>Seint Graal.</i>	Tyl thow mo Merveilles schalt se with-al, And Also thing that is Clepid seint Graal. And therefore now wot I ful well	
He recognizes it,	That this [is] Seint Graal Everidel; Now know I wel that my pensifnesse Is fulfilled with Alle Goodnesse. 3it thowht More Sire Nasciens than, And that tyme wrowhte As non wis man,	44 48
and lifts up the cover of the Grail.	But there lefte he vp the plateyne Anon That vppon this glorious vessel was don; And whanne with-Inne he gan to looke,	
Then he quakes for dread,	He him withdrowh, & for drede he qwooke. And thanne the kyng Axede him Anon, "Sire Nascien, what han 3e at the Arch don?" "Sire," quod he there Anon Ryht tho, "He is a fool that don wele as I have do,	52 56
	To knowen the Secrees of his Saviour, Him forto Greven In ony Owre." "Why," quod thanne kyng Mordreins tho, "Haven 3e now Iesu Crist I-Groved so?" "Be my feyth, Sire," quod Sire Nasciens,	60
says he has outragd God,	"I knowe wel I have offendid 3it Goddis presens, For that I have sein so moche be Owtraye That non Erthly Man ne Owhte to have saye." Thanne Axede the kyng, Ioseph Anon, How that this Cawse Mihte Gon; And thanne Answerid Nasciens Agein, "Come thens, Ioseph, now In Certain;	64 68
	Beholde it Not, I preie now to the, That semblawnce that was schewed to Me, Where-thorwgh that I have now lost my sight Be the Ordenaunce of God Almyht,	72
and has lost his sight, not to recover it till the spearhead is drawn out of Joseph's hip.	Whiche that I schal neuere Recoveren A3en Til the spere-hed Owt of thin hype be clen, Where-with the Aungel At Orcauz Cite With that Spere there smot the."	76

Thanne Ioseph tho him heeld ful stille,  
Al holy to fulfillen tho Goddis wille.

Thanne Anon Gan kyng Mordreyns  
There faste Enqweren Of Sire Nasciens,  
'What Manere of thing that he had Seye ;'  
Hym it to schewen he preide Openlye.

80 Mordreins asks  
Nasciens what  
he saw in the  
Grail.

Quod Nasciens, " I haue sein so moche thing  
That þere-Offen to tellen it is non Endyng,  
Ne non tonge kan It now discrie,  
I sey to the, Sire Kyng, Certainlie.

84

I have sein," quod tho sire Nasciens,  
"Of Alle Manere of wykkednesse the defens ;  
[Of alle Boldnesse<sup>1</sup>] I have Seyn the begynneng,

Nasciens says,  
88

Of Alle wittes the Fowndyng,  
I have sein the begynneng of Religeown  
And Of Alle Bowntes, bothe Al & som,  
And the poyntes of Alle Gentrye,  
And a Merveil Of alle Merveilles Certainlye."

the Founding of  
Knowledge, and  
the Beginning of  
Religion.  
92

Aftir this word thanne Anon

They weren Abaschet thanne Everichon.  
The kyng of him thanne Enqwered there  
'How his siht was lost, And In what Manere.'  
And Sire Nasciens Answerid him Agein,

96 Mordreins asks  
how he lost his  
sight.

"I wot Neuere, Sire, for Certain,  
But for that I lokede on þat swete thing  
That but fewe owhten to don lyvyng,

100 Nasciens says,  
because he lookt  
on the Grail.

The wheche a merueille of alle Merveilles is,  
Sire king, I the Seye with-owten Mys."

104

Thanne Enqwerod [he] Of Nasciens Ageyn  
What that Merveille scholde ben pleyn :

"Sire," quod Nasciens, "thow gest non other Of Me,  
Siker, Sire, An Also In Certeinte,

108

<sup>1</sup> "T'ai," dist il, "veu la commenchaille des grans hardemens, L'occoison des grans proueches, l'enquerrement des grans sauoirs."—A. *Hardiment*, m. *Hardinesse*, boldnesse, audacitie, stoutnesse (an old word).—Cotgrave.

For Erthly tonge Is there non On lyve  
That Cowde tho *Merveilles* wel discryve."

And whanne thus to-fore the Arch hadde þei ben,  
Ioseph In gret thowht was, as they myhten sen; 112

A voice from the  
Grail-Ark speaks.

And thus sone A vois there gan to Crye,  
That Al the peple it herde Sekerlye,—

With in that Arch the vois it was,  
That thus there Sownede In that plas,— 116

"My grete veniaunce & my gret discipline,  
With my strengthe to ȝow it schal propine."<sup>1</sup>

And thus sone as this vois was gon,

An Angel comes  
forth

An Aungel Owt Of the Arch þere isswed Anon, 120

And Al In whit I-Clothed was he,

In A ful fayr Robe Certainle;

with the Lance  
that wounded  
Joseph,

And In his hond he heeld that lawnce þer

Where-with that Iosep was smeten Er. 124

That lawnce, In sihte of Kyng and qwene,

The Awngel to Ioseph it bar bedene,

and with it  
draws the spear-  
head out of  
Joseph's thigh.

And there put it Into the same plase

There As to Fore tymes I-hurt he wase. 128

And whanne the Awngel drow owt þe lawnce Agein,

The hed thanne folwede In Certain;

And the Awngel took A boist with Oynement Anon,

He anoints  
Joseph's wound;

And to that wownde gan he gon, 132

And it Anoynt ful Softely

With that Oynement ful tendirly;

And thanne the hed on the lawnce he putte Aȝen,

Where-from Ran down blood ful Clen; 136

and with Joseph's  
blood anoints  
Nasciens's eyes,

Wheche blood the Awngel In the boist putte,

And there-Inne ful worthily he it schytte,

And with the same blood Anoynted Iosephs wounde

And Sire Nasciens Eyen, In that stownde. 140

and restores his  
sight.

Thus sone as Cleer his Eyen were

As Evere Ony tyme weren they Ere.

<sup>1</sup> "Après ma grant venianche, ma grant medicine; et après ma foursenerie, mon apaïement."—A.

Thanne Axede Nasciens to Ioseph In hye	
'What that lawnce Mihte Signefye.'	144
Thanne Ioseph him Answerid Ageyn :	
"It signefieth, Nasciens, In Certain,	Joseph [but in the French ' <i>li anges</i> ' ] tells Nasciens what the Lance means,
Of the grete merveilles that scholen befall	
Openly to 3owre Syhtes Alle ;	148
For sweche merveilles as 3e scholen sen,	
And sweche Merveilles as to 3ow schol schewed ben,	
To Cristes verray knyhtes discouered schal be ;	
Whanne that tyme Cometh, this scholen 3e se ;	152
For Erthly knyhtes, hevenly scholen been,	
That with 3owre Eyen this scholen 3e seen ;	
Of wheche schal Neuere Man tellen þ <sup>e</sup> Certainte	
Tyl it be fallen In Eche degre.	156
And 3if thou wilt here-Offen haven som knowyng,	
Tak kepe of this lawnce atte begynneng,	
And whanne this lawnce gynneth to blede	and that when it drops blood,
Dropes Of Blood In Ony stede,	160
Thanne Aftir Sone scholen 3e sen there	[leaf 16]
Of the Merveilles that I Rehersed 3owe Ere ;	marvels will follow,
And Aftir that Merveille Is Agon,	
Blood on the lawnce Schole 3e neuere sen non ;	164
Thanne Scholen 3e sen of diuers Aventure	
Riht Merveillous, I the Ensure,	
Be the significacioun Of this lawnce,	
That Al the Contre schal ben In dowlawnce ;	168
And thanne scholen 3e haven knowleching	and the secrets of the Holy Graal or 'Sanc Ryal' shall be disclosed.
Of Sank Ryal, & Many An Othir thinge.	
For the Secretis of Seint Graal,	
That Somme men it Clepin 'sanc Ryal,'	172
There may non dedlych Man there So	
But I alone, As I telle the ;	
For so Mochel Of Bownte it is,	
And there-Inne so mochel worthynes,	176
That it is likyng wondirly wel,	
And to the world schal ben Every del,	

Hereafter a  
Knight, full of  
charity and  
chastity, shall  
be smitten with  
the Lance as  
Joseph was.

As thiike that is ful Of Bownte,  
And of prowesses ful gret plente ; 180

For he moste ben ful of Charite,  
Of Religiown, & also of Chastite,  
That wit the lawnce Smetyn schal be  
As thow me here Sye to-Fore the, 184

And that schal there Neuere Man be non  
But the Kyng, I telle it the Alon ;  
For he Schal be the laste Man  
That there-with schal be smeten than, 188

Ryht In A wondir-ful Manere,  
As Afterward 3e scholen here ;  
But a Merveillous lawnce it schal be  
Where-with he schal be smeten, as i telle the. 192

“ For these Merveilles schal no Man se  
But he be Ful of Alle Bownte ;  
Wheche schal ben the laste man  
That Evere of this ligne schal be than. 196

And this Knight  
shall be the last  
who shall see the  
Marvels of the  
Holy Grail.

And lik as to Nasciens ferst published was,  
So schal he be the laste In Ony plas  
That the Merveilles of the Sank Rial schal se.  
Thus be þ<sup>e</sup> Crwcefied kyng it is certefied Me : 200

‘ Therefore bothe begynneng And Endeng  
Of My Merveilles they scholen haven knowleching ;  
And on hem to, my veniaunce shal I Caste,  
That they two scholen knowen Me Atte laste, 204

And Of My strok Me witnesse to bere,  
That I to the herte wasse stonge with A spere,  
Thorw wheche strok & opere, þ<sup>e</sup> fals Iewes certeinli  
On the Crois Me Slowen, hangeng On hy.’ 208

& knowe thow wel, Ioseph, with-owten dowtaunce,  
That as longe as thow hast born this lawnce,  
So long scholen the Merveillez duren to thende  
Into that londe where I schal the sende.” 212

The Angel from  
the Grail-Ark  
vanishes.

Thanne the Aungel torned Aȝen Anon ;  
But Abasched weren they Everichon,

- For they ne hadden not non Cler knowlichege,  
 Sauf Only of Nasciens Certifienge. 216
- Thanne Ioseph Rekened tho riht Anon  
 How longe seth þ<sup>e</sup> lawnce was In him don,  
 So that it was xii dayes fully  
 That the lawnce hadde he born Certainly. 220
- Thanne Anon wente kyng Mordreyns,  
 And to his paleys ladde alle Cristiens,  
 Sauf Only thre that leften Of that hep,  
 The wheche Abyde there with Joseph. 224
- Thanne clepid the kyng, Joseph anon,  
 Or Ony Fote Furthere wolde he gon,  
 'That of theke A-visiowns he wolde him Schewe,  
 That In his chambre he saw Al on Rewe,' 228  
 "The Nyht to-Fore I wente to Bataille,  
 What .hing it was that Me Gan so to saille,  
 Neuertheles ȝit wot I of som what how it ferde,  
 But I wolde that Nascien of ȝowre mowth it herde."
- Thanne of these Merveilles Ioseph gan telle ; 233  
 Afor Mordreyns and Nasciens he gan to spelle :  
 "Sire king ! ferst In thi Chombre there þou Sye  
 Thre Trees that weren wondirly hye, 236  
 Alle iij of on gretnesse, And of on lengthe,  
 And of on heythe, & of on strengthe ;  
 And thihe that hadde the Fowle bark vppon,  
 That signefied verray Goddis sone ; 240  
 The tothere tweyne Signefied, I tellet the,  
 The Fadir And the holiȝost In Trenite ;  
 And the peple that vndir the Tre was,  
 The begynneng of þ<sup>e</sup> world it was ; 244  
 The tweyne that partid from hem thanne,  
 Was Adam & Eve the ferste Manne,  
 That to helle wenten down Ryht  
 After here deth, I the plyht, 248  
 And Alle the Remnawnt þat fillen In tho :  
 So dyden they Tyl God on the Cros was do.

Joseph had the  
 Lance-head in his  
 hip 12 days.

Mordreins asks  
 Joseph to  
 interpret the  
 Vision he saw  
 the night before  
 he went to battle.  
 (Chap. vii, pp.  
 64-7.)

Joseph does so :

of the Three  
 Trees,

the foul-barkt  
 one was Christ ;

the other two,  
 the Father and  
 Holy Ghost.

The two folk  
 who jump't into  
 the ditch,  
 were Adam and  
 Eve going to  
 Hell.



The folk who hewd the branches (p. 65) were the Jews.	<p>“ And tho that the brawnches gonnen forto hewe, It weren the Fals Iewes vppon A rewe, <span style="float:right">252</span> That persched bothe his hondes &amp; Feet, And non hol stiche On him they leet. And whanne the Tre Fyl A-down, Alle the Bark there lefte In virown ; <span style="float:right">256</span></p>
The inside of the Tree that fell into the ditch,	<p>The body that was the Bark with-Inne, In-to þ<sup>e</sup> ditch it fil, and nold not blynne, Where alle the peple fil In be-fore, And Elles hadden Al the peple be lore ; <span style="float:right">260</span> And whanne A while there hadde he been,</p>
and then jump out into his bark again,	<p>Owt of that diche he Cam Aȝen, And Into his bark Aȝen tornede he sone, For wel he wiste what was to done ; <span style="float:right">264</span> And so Cler be-Cam that Tre withal, As Evere dyde ony berylle Othir Cristal.</p>
was Christ's soul leaving its body in the Sepulchre,	<p>“ Of Alle this thing the Signefiawnce I schal ȝow declaren with-Owten variaunce : <span style="float:right">268</span> Whanne the holigost from the Body was gon, The Body In the Sepulchre was leid Anon ; As A thing that ded tho was, So lay the Body in that plas ; <span style="float:right">272</span></p>
while it, the Soul, harrowd Hell.	<p>And therwhiles was the Sowle In helle, The Fendes bost al forto felle ; And his beloved thanne Everichon, Owt thens with him he browhte Anon ; <span style="float:right">276</span></p>
Then the soul went into the Sepulchre again,	<p>And thanne whanne thus hadde he I-do, Into the Sepulchre the spirit gan go, Al so Clere And Al so Bryht As Evere the Godhede was In Syht. <span style="float:right">280</span></p>
bringing with it the souls of Christ's well- beloved out of Hell.	<p>“ And the peple that heng vppon the brawnches, Signefied the sowles where-offen he wolde not stawnche, But hem forth Browhte Everichon, And Of his welbeloved he left non On ; <span style="float:right">284</span> And the leues of that Tre don Signefie The Membres of God, I sey the Certeynlye.</p>

- "And be these thre trees Vndirstonde thow wel      The Three Trees  
 The blessed Trenite Everidel,      288      meant the  
    Trinity,  
 Fadir & Sone & holy gost,  
 iij. persones, & but On god Of Mihtes Most.      Three Persons,  
 But on Godhed & but on deyete      but one God.  
 Signefien tho persones thre ;      292  
 So Is On god I thre persones,  
 And but on deyete In tho wones ;  
 Ne nethir Of hem More thanne othere Is,  
 Nethir strengere ne feblere with-Owten Mys."      296  
 "Joseph," seyde thanne the kyng Anon,  
 "These vndirstonde Ich wel Everichon ;  
 But now Riht fain wolde I wete of the,  
 What þ<sup>e</sup> Signifiaunce of theke thre wordis mown be."      Of the Three  
 "Ful gladly Sire," quod Joseph tho,      301      Words (p. 66),  
 "Theke thre wordis I schal the undo ;—  
 The Ferste that 'Formere' wreten Is there,  
 Betokeneth the Fadir In this Manere,      304      1. 'Former,'  
 For he Formed Ferst Alle thing      meant God the  
 From begynneng Into the Endyng.      Father and  
    Creator of all  
    things.  
 And, For the persone of the sone Into Erthe Alyhte,      2. 'Saviour,'  
 To saven Mankende thorwgh his Owne Mihte,      308      meant God the  
 There-fore to þ<sup>e</sup> sone belongeth the savacion of Man,      Son who saved  
    mankind.  
 Thus Redely is it, As I the tellen Can ;  
 And for the Cause that it is so,  
 He Calleth him 'Saviour' with-owten Mo.      312  
 And, for the holigost descendid Adown  
 At pentecost to the disciples In virown,      2. 'Cleanser,'  
 For to Clensen, And forto Maken Clene,      meant the Holy  
    Ghost  
 And hem Forto Enflawmen Al bedene ;      316  
 And, for alle pvrifiments bo-longen to þ<sup>e</sup> holigost,      who purifies all  
 Therefore as 'Cleansere' it signefiet, As it nedis Most.      men.  
 Now the lettrure of these persones thre,  
 I haue declared, As 3e Mown se,      320  
 That but On deyete And On pvsauce  
 Hauen they thre with-Owten variaunce."

"Now vndirstonde I this Riht wel,  
 From gynneng to Endeng Everidel ; 324  
 But of More," quod the kyng,  
 "Thow most don me vndirstonding ;  
 What that chambre doth signefie,  
 That with Min Eyen I saw so verralie, 328  
 That I wende Neuere to-forn theke day  
 Into Swich An hows non Man ne entren May."  
 "A ! Sire," quod Ioseph thanne Anon,  
 "þat wele I declaren Er I hens gon ; 332  
 For that I wolde with Al my myht  
 In stedfast beleve to bringen the ryht.  
 Thike Child that In the Chambre was,  
 And to-forn the Isswede In that plas 336  
 With-Owten Ony wal oper dore brekynges,  
 Thus it is to thin & to oure Alther vndirstondinge ;  
 It signefieth only Goddis Sone,  
 That In the Maydeins wombe dide wone, 340  
 Where as he In alihte, & Owt he cam  
 Be his Owne Miht as God & Man ;  
 And lik as he owt of þat Chambre isswed to fore þ\*,  
 So dide he owt of the virgenite, 344  
 And neuere hire Maidenhot was put Away,  
 Nether to-forn ne After, As I the say."  
 "Thanne telle me, Ioseph," quod the kyng tho,  
 "What was that child that Into þ\* Chambre entred so ?"  
 "Sire kyng, that Child was the holigost, 349  
 On God of Mihtes Most,  
 That Into that chambre Entred thanne,  
 In the savacioun of Alle kynde of Manne. 352  
 "There-fore sendeth the to Sein be Me  
 That highe lord God þat is In Maieste,  
 That thow schost Anon putten Away  
 Thike fals simylitude þat thow hast kept Mani day,  
 And that thow do hem brennen Anon Riht 357  
 Openly In Al the peplis siht ;

As to the room  
that Mordreins  
saw (p. 67),

and the Child  
who came into it  
without breaking  
door or wall,

this meant  
Christ,

who came out of  
the Virgin  
without breaking  
her maidenhead  
(see p. 68).

"Now, says God  
to thee,  
Mordreins,

burn that false  
image

That semblawnce that so longe þou hast had In kepinge, that thou hast so long kept and  
Thow Schalt it don brenne Ouer Alle thinge.' 360

Where thow hast don fowl dedly Synne, sinned with.

In the pointes that thow hast Trespaced Inne,

The holigost wele þat it be declared Openly,

Thi Falsnesse And thin fowle foly, 364 Confess thy foul folly."

That Alle the world it Mowen knowe,

Of thi meyne, bothe hyghe and lowe."

This Semblaunce that I have spoken of here,

Lesteneth to Me, and ȝe Mown lere; 368 In fact,

What Maner of semblaunce that worschope he,

ȝe scholen Mown<sup>1</sup> bothe heren and se.

He hadde don him Mad A fair ymage

In forme Of a woman of high parage,— 372 [? Now]  
Mordreins had a lovely statue of a woman,

And A fairere ymage ne Mihte non ben

Of tre ne ston I-Mad, As men Mihten sen,—

And with hire the king lay Euery oþer nyht; which he slept with every other night,  
And thereto In Ryal Robes sche was diht, 376

And In al so Riche & worthi Aray

As ony man Cowde deuyne oþer say;

And a chambre for hire he let Ordeyne,

The most Merveillous that men herd of seyne, 380 and kept it in a most wonderful chamber.

That non Man Cowde knowen the openinge,

Nethir thentre ne Owt-Goyng.

Thanne Anon Clepid he forth Sire Nascien Mordreins calls forth Nascien,  
And his qwene, to-Foren him to Comen then, 384

And seide 'that he wolde hem Alle Schewe

His fals leveng, with-Inne A threwe,

That so longe he hadde kept And lad.'

Anon his Meyne he Comanded, & bad, 388 and bids his folk make a great fire.

'A gret Feer Forto Maken Anon

In his paleys, Amongis hem Echon;'

And whanne þat feer was brennenge briht,

Anon he Comaunded hem Owt of his Siht 392

And Owt of the Paleys Forto gon,

Alle his Meyne Everichon,

So that In his Compemye ne left not there  
 But Ioseph, & Nasciens, & his qweene in fere. 396  
 Mordreins takes  
 Joseph and  
 Nasciens into his  
 marble house,  
 Thanne the kyng ladde hem forth Anon  
 To a sotyl hows was mad of Marbre ston,  
 And Alle of divers Colowres it was,  
 Ful seteli I-wrowht In that plas, 400  
 And the Schettynge was Mad so previly  
 That non Man Miht it knowen Apertly,  
 With a sotil barre with-Inne I-wrowht,  
 That non man thentre ne knewe nowht. 404  
 And whanne the kyng it Opene scholde,  
 with an iron key, A sotyl Ernen keye In his hond gan holde,  
 The wheche the Iointours he gan vnschitte,  
 So wel of that For-knew he itte. 408  
 And thus thei Entreden Everichon  
 There that ymage was Riht Anon,  
 Where that disloyalte & synne he hadde I-do  
 With that ymage pat In the hows was so. 412  
 takes out his  
 beautiful statue,  
 And that ymage Took he there Anon Ryht,  
 And Into that Fyr he let it to ben dyht,  
 And alle the Riche Robes Also  
 That vppon thiike ymage weren I-do, 416  
 and throws it  
 and its rich robes  
 into the fire,  
 Evene thus dide he In alle mennes Siht  
 Thiike Ymage to don brennen ful briht.  
 "O," quod the kyng, "goode lord God, moche is þ' Miht,  
 That me Sendest grace nowe In thi Siht 420  
 My fals levenge forto Forsake,  
 And Only to thi servise me take!"  
 and there  
 forsakes his sin.  
 And there alle his Synne he forsook,  
 And Onlyche to goddis servise him took. 424  
 Thanne merveilled Alle that Meyne  
 [leaf 15] What theke semblawnce myht be,  
 For there-offen herden they Neuere speken be-fore  
 Of non Man that Evere ȝit was I-bore. 428  
 Alle this was thorwgh Iosephes techinge,  
 Him self and Al his Rem In good lif to bringe,

- Thorwgh the Comandement of Oure lord ;  
 Thus was the semblaunce brend at on word. 432  
 And whanne Ioseph hadde Alle this I-do, *Joseph prepares*  
 And thike ymage dide brenne þere Also, *to leave Sarras.*  
 And al the lond browht In good beleve,  
 From Sarras ward he gan to meve, 436  
 And took his leve at kyng and knyht,  
 At Nasciens, and Of that qweene so briht. *He takes leave of*  
 Thanne the kyng, the qwene, & Sire Nascien, *Mordreins and*  
 Cowndied Ioseph A gret weye then, 440 *Nasciens.*  
 And Alle that weren In his Compene  
 Forth with Ioseph thei gonnen hem Gye,  
 Wheche that A gret Meine it was,  
 That to Ioseph<sup>he</sup> Seiden In thike plas, 444  
 'That ȝif Ioseph wolde In here Compenie go,  
 From him departen<sup>1</sup> wolde they neuere mo.' *[<sup>1</sup> MS departen*  
 And Ioseph Resceived hem Everichon *they]*  
 That In his Compene gonnen to gon, 448  
 So As be nombre it was I-Rekened to me  
 Two hundred & Sevene of theke Meyne. *207 men of*  
 And so of the kyng his leve there he took, *Sarras go with*  
 And Alle the Compenie that he not forsook, 452 *Joseph.*  
 & Charged þe kyng, 'holi chirche to sosteyne,  
 And Neuere to his fals levenge to tornen Ageyne ;  
 More-Ouer, to kepen Cristes lawes,  
 My techeng, And þerto Alle my sawes.' 456  
 Thus departed the kyng and they tho  
 With wepinges, syghenges, & Manion mo ;  
 For hem thowghte forloren they were,  
 Whanne Ioseph<sup>he</sup> departed from hem there, 460  
 As ȝe scholen heren here Aftirward,  
 What happes & Chaunses befillen hem hard.  
 And whanne that Ioseph forth wente,  
 Into what Contre he ne wiste veramente, 464  
 But As be Goddis Comandement  
 He it Fulfilled the verayment.

*207 men of  
Sarras go with  
Joseph.*

*He charges  
Mordreins to  
keep Christ's  
laws.*

*Mordreins and  
his people weep  
at Joseph's  
departing.*

## CHAPTER XVIII.

Of Mordreins (or Evalach). How he has a wonderful dream, which sorely troubles him, to the distress of his queen (p. 229-32), viz. : 'that he is holding his Court in Sarraa, and as he sits at meat a thunderbolt knocks the first morsel out of his mouth, and his crown off his head (p. 229); that a wind carries him away to a place where a lion brings him food, which a lioness carries off, till he hits her with his fist (p. 230); that he finds his crown, but with splendid stones in it; that an eagle carries his nephew, Nasciens's son, to a strange region, where the people kneel to him (p. 230); and then a river flows out of Nasciens's son's belly, and divides into nine streams, of which the ninth is troublous and foul at its rise, clear in the middle, and glorious at the end (p. 231); and that a man from heaven washes in a lake, and in three of the streams that separated from the ninth' (p. 231). Sarracynte, sad at Mordreins's trouble, goes to her brother Nasciens (or Seraphe), (p. 232), and begs him to ask Mordreins a boon, that he will tell his dream. Nasciens goes to the king, and asks him (p. 233). Mordreins tells him the dream (p. 234), and says that it came for his, Mordreins's, ingratitude to Nasciens (p. 235). To have the dream interpreted, they go to the Church that Joseph establisht, and hear service, but none of the pastors can interpret it (p. 236). They return to the palace, and feel and hear and see wonderful shakings, noises, and lightnings (p. 237); then a horn sounds, and a voice proclaims *The Beginning of Dread* (p. 238). Mordreins and Nasciens fall swooning on their bed, and Mordreins is borne away by the Holy Ghost (p. 238).

Joseph and his  
company go  
forth.

Now goth forth Ioseph & his Compemye  
Be Goddis Comandement Certainlye,  
But Alle here Iornes devisen I ne kan,—  
It were to moche for Ony On Man— 4  
Nethir here herebegage, ne here vyaunde;  
But nothing hem lakked, I vndirstonde.

We'll leave them,  
and take up  
King Mordreins.

Now from Ioseph A while let vs twynne  
And of kyng Mordreins we Moste be-gynne, 8  
And of the Compenie that Is in Sarraa Cite,  
That Ioseph there left of his Meyne.  
Thus begynneth this storie forto telle  
What Aventure king Mordreins Aftir befelle. 12

One night in bed

In bedde as he lay vppon A Nyht,  
In his slepe was there wondirly afryht;

- And there A gret dreme Cam him vpon,  
 As after scholen 3e heren Everichon.  
 In this wonderful dreme riht longe he lay,  
 Til that it was ny liht of the day,  
 And with his Eyen So sore he wepte,  
 And Evere he lay & faste Slepte,  
 In Sighenges and In Storbelings sore,  
 Al Evere thus he ferde More & More ;  
 So that þ<sup>e</sup> qwene, that by him lay,  
 To hire herte it was a ful gret fray ;  
 But Sche myhte not Enqweren for non thing  
 Of him what Amownted this Metyng,  
 For sche dorste not Azens his wille  
 Hym there-Offen freyne, for good ne ylle ;  
 For he was bothe feers & Crwel,  
 Therfore sche ne dorste him Azen neuere a del.
- Thus Abod the kyng In this trowble Owt riht  
 Til it was passed middes of the nyht ;  
 And thanne In a softe Sleep<sup>e</sup> fil he,  
 For werinesse of travaille he hadde Inne be ;  
 And thus In dremeng thowhte he,  
 'That he was In Sarras, þat faire Cite,  
 And there In his Cowrt that was so Riche  
 And so worthi, that non was liche.  
 To that Cowrt him thowghte comen there  
 Many lordis & ladyes Of gret powere,  
 That weren Arayed & Rialy dyht,—  
 So Ryal Saw he Neuere In his siht ;  
 And to Mete Seten they Alle,  
 As to kyng, lordes, & ladyes, don befalle.
- Him thowhte At his mete þere that he sat ;  
 His mowht he opened, A morsel puttyng In þere-at ;  
 Him thowghte A thondir blast gan gon,  
 That Morsel owt of his hand it smot Anon ;  
 An the Crowne that was vpon his hed,  
 To the Erthe it Caste In that sted ;
- Mordreins dreams  
 a wonderful  
 dream
- that makes him  
 weep and sigh,
- and frightens  
 his Queen,
- who daren't  
 ask him what  
 his trouble is.
- [ MS Slepe<sup>e</sup>]
- His dream is,  
 'that he's in  
 Sarras,
- with many  
 Lordis and Ladies  
 at his Court.
- At a meal,  
 a thunder blast  
 knocks a bit of  
 food out of his  
 hand,
- and throws his  
 crown on the  
 ground.



And whanne he stowpede the Crowne to take,  
 'A strong wind carries him to a strange place. A boistous wynd there gan to wake ; 53  
 Hym thoughte he was born Into A straunge place  
 A fer wey thennes, & þere was a long space.  
 And ȝit him thowhte there wel More,  
 That A liown & A lioness to him Comen thore ; 56  
 Everi day the lyown mete to him<sup>1</sup> browghte,  
 And the lionesse Awey it Cawhte,  
 Sauſ scarsly half his lyvenge  
 That the liown dide him bringe. 60  
 And Atte laste him thoughte Agein,  
 That non lengere he wolde it soffren in sertein ;  
 And with his fist smot so the lyonesse  
 That sche dide him no More distresse. 64  
 'Thanne him thoughte his Crowne he fond ;  
 And vp he took it þere In his hond,  
 And set it Aȝen vpon his hed ;  
 Thus thoughte him there In that sted. 68  
 But it was Chonged thanne wondirly,  
 The stones of that Crowne Certainly ;  
 For the stones weren so preciowse to his eye,  
 That neuere non So precious stones he sye. 72  
 'And whanne on his hed it was set Aȝein,  
 Thanne Cam his Nevew, Nasciens sone, Certein ;  
 Him thowhte that An Egle him there bar  
 Ryht Fer with-Inne the Se thar ; 76  
 Ful fer Into a stravnge contre  
 His Nevew him thoughte þere bar he ;  
 And there the Egle lefte him a-down  
 Ryht fer Into a strawnge Regiown. 80  
 And whanne he was there set In þat plase,  
 The peple that In the Contre wase,  
 To him alle they knelid a down  
 In that plase Abowtes In-virown ; 84  
 And whanne thus alle they hadden don,  
 To him so Enclȳned Everichon,

And gret Ioie of him they made,  
 And of him weren they wondir glade. 88  
 'Thanne thowghte him that veraillye  
 That he Sawgh with his bodilich Eye ✓  
Out of Nasciens's  
son's body flow  
9 rivers,  
 A gret Flood Owt of his body Gon ;  
 Of wheche flood becomen there Nyne Anon, 92  
 Where-Offen the viij Reveres were  
 Of on clernesse, of on depthe & bred, him þowghte þere ;  
 But the laste flood that there was, of which the last  
is most foul and  
noisay at its  
source,  
 Most deppest, Most Trowblest, semed In that plas ; 96  
 The water was as fowl As Ony chanel,  
 Riht hydows Therto, & ful stordly Ech del ;  
 Thus Evene ferd it Atte the begynneng :  
 But In the Middis was thanne Anothir thing, 100  
 For the water Also Cler was there clear as a gem  
in its middle,  
 As ony preciouise stones Owghere,  
 Not-with-standing it was boystows & scharpe  
 As here to-Foren 3e herden Me Carpe ; 104  
 And 3it In the Ende was it in A-nothir Manere,— and at its mouth  
 3if 3e welen lestene 3e scholen here ;—  
 For it was More Cleer An hundred fold 100-fold clearer  
 Thanne here to-fore 3e han herd me told, 108  
 And More Fairere thanne In the Middes it was, than in its  
midst,  
 And as swete to drinken In ony plas ;  
 And so delicious it was to drinke,  
 That More delicious Cowde non Man thenke ; 112 and more  
delicious than  
can be thought.  
 In wheche Ende the Cowrs was so softe,  
 þat there-offen was non Noise on lofte.  
 3it more him thowghte þat he Sawgh tho  
 A Fair Man that From the hevene gan go ; 116 A fair man  
 And as he lokede, him thowghte, An hy  
 In his hondis he Sawgh the verray Crucyfi ;  
 And to a lake he Gan to Gon ; washes his feet  
and hands in a  
lake and 3 of the  
other 8 streams.  
 His hondes & Feet he weesch there-Inne Anon ; 120  
 And thre of the floodis wheche þat were  
 Departid from the Nynthe there ;

	Into Alle thre he Entrede, wete þou wel, Hondes, feet, and body he weesch Eche del.'	124
	This Avicioun & this dremenge Sawgh the kyng In his Slepinge, Wheche that lasted Ny to the day, Lik As this Storye vs now doth say.	128
Mordreins wakes, and is abasht.	Thanne A-wook this kyng Anon, And Remembred him of these vicious Echon, Where-offen Abasched ful sore he was, Of that wonderful A[nd] mervellous Cas.	132
His Queen, Sarracynte, is troublid,	And the qweene that beheeld his fare, In hire herte hadde sche ful gret Care, How sche Myhte Owght knowen of the lif Why that hire lord was so thanne pensyf.	136
goes to her brother Nasciens,	Anon As sche myhte parceyven the day, Vpe sche Ros, And to hire brother took the way, Sore wepinge & sore Syghenge, With gret sorwe & lawmentinge,	140
	And so Cam to Nasciens hire brotheris bed, And down be him sat In thike sted. Anon Ryht vpe this Nasciens Rawghte, His Sister there In his armes he Cawghte,	144
	And hire A-Freynded with Al his herte, 'Why that sche hadde So manye peynes smerte.' Thanne tolde sche him of hire lord the kyng That Al Niht hadde ben In sweche Morneng,	148
tells him how Mordreins has mournd all night,	And the Cause for why sche ne wiste, "Therefore, dere brothir, as I the tryste, Lest he myhte falle In som dispeireng, Now, swete dere brothir, for Ony thing	152
and asks him to find out the cause of it.	That 3e wolden of him Enqwere For what Cawse he hadde Al his fere, And for Iesus love hevene kyng, For whom we haue taken Cristeneng,	156
	That 3e wolden streyht to him gon, And a boone Axen Of hym þere Anon,	

'That he wolde graunten þow þowre Askynge,  
 What so Ewere it be, of Alle thing,' 160  
 And whanne þat he hath graunted to þow þat boone,  
 Thanne that ȝe wolden Axen him ful sone  
 'Why that he Ferde So that Nyht,  
 & why In his sleepe he was so afryht ;' 164  
 For I ne desire so sore non thing  
 As there Offen to haven som knoweng."  
 Thanne Ros him vpe this Nasciens Anon,  
 And to the kynges chambre gan to gon ; 168  
 And be that tyme he comen thedir was,  
 The kyng was Resen in that plas ;  
 And Nasciens him grette þere Anon riht,  
 And seide, "Sire ! as thou art bothe kyng & knyht, 172  
 One bone, sire kyng, þat thou grawnte me  
 With-Owten lettynge Owthir Adversite."  
 Thanne þe king Answerid him Agein,  
 "Dere brothe[r], ȝe knowen wel In Certein, 176  
 That nothing wheche Is In Myn bandown  
 That Al Redy schal been at þowre peticiown."  
 And whanne Nasciens vndirstood al this,  
 That be his CreawNSE he wolde not Mis, 180  
 But fulfillen his bone Al hol & pleyne,  
 Thanne to him thus seide he In Certein,  
 'No more for his boone wolde he Crave,  
 But knowliching of his pensifnesse to have ; 184  
 Why Al that Nyht he ferde tho so,  
 This wolde I wete Er that I go.'  
 And whanne the kyng herde him thus seye,  
 Thanne wiste he wel his qweene gan him be-wreye, 188  
 So that Anon Ryht to Sire Nasciens  
 He tolde his trowblynge with-owten Offens,  
 And told him clene his Aviciowun,  
 And of his Nevew Al & som ; 192  
 "But ȝit neuertheles not for than  
 I ne have not þow told how it began ;

Nasciens goes  
to Mordreins,

asks him to  
grant him a boon,

and that is,  
to tell him what  
his night's  
trouble was.

Mordreins at  
once tells his  
dream to  
Nasciens.



Thanne behyghte I 3ow tho In Certein, and he promist  
 'That 3if euere to Sarras I Myhte Rekeueren Agein 232  
 In worschepe & In prosperite ;  
 With-Innen .viij. dayes aftir Certainle, to reward him  
generously  
within 8 days.  
 I scholde 3ow so worthily Gwerdone thanne,  
 That bettere gwerdone nas neuere Manne ;' 236  
 Where-often the schame is Fallen On Me  
 Only, Sire, & not vjpon the. But he, Mor-  
dreins, didn't do  
so.  
 And for Cawse of this grete thowght,  
 Into this Avicioun thus was I browght, 240 Hence his  
troubous Dream,  
 As I have told 3ow, bothe Croke & Roote ;  
 But the signefiawnce, how to knowen, I ne woote ; which he knows  
not how to get  
interpreted.  
 Now sethen that Ioseph is hennes gon,  
 Man me to declaren now know I non ; 244  
 For, And he were here now present,  
 He cowde me declaren Al the hole Entent ;"  
 And for this Cause was he in gret thowht,  
 To what Ende this vicioun scholde be browht. 248  
 And thanne be-spak tho Sire Nasciens,  
 That thiike tyme was In the kynges presens,  
 " For, sire, this vicioun May Signefie Nasciens says  
Mordreins's  
Dream may  
betoken his being  
carried away,  
 That 3e scholen In-to Anothir Seignorie ; 252  
 But 3e neten whanne, ne what day,  
 That this sodeynly behappen 3ow May.  
 For, lik As 3e han chonged 3oure lif,  
 So scholen 3e 3owre Regne with-owten strif ; 256  
 For Every Evel wil & wikked Cownsaille,  
 Eche man Owghte Forsaken Sawn faille ,  
 And Ellis didnen we Contrariouly  
 To Owre newe feith ful Sekerly, 260  
 Into hos Creaunse we han vs bownde  
 Bothe body and Sowle In this stownde.  
 Where-fore, As of 3oure Avicioun, now semeth me, tho' this may  
lead to no harm.  
 To non Evel may it torne In non degre. 264  
 But I rede 3ow that 3e now do,  
 Counseil Of holy Chirche to Clepen 3ow to,

236 THE CHRISTIAN PRIESTS CAN'T EXPLAIN MORDREINS'S DREAM.

- Mordreins had  
better take  
counsel of  
Holy Church.
- Wheche that Ioseph left In his stede,  
Good Counseil there-Offen ȝow now to hede. 268  
For ȝe knowen wel be vndirstondyng,  
That Ioseph Comanded ȝow Ouer Alle thing  
' Holy Chirche to kepen an Susteyne,  
And In Every node to hem scholde ȝe Compleyne, 272  
That Nedy were to sowle oȝer to body ;'  
Thus Comanded he ȝow, ȝe weten wel sothly."
- He and Nasciens
- And whanne Nasciens this wordis had seid þ°,  
Anon bothe to-Gederis thanne gonnen they go 276  
To the paleys Anon Of Spiritwelte—  
As to-forn Rehersid han ȝe herd Me—  
That Enstablyscht & Ordeyned weren Echone,  
Holy Goddis Servise there-Inne to done ; 280
- go and hear  
the Christian  
Service and Mass.
- So that there herden they goddis Servise,  
And Afterward that Glorious Sacrifise,  
As Ioseph hem Comaunded before,  
In what maner to Swen Cristes lore, 284  
And Every day for the More part Comowned to be ;  
Thus Comanded Ioseph tho Certeynle.  
And whanne this Servise was Al I-don,  
To-forn him he Comanded to Comen Anon 288
- Mordreins tells  
the Church-pro-  
voosts his dream,
- Alle the provostis of holy Chirche,  
And of hem took Counseil how he scholde wirche,  
And told hem Clerly Al his Avicioun,  
How that he dremede, Al and som. 292
- but none of them  
can explain it.
- But Of hem was there not On tho  
That theke Avisiown Cowde him vndo ;  
For they Seyden him Certainly,  
' That there ne Cowde non Man but God Only 296  
That Avicioon to declaren In Ony place,  
Sawfe Only God thorgh his grete grace.'  
And whanne the kyng & Nasciens herden of this,  
Anon thens they wenten with Owten Mys. 300  
Thanne wente the kyng & Nasciens forth bothe  
More hevriere thanne Er they weren forsothe,

And [seide] that neuere In Ese they scholde bene  
 Tyl here-Offen they hadden vndirstonding clene ; 304  
 And thus pensif to the paleys Aȝen gonne they gone,  
 They two togederis, right Alle alone ; Mordreins and  
Naaciens go back,  
pensive, to Sarra's  
Palace.  
 And there they Rested hem bothe that stownde  
 To-Gederis On A Cowche vppon the grownde, 308  
 And non More Feleschepe but they two.  
 Thanne felten they Anon Merveilles Mo,  
 How that Al the paleys Clene Alto-schoolk,  
 Sawfe þ<sup>r</sup> Sovereyn vowntis, As they Gonne look ; 312  
 And thanne loked they furthermore ; Then begin  
Marvels.  
 Hem thoughte Al to-scheverid it was thore.  
 And In Every Chene hem thoughte they sye  
 Ful of brenneng brondis ful wittirlye. 316 The Palace  
quakes ;  
  
in every chink  
burning brands  
appear ;  
  
a hideous noise  
is heard,  
 Thanne so hydows A noise there be-gan,  
 As it was semeng to hem bothe than  
 That the Endeng of þ<sup>r</sup> world hadde be come,  
 And that it hadde ben the day of dome ; 320 as if Doomeday  
had come ;  
 So that Alle the wyndowes & walles to-brook,  
 So Merveillously tho this Noise Ontook.  
 Also hem thoughte the paleis schold han down falle,  
 And there Sonken Into the Ottrest walle. 324  
 And Amongs Alle this Merveillous thing,  
 There Cam On hem the wondrest dirkeneng,  
 That hem thoughte here sighte was gon Certein,  
 And that it neuere to Recouerin Ageyn. 328 and the  
wondrest  
darkness falls  
over them.  
 And non Men Of that Cite Certainly  
 Theke Merveilles sien, neȝer herden, but they  
 That with-Inne the paleis were ; But only within  
the Palace.  
 And herden they, ne sien, no more there 332  
 But Onliche Of that gret thondringe,  
 Where-Offen they hadden gret Merveillenge.  
 And Othir thinges syen they nowht ;  
 But, As hem semede In here thowht, 336  
 A fewe sparkelis At the Openynge  
 Of the Paleys wyndowes, they Syen Comenge ;



Mordreins and  
Nasciens hear  
a tremendous  
blast of a Horn,

And ȝit they Abaschten ful sore of this,  
What it Myhte Amow[n]ten, with-Owten Mis. 340

And As the kyng & Nasciens lien In this trawunce,  
ȝit herden they A more wondirful Chawnce.

Hem thoughte they herde the Sown of An horn  
That neuere they herden there befor; 344

And the sown was so wondirful & so hy,  
That ouer al the world they supposed trewly  
The Noise Of that horn myht hauen ben herde,  
So wondirfully that noise tho pere Ferde. 348

and a voice cries

"Here is the  
Beginning of  
Dread."

They fall flat  
down,

Thanne Anon A vois there Gan to Crie,  
"Here is begynneng of drede Certainlye."  
And whanne this Nois they herde thus seyn,  
Evene plat A down they fillen ful pleyn, 352  
Lik bothe dede As they hadde pere been;  
No lif In hem non Mihte Seen.

Thanne was the prophecie fulfild tho  
That be Olde dayes was knowen to Mo, 356  
Wheche ȝat seith, 'Two scholen liggen In a bed,  
On be taken, ȝe toper leuen stille In that sted.'

and Mordreins  
is borne-off 17  
days' journey  
out of his bed.

Thus sone the kyng Owt of his bed was bore  
Seventene Iornes, be Goddis Myht thore. 360  
And it was wei the thridde Ourre of the day  
Whanne to the kyng was Al this Affray;  
And whanne the holy gost hym left ful sone,  
It was the hy Owre Of None. 364

But of him talketh now non lenger this storie;  
But to the qweene & Nascien Mosten we hys,  
That bothe weren beleft In sarras,  
As woful peple In that same plas. 368

CHAPTER XIX.

Nasciens (formerly Seraphe) lies swooning in bed. His sister, Queen Sarracynte, on coming back to the palace from seeing a Church that is building for the Virgin, finds all the attendants aswoon (p. 239). In the chamber she sees Nasciens weeping, and asks him why, and where her husband Mordreins (or Evalach) has gone. She swoons (p. 240), and mourns. Nasciens assures her that Mordreins is safe (p. 242). The barons consult about Mordreins's absence (p. 242-3). Calasier, a traitor, suggests that Nasciens killd him (p. 243). The others adopt this notion; go to Nasciens, question him (p. 243), and then cast him into prison (p. 244). The queen is greatly grievd, but cannot help her brother (p. 245); who holds to his faith, and will not reproach God, but asks mercy for his sins (p. 245-6).

Lo thus tellith this Story now here,  
How Nasciens And the kyng, In A bed they were,  
And how that the kyng was born Away,  
And stille In Swowneng this Nasciens lay;  
And swich A Moreyne As In that paleis was,  
Was Neuere Sein In non plas;  
And In the Cite Was herd no More  
But the thondir & þe sown of the trompe thore.

While Mordreins  
is borne away,  
Nasciens lies  
swooning.

8

Thanne it happed In this Mene tyme—  
The tyde Of þe day Was Owre Of pryde—  
That the qwene gan forto gou,  
A faire Chirche Werk to beholden Anon,  
That In Worschepe Of Oure lady begonnen was there;  
And that chirche to sen wente sche In this Manere.  
And whanne thorwgh that paleys sche gan to goon,  
A wondirful Syhte Sawgh sche þere Anon,—  
Alle the Scriawntes lyen there plat adown  
Ful dedlich & pale Al In virown;  
And sche wende On Slepe þat alle hadde ben tho,  
So that Furthermore sche gan to Go;  
Thanne Fonde sche Alle the knyhtes & Sqwiere,  
In that Same Manere they lyen tho there.  
Thanne Merveilled the qwene mochel of this,  
What it scholde Amownten with-Owten Mis;

Queen Sarracynte  
comes back from  
seeing a church,

12

and finds all the  
servants flat on  
the floor,

16

and knights and  
squires so too.

20

24

The Queen calls the men,  but they are dumbfounded.	Anon Somme of hem sche gan to Calle, But thei mihten neþer hereⁿ ne sen, so gan it fal, For nethir hadden þei wit ne Memorye Of non worldly thing thanne Certeynlye.	28
	And whanne sche say, that not sche Myhte Of hem nethir haven word ne syhte, Thanne with A gret Cowrs torned sche Anon,	
	And to the kynges Chambre gan to gon.	32
	And whanne sche was Inne Atte Chambre dore, There, Mervylles Gan sche beholden More ;	
and sees Nasciens	Sche beheld hire brother sire Nascien Sat In his bed wepinge than,	36
	Owt of wheche bed Mordreins the kyng Was vpe lefte with Owten lesing ;	
moaning.	And þere Nasciens Made gret sorwe & Mone, As him thowhte nedis he most done	40
	For the Noise and þº voys that he herde, That he ne wiste In what maner it Ferde. And whanne the qweene þis began beholde,	
Her heart grows cold;	Anon hire herte gan wexen Colde ;	44
	And sore tremeling & qwakyng than, To sire Nasciens bed Anon sche Ran, And wend that som wikked Sperit be chawnse Hadd hem put Owt Of here Ryhtful Creaunce ;	48
	And to hire brother sche Ran In haste, And him Embracen sche gan ful faste, & the Cawse of him Axede, why it was That he So wepe there In that plas.	52
	Thanne gan he wepe wondirly Sore, Fastere and hardere than he dide before.	
she cries aloud,	Thanne þº qweene gan lowde to Crye With a lowd vois ful petowslye,	56
and falls swoon- ing to the earth.	And Swowneng to the Erthe fyl sche there. Thanne sire Nasciens Gan hire to Chere, And brased hire In his Armes two, And hire there kyste & Cherede tho .	60

"A, swete soster!" he gan to Say,  
 "What may ȝow be to Maken this fray?"  
 And whanne sche Aros Of hire Swowneng;  
 Thanne Axede sche of þat Merveilleng; 64  
 With Sorewful herte & hevy Chere  
 Sche gan Axen where hire lord were.  
 And whanne Nasciens this vndirstood,  
 Ful Clene thanne Nasciens Chonged his mood, 68  
 That he ne Mihte non word tho speke,  
 So him thowhte his herte wolde breke;  
 As faste the water Ran from his Eeyen Adown,  
 As it hadde ben pored vpon his Crown. 72  
 Whanne the qweene Say him so taken vpon,  
 Sche Axede what he hadde with hire lord doon;  
 Thanne gan sche forto Swownen ageyn  
 In that place there Certein Certein, 76  
 And wende Owt of hire wit sche scholde han gon,  
 Swich Sorwe sche Made, & so gret Mon.  
 Whanne Of hire Swowneng sche A-wook,  
 Sche qwaked, sche trembled, sche wepe, sche schook, 80  
 And with a deolful vois sche gan to Crye,  
 "Swete Brother Nasciens!" Certainlye  
 Evene thus As A wood womman  
 In this Gyse took sche vpon, 84  
 And euere Aftir hire lord gan to Crie  
 With deolful vois, & wonderli hye.  
 And whanne Nasciens hire tolde Al the verite,  
 Thanne weping & morneng myhten men þere se, 88  
 And how the kyng from him was taken there,  
 And forth born, & In what Manere;  
 But Into what place þat he was I-bore,  
 Nasciens ne Cowde not tellen there. 92  
 Whanne Nasciens this word hadde I-seyd,  
 Thanne was there manie A deolful breid,  
 And Owthes & Cry was In that halle,  
 That bothe Men & wommen In swowneng gonne falle. 96

Sarracynte  
revives,and asks where  
her lord,  
Mordreins, is.Nasciens can  
only weep.Sarracynte  
swoons again,

but recovers,

and cries after  
King Mordreins.Nasciens tells  
her how the  
King was  
carried off.A great cry  
is raised.

	And swich Sorwe þ <sup>e</sup> qweene there Made, That Erthly thing myhte hire non Glade.	
Nasciens comforts Sarracynte,	Thanne Cam Nasciens to hire Agein, And In his Armes he hire embraced ful pleyn, And hire Comforted In this degre,	100
[leaf 17] and assures her	" Now, goode dere Soster, lesteneth to Me ; The kyng he is bothe Sawf & Sownde As we ben here In this Stownde,	104
Mordreins is safe and sound,	And bothen heyl In Sowle and In body, I Sey 3ow, Sostir, now, Certeynly. This knowe I wel be that tydyng That the voys to vs gan bringe."	108
	Thanne Axede Sche Nasciens with-Owten lak, ' Ho it myhte be that to him tho spak.'	
because it was Christ's Mes- senger who spoke to them.	Thanne Nasciens hire Answerid Ageyn, And seide it was Cristes Messenger Certain. So gret Sorwe & Mone Made þ <sup>e</sup> qweene, That for non Erthly man Seced myhte bene.	112
	Thus sone this tydinge Gan forto springe Ouer Al the Contre with-Owten lettyng, How that the kyng thus was I-lore, And how sodeynly he was A-Wey I-bore.	116
Mordreins's Barons consult about the King's disappearance.	Thanne the baronage to-gederis Comen Anon, And of this Conseilleden what they myht don, And how the kyng Awey thus Scholde fare; Where-Offen they hadde ful gret Care. So Amonges Alle Othere there was On That longe with the kyng hadde Igon,—	120
A cursed knight, Sir Calaphere,	A malicious knyht In Alle Manere, His name Was clepid Sire Calaphere— For he was so Crwel, & so Felowns, So fals, so Cvrsid, so wikked of Condiciouns, That in dedly herte ne Myhte Synke So moche Tretorye forto thenke, As that Cursed Calaphere In his herte Imagyned there :	124 128 132

- For there he seide ful Openlye tho,  
 'That be treson Nasciens the king dide slo,  
 For he wolde hauen þ<sup>e</sup> Rem In gouerninge,'—  
 This was Openly his talkyng— 136 says Nasciens  
killd Mordreins  
to get his  
kingdom.
- 'For In that place weren there no Mo  
 Sauf Only the kyng & sire Nasciens tho ;  
 How myht it thanne Otherwise be,  
 But that Sire Nasciens dide him sle ?' 140  
 Thanne Answerid the baronage Aȝen,  
 'That it is ful lyk thus forto ben.'  
 Thanne taken they here Conseyll Anon,  
 That Into Strong warde he scholde be don, 144 They consult to  
put Nasciens in  
prison,  
 Til that they knewen In word & dede tho  
 Whethir the kyng lyvede, oþer how it myhte go.  
 And to this Conseil thanne Everychon  
 Sworen alle to holden there Anon ; 148 and swear they'll  
do it,  
 And thus Of Nasciens demed they there,  
 That þ<sup>e</sup> kyng hadde Mordred, but þei niste where.  
 And thus to Cowrt they Comen Anon,  
 Alle these barowns Everichon, 152 The Barons  
go to Nasciens  
and the Queen  
 And fownden Sire Nasciens & the qweene  
 Makenge gret sorwe Al bedene,  
 That Neuere Man that was lyvenge  
 Herde neuere half so moche weymentinge ; 156  
 And this was the thridde day  
 Aftyr the kyng was Ravischt Away.  
 Thanne thus to þ<sup>e</sup> qweene gonnen they gone,  
 And of this Aventure Enqwerid Anone. 160
- Thanne Anon Nasciens gan forto telle  
 Alle the Mater, how it tho befelle ;  
 Bothe lik as he hadde herd & sein,  
 He gan hem tellen In Certain ; 164  
 And Also of the kynges Swevenynge,  
 What he Mette In his dremenge.  
 Thus to Nasciens they weren Enqweringe,  
 & of Al thing he ȝaf hem Answeringe, 168 and question  
Nasciens.

And seide to hem ful Sekerliche tho,  
 'That In the Chambre Neren but they two  
 Whanne this Chaunce there gan to falle;'  
 And thus he tolde Amongs hem Alle. 172  
 The Barons seize  
 Nasciens,  
 Thanne Anon there they him tooke,  
 And Grevously On him gonnen to loke.  
 And sire Nasciens hem Axede tho,  
 'Why with him they Ferden so.' 176  
 Thanne they Answerede, & forth him ladde,  
 'That suspesion to him Of the kyng they hadde.'  
 and cast him  
 into prison,  
 And thus In preson thanne they him Caste,  
 & Sesid Alle his londis Atte laste. 180  
 Thanne senten they Abowtes here & there,  
 To don seken the kyng Every Where.  
 Thus Nasciens In preson suffrede mani hard schowr,  
 by the counsel  
 of Calaphere,  
 Be conceil of Calapher, þat fals Tretowr.— 184  
 This Calafar made good semblaunce  
 As a man Of good Creawnce,  
 But fals he was In dede & thowght,  
 For Cristene manne was he nowht; 188  
 For whanne Cristened he schold han be,  
 Ful faste Awey he gan to fle,  
 who hated all  
 Christians.  
 For he ne hateth non Creature  
 So moche As Cristene, I the Enswre;— 192  
 So that he Cam to þ<sup>e</sup> barouns Agein,  
 And hem thus Conceilled In Certain,  
 'That Into the tyme that they myhten knowe  
 Begynneng And Endeng Vppon A rowe, 196  
 Nasciens In presown scholde Abyde :'  
 Swich Conseil ȝaf that tretour this tyde.  
 And thus be the Counseil Of fals Calaphere,  
 Nasciens In presown kepten thei there, 200  
 That him & his londis bothe, they hadde  
 In here Award, bothe good & badde.  
 And whanne þ<sup>e</sup> qweene beheeld Al this,  
 ȝhe thowhte In hire herte it wente Amys, 204

That hire lord thus was Agon,		Sarracyns
And þerto hire broþer In presoun don.		grieues greatly,
It is non nede to tellen the Mone		
That þ <sup>e</sup> qweene þere made ful sone,	208	
For there nas non Erthly thing—		
Aftir hire lord that was the kyng—		
That so moche was In hire herte,		
As of hire brothir his peynes smerte.	212	
Ful fain wolde thanne this gode qwene,		
That hire brothir Owt Of presoun hadde bene ;		
But sche was tho A lone womman,		but cannot help
And ful litel Reed of this sche kan ;	216	her brother
To stryven Aȝens hire Baronye,		Nasciens.
Sche ne hadde non strengthe Certainlie.		
And Evere was Nasciens In presoun strong,		Nasciens is
And tempted he was with the devel Among	220	tempted by
Forto forsaken there his trewe Creawnse ;		the Devil,
But he ne wolde, for non Maner Of Chawnse,		
Forsaken his god for non peyne ;		but will not
But Euere to his God he gan Compleyne,	224	forsake God.
And Cride Merci For his grete Synne,		
Of þ <sup>e</sup> wikkednesse that he hadde lyved Inne :		He asks mercy
“ For moche more thanne this deservid I have ;		for his sins,
Where-fore, goode lord Iesus, thow me save !	228	
For A gret Fool trewly I was,		and says
Thy secrees to sen In that holy plas,		he was a great
Wich that non Man scholde han seyn there,		fool to try to
But ȝif Clene Of Synne I-clensid he were ;	232	pry into the
And so, goode lord, ne was not I ;		secrets of the
Where-fore, Iesus, I crie the Mercy !”		Holy Grail.
And in this holy Entencioun		
Stille belefte Nascien In presoun,	236	
In gret Angwisch & gret Anoye,		
Thus lyvede Nasciens, As I ȝow seye ;		
Bothe be nyht and Ek be day		
In this Angwisch thus Nasciens lay ;	240	



And Ewere Cried God Of Mercy  
That he hadde leved so Folily.

The Story leaves  
Nasciens,  
and turns to King  
Mordreins.

And now torneth this Storie Ageyn

To kyng Mordreins now In Certain,

244

The wheche lest þat he ded hadde be ;

And thus is he In A Roch with-Inne the se.

## CHAPTER XX.

The description and history of the Island to which King Mordreins was carrid; and herein of the Emperor Pompey's daring deeds. How the Isle was on the way from Scotland and Ireland to Babylon; and Wales and Spain could be seen from it (p. 247); and how it was all bare rock, and was calld *The Roche Perilous* (p. 248); and on it was formerly a house built by a pirate, Fowcairs, who entied ships ashore, and destroyd them and their crews (p. 248-9); till Pompey heard of him, and prepar'd a ship (p. 249); and attackt him (p. 250). The account of the fight<sup>1</sup> (p. 250-5);—how the pirates let down a quarter of a ship on Pompey's knights (p. 251); and the attack is put off (p. 252). Pompey then determin's to light a fire at the foot of the rock and burn them out (p. 252). The pirates try to put the fire out, but can't, and the knights kill four of them (p. 253); the rest nearly succeed in extinguishing the fire, but Pompey drives them back and kills five of them (p. 254). He is then attackt and swoons, but is rescued. Fowcairs is taken (p. 254); his men are thrown into the sea, and then he too (p. 255). How Pompey did a still more daring deed, stabld his horses in the Temple at Jerusalem (p. 255); and how he was rebukt by Peter for it (p. 255).

Mordreins is on  
a Rock in the  
sea,

Now here be-gynneth kyng Mordreins Storie,  
that vppon a Roche In the se is Certainlye;  
that Owt of his Regiown xvii. Iornees was,  
With-Inne the se In A perilous plas.

4

Abowtes the Owr of Noon it was tho

put there by the  
Holy Ghost.

whanze the holigoost In þat Roche put him tho;  
And there the holigoost Schewed him thanne  
Al so mochel richesse as ewere Sawgh Manne;

8

<sup>1</sup> The French account for lines 244-334 differs considerably from the English one: it gives more detail and incidents.

- And whanne vppon this Roche he was alyht,  
 In his herte he was wondirly Afryght.  
 Whanne Abowtes vppon the Roche he lookede tho,  
 And beheld how Into A straunge Contre he was I-do,  
 Where-Offen he thoughte tho In his herte 13  
 Neuere that deseisse forto Asterte ;  
 And there-fore but litel wondir it were  
 Thowgh Sore Abasched were he there, 16  
 For ȝit hadde he non ful knoweng  
 That In the paleys he hadde of his swevenynge ;  
 And Evere he Merveilled In his<sup>1</sup> thowht (1 MS this) 20  
 How that he thedir was tho browht,  
 And In him Self hadde gret Merveillinge  
 Ho that thedir dide him tho bringe.  
 And thus longe he gan to beholde,  
 That Al his herte gan wexen Colde, 24  
 For non thing he ne Sawh abowtes hym  
 But the wilde Se, bothe Stowt & Grym,  
 And no more lond there ne was  
 Thanne þere the Roche stood In that spas. 28  
 This Roche stont A-Middes the se,  
 Al this Storie now telleth to Me,  
 Evene from Scotlond the Ryhte weye  
 Into Babiloyne, As I the Seye, 32  
 And from Erlond the weye Also  
 Streyht to babyloyne it doth go.  
 And So hygh the Roche is there,  
 That Ouer the Se I[s] sein Every where ; 36  
 And to Wales there Mihte he se,  
 And Into Spayne Into that partee ;  
 So hygh is the Roche In that stounde  
 That kyng Mordreins there hap I-fownde, 40  
 For it is On of the most heyest plase  
 That In Ony Se Evere ȝit sein wase ;  
 And this yl So wastful Is,  
 That of non Maner viaunde there-Inne þere nys, 44

Mordreins is  
 terrified when  
 he is set on the  
 Rock.

(1 MS this)

24 His heart grows  
 cold at seeing  
 nothing but the  
 wild sea round  
 him.

32 The Rock stands  
 between Scotland,  
 Ireland, and  
 Babylon.

36 From it you  
 can see into  
 Wales and Spain,

so high is it.

But it is all  
 waste ;

	Ne non Erthe that is Mevable,	
all pure rock,	But Al Clene Roche hard & stable ;	
	Except þ <sup>e</sup> space Of A mannes hond,	
and no arable land.	In þat place Is there non Erable lond ;	48
	And Elles Into the harde Se,	
	Clenë Roche As it May be.	
It is calid	And for that Roche Is so perilows,	
	So hygh, so straunge, & so Merveillous,	52
<i>The Rock Perilous.</i>	That "the Roche perilows" is the Name,	
	For it is of So perilous A fame.	
Formerly a sea-thief,	Vppon wheche roche sumtyme was diht	
	A Certain habitacle with gret Miht,	56
	That A lerrers of the Se hyt Made, <sup>1</sup>	
Fowcairs,	And Fowcairs to his name he hade.	
	This lerrers was of so passing Mesuro,	
	And of so gret strengthe, I the Ensure,	60
	That non Man his gretnesse Cowde discrie,	
	Ne his strengthe to haven In Memorie ;	
	So that In this Roche, for certain,	
built there a big house that	His habitacle he made ful pleyn ;	64
	That So with Verray strengthe & Myht,	
	In that Roche his hows gan he dyht ;	
held 20 men ;	A large hostel for twenty Men,	
	Thus he gan Areyened than ;	68
	But In that Roche lay not he,	
but they livd in a galley on the sea,	But In A galeye In the Se,—	
	He, & hise felawes Also,—	
and were pirates.	Vppon the Se felonie to do.	72
	And Oper whiles In Certain <sup>2</sup>	
They'd light a great fire on the Rock	Vppon that Roche they wolden ful plein,	
	A ful gret feer wolden they make,	
	Here pray there-with forto take ;	76

<sup>1</sup> Et si li frema vns leres de mer qui estoit apieles fowcaires.—A. French 'Lerre : m. A theefe.'—Cotgrave.

<sup>2</sup> Et quant il faisoit la nuit bien oscur, si metoient sur la roche .i. grant braudon du fu ardent.—A.

So that it semede to Ony Marchawnt		to tempt mer-
That thekë plas dide Owht hawnt,		chantmen there.
That Som Resteng place it hadde be ;		
But here distroction it was, As 3e mown Se ;	80	
For Azens that Roch they hurtelid so sore,		The ships got
That Alle to-borsten weren they thore ;		daht to pieces,
Thanne Owt of here galeyges gonne they go—		
These thevis that this falsched hadden do,—	84	and the sea-
And tooken bothe pere Man & good		thieves plundered
That persched was there In theke flood :		the cargo,
And In this Manere distroied this lerrers		
Mani A Marchaunt & Mariners.	88	while the men
Thanne be-fil A wondir Cas,		drownd.
That On, Grete Pompees, that Emperour was		
Of Romeyns, As happed that day,		Then Pompey,
Of Alle these Merveilles herde he say,	92	Emperor of the
As Owt of grece he seilede tho,		Romans,
Toward Cecyle he gan to go.		
And thus As he seillede Abowte,		sailing from
And took many Garisouns, bothe strong & stowte, 96		Greece
That Abowtes be the Se stooode		
In Ony place be þ <sup>e</sup> salt Floode ;		
Thus Cam he toward babyloyne,		towards Babylon
And thidirward of this thef herde he seyne.	100	
Thanne seide this pompee with-Owten faille,		resolved to attack
‘That theke strong theef 3e scholen asaille.’		Fowcairs.
And thus to his peple gan he Seyn,		
“We scholen him Asayen In Certeyn.”	104	
Anon there Redily dide he dyhte		So he fitted out
A riht strong galeie, & Of gret Myhte,		a good galley,
And put it ful of good vitaille,		
And Of goode knyhtes, that thef to Asaille.	108	
Anon whanne this was Redely dyht,		
The Se he took Anon there Riht.		
And fowrty goode knyhtes be <sup>1</sup> ordeyned there,	[ 7 he ]	took 40 knights
And twenty grete grapelis of Erne pere were,	112	and 20 iron
		grapplies,

- The Galeyes to the Schipe forto holde,—  
Of yrne weren Mad bothe strong & bolde ;—  
and said to the  
Rock. And thus they gonnen to seylen Anon  
As faste to the Roche as they myhte gon, 116  
Bothe be day & Eke be Nyht,  
[leaf 18] Tyl of a hard roche they hadden a syght.  
And whanne the Roche they gonne to Aspie,  
It to Aprochen they Seiled ful Nye ; 120  
And whanne faste by they weren gon,  
There they  
cast anchor. Heren Ancres they Casten pere Anon,  
For to Abyden there that Nyht,  
Til of the Roche they myhte han better Syht. 124  
And whanne þ° Nyht was wel Apast,  
To-ward the Roche they Comen In hast ;  
As Ny As a man Mihte Casten A ston,  
Thus Ny to the Roche Gonne they gon. 128  
And whanne these thevis gonnen Aspie,  
Redeliche they Raped hem, & In hye.  
Their Captain  
wouldn't go  
where the fire  
was lighted ; But þ° maister Mariner that was with pompee,  
Of that Roch knew Al the Sotelte ; 132  
And pere As the feer the thevis gonne Make,  
That partie of the Roche wolde he not take,  
but on another  
side. But be Anothir side they wente,  
pere As they fownden presente 136  
A strong galeye, that there lay  
Be-twene þ° Roch & hem, þ° sothe to say ;  
Then, a pirate  
galley attackt  
them, And they Comen with so gret A wille  
That there mani men gonnen to spille, 140  
And fillen down Into þ° Se,  
Of Men & good, ful gret plente.  
Thanne they that In þ° toþere galeyes were,  
Wenden the grete schipe hadde persched pere ; 144  
So was there tho A ful hard stowr  
Betwene these Felowns and the Emperour.  
but Pompey's  
ship drove it  
back to the  
Rock. And wanne they sien it gan so to go,  
The Emperour to withstonde non power hadden tho,

Be litel and litel they Gonne to gon, 149  
 Til that þ<sup>r</sup> Roche they Entred Anon.

And whanne pompee gan this to Aspie, 152  
 Ful lowde he gan hem to discrye, Pompey vowe vengeance on the Pirates.

And swoor that he wolde don his Miht,  
 Of tho theves to ben Avenged Ariht.

And whanne the thevis this vndirstood, 156  
 Non lengere there they ne Abood,

But to the heithe of the Roche Sekerlye, They retir'd to the top of the Rock;  
 Ful faste these thevis gonne hem hye;

And After hem xxx knyhtes goode, 160  
 That departed Owt of that floode; 19 Thieves pursued by 30 Knights.

So with-Owten, thritty there were,  
 And with-Inne, xix theves In fere;  
 For alle the Remnaunt of þese theves tho  
 Weren slayn, And In-to the Se I-do. 164

And whanne this Sawt began to gynne,

These theves wrowhten A corsid gynne;

They Rolled down I that plas

A qwarter Of a galeye þat broken was,

That hevy & boistous it was to be-holde;

And down it Cam with strengthe manifolde,

And fil Anon down Into the Se,

Where-with xi. of Pompees knyhtes slow he, 172  
 Where-offen pompee hadde so gret Care, and kill'd 11 of Pompey's Knights.

Anon him Self to the Roche gan fare,

And swoor 'that he hadde levere to dye,

But avenged he Were there Otterlye, 176

That there so falsly hadde slain his knyhtes

At thiike same tyme with here fyhtes.'

Thanne On of his knythes there Anon,

That say In what peryl that he wolde gon, 180

And Conseilled him "for to Abyde

Til it were more to the day tyde,

And I schal þow Certefien Everidel

How On these theves to ben Avenged wel; 184

Another Knight

advise'd him to put off his attack.

- Thanne scholen 3e non men lese,  
 Ne putten 3owre self Into non gret deseisse."  
 Thanne Pompee Axede him Anon,  
 In What Manere that it Mihte gon. 188  
 "Sire, of this sawt 3e scholen A while reste ;  
 I hope it schal be for 3oure besta."
- [ ? he] But Evere they<sup>1</sup> maden sorwe & wo,  
 For hise goode knyhtes weren slayn so. 192  
 He forto lesen so mani goode knihtes  
 For A fewe theves In tho fyhtes,  
 Ful gret schame to him he thowhte it was,  
 Pompey was asham'd to lose so many knyghts. His knyhtes so to lesen In theke Cas. 196  
 Next morning And On the Morwe whanne it was day lyht,  
 And Pompee of that Roch hadde A syht,  
 So strong A thing say he neuere non  
 As thiike Roche that he loked vppon ; 200  
 'And non wondir it hadde ben,' seide he Anon,  
 'Thowgh his knyhtes hadde ben slayn Echon.'
- he consulted his knyghts. Thanne of his knyhtes he Axede Counsaile,  
 3if to that Roche they Cowden Owght Availle ; 204  
 But non Of hem that was there  
 Cowde him Counseillen In non Manere ;
- They thought the Pirates must be starvd out. For they seiden to him Certainle  
 But 3if be Enfamyne it<sup>2</sup> wolde not be.<sup>3</sup> 208  
 [ ? MS in] Whanne þ<sup>e</sup> kyng of hem hadde non Oþer chere,  
 He be-thowghte him In Another Manere,  
 That hem he wolde distroyen Anon  
 Be Angwisch Of fyr þere Euerychon. 212
- But Pompey had a great fire lighted, Anon A gret fere he let there dyhte  
 Of Olde schepes And Galeyes, þat brenden so bryhte,  
 That At theke Roche persched hadde been,  
 As all the peple there Myhte it seen ; 216
- to smoke the Pirates out of their cave, So that this feer there brende so longe tho,  
 That Alle the smolder Into þat kave gan go ;
- <sup>1</sup> Car il ne quidoient pas ke ele peust estre prise sans afamer.—A.

- For that feer to stawnchen hadden they non miht,  
 But Euere this feer brende ful lyht. 220  
 And they benethe gonne hem defende while his men  
 With Arwes & stones that they gonnen vp sende ; shot at them.  
 And they Aboven defended hem thore  
 With speris & cleyves wondirly Sore. 224  
 And whanne this feer gan brennen so briht, The Pirates  
 The thevis tooken fresch water Anon riht— threw water on  
 Where-Offen they hadden Som plente tho— the fire.  
 And In-to that Feer they gonnen it do ; 228  
 Thanne Alle the smoke & þ<sup>e</sup> flawme, I þ<sup>e</sup> plyht, This made the  
 Into that Cave wente there Anon Ryht, smoke in their  
 And they benethe schetten ful sore, cave worse.  
 And stones vp threw with Engynes thore, 232  
 So that they slowen fowre of the felowns Pompey's men  
 That hadden don sweche distroctiouns. then slew four  
 And whanne these thevis Syen this, Thieves.  
 Aȝen to þ<sup>e</sup> Cave þey wenten with-Owten Mys ; 236  
 But þere weren they not wel at Ese,  
 So Evel this Feer it dide hem plese.  
 And whanne they seyen it Miht not be,  
 Alle Anon Owt of that kave gonnen they fle, 240 The rest came  
 And with Alle here myht And strengthe ther out of the Cave  
 They purposed to stawnchen this feer. to put the fire  
 And thanne these knyhtes to hem Ronne, out,  
 And there sore begeringe they begonne ;<sup>1</sup> 244  
 And the Felowns hem defendid sore,  
 As they that Maymed & Greved wore.  
 And whanne this pompee gan this beholde, but Pompey  
 For deol his herte gan wexen ful Colde ; 248  
 And to that Rooch he hentred Anon,  
 To-ward þ<sup>e</sup> feer, As faste As he Cowde Gon.  
 Anon Aȝen to the Cave they gonnen to Ronne, drove them  
 For non lengere nolden they blynne ; 252 back into it.

<sup>1</sup> Et li chivaler lor laissent courre : si se combattoient moult durement a aus.—A.



And Pompe After hem tho sewede faste—  
 For to hem hadde he ful gret haste—  
 Pompey slew 5 Where that he of hem Slow there fyve ;  
 more Thieves. Thanne leffen there but xiiii On lyve<sup>1</sup> ; 256  
 To wheche they benethen<sup>2</sup> schotten ful sore,  
 & Manie of hem horten thore,  
 The others So that Pompe him-self hurt with hem was  
 wounded him. In thre stedis In that Same plas. 260  
 And whanne that this beheld Pompees knyghtes,  
 That he was so vegorous In fyhtes,  
 But he and his Vppe to the Roche they gonnen to wynne,<sup>3</sup>  
 Knights drove To sosteine here Lord Azens hem with-Inne ; 264  
 the Thieves And drof these Felouns Into the Cave Anon Ryht,  
 back into their And putten hem Alle to Mischef,  
 cave. Thike lerrers, that Errawnt thef. 268  
 And whanne this lerrers bethowhte him tho  
 That they xiiij Of On Man dispised weren so,  
 They soon Owt they Comen Al On Abrest ;  
 sallid out, And this lerrers On pompees Faste threst, 272  
 and Powcairs And took pompees be bothe scholdres tho,  
 tried to thrust Pompey into the fire. There In that Fer him forto hauen do ;  
 But he myhte not Allyng for his knyhtes,  
 But down Fillen they bothe Anon Ryhtes. 276  
 Pompey swoond. But Pompee there in Swowneng lay,  
 Powcairs's arms And botlen Armes of lerrers borsten, in fay.  
 broke, Thanne they benethe Gonnen this beholde,  
 And to here Lord Ronne Manifolde, 280  
 And to the Schip they him gan bere,  
 And In a Cowche they leyden hem there.  
 and he was taken Thanne token they thys fals lerrers,  
 prisoner. And him kepte As A thef So fers. 284  
 And Alle this whille fowghten the knyhtes  
 Vppon the Roche, and slowgh down Ryhtes.  
 And In this mene whille Of fyhteng,  
 Awook Pompee Owt Of his swowneng, 288  
<sup>1</sup> So that 19 - 4 - 5 = 14 (!).    <sup>2</sup> ? aboven.    <sup>3</sup> MS wynee.

Where-offen his Meyne ful glad they were,		Pompey revivd on board his ship;
Whanne that he was Recouered there.		
Thanne Merveilled Pompe wondir sore		
How that In the Schipe he Cam thore ;	292	
Thanne his Meyne gan him to telle,		
In what Maner and how pat he felle.		
Thanne this pompee vp Ros Anon,		
And Azen to that Roche gan he to gon	296	went again to the Rock,
With a ful good strong Spere In honde,		
Where-with he wrowhte þ <sup>e</sup> theves schonde		
And to that Cave he Entred Again,		
And there with-Inne he hath hem Slayn,	300	
And there threw hem Into the Se,		and threw all the Pirates into the sea.
The Fysches Mete Al forto be.		
Thanne Cam he to the Schipe Again,		
Where-Offen his Meyne was ful fayn.	304	
Thanne Comanded he to taken this lerrers,		Then he had Fowcairs's thighe and his back broken,
That was a thief So strong and fers,		
To bersten bothen his thyes and Ek his bak,		
And Into the se Casten him with-Owten lak,	308	and his body cast into the sea.
Thus deliuered thanne Sire pompee		
That Roche Of felowns, As I telle the.		
And to Rome seilled he streyht Agein,		Pompey then saild to Rome ;
As I telle 3ow now for certein ;	312	
And from Rome to Jerusalem he wente,		and then to Jerusalem, where he stabld his horses in the Temple.
Where that he stablede his hors presente		
In the holy temple Of Owre lord.		
Thanne to him Cam seint Petir At On word,	316	
And seide to hym In this Manere :		
" Pompee, thou forsakest thi maneres here,		St Peter rebuk't him for it,
And dost moche wers thanne dide lerrers,—		and said he was worse than Fowcairs.
That was a felown bothe strong and fers,—	320	
Thy stable thus here forto Make		
The heyest hows, that for goddis Sake		
Was mad to don Inne his Servise.		
Now thou þat hows gynnest to dispise,	324	

Wherefore I may wel liknen the  
To Forcaus, that felown sire, perde."

Pompey then  
left Jerusalem,

Thanne from Jerusalem þis pompe wente,  
And charged Al his Men wit goode Ente[n]te], 328

and bade his  
men not talk  
of his vengeance  
on the Pirate  
Fowcairs.

'They scholden neuere Of this forcaus speke,  
In what maner On him he was A-wreke;  
For to him hadde it ben gret velonie,  
Vppon A thef to han set his hol Navye;' 332

For it was On of the grettest prowesse  
That Evere dide þ<sup>e</sup> Emperowr In Ony distresse. 334

## CHAPTER XXI.

Of Mordreins (Evalach) on "The Rock Perilous," and the wonders he saw there (p. 256). How Mordreins is in great sorrow (p. 257), and while he is weeping he sees a silver ship approach, with a fair man on board (p. 257), who lands, and talks to him; says he is a crafty man (p. 258); and his name is 'On. & Al. Only.' (p. 259). He comforts the King (p. 259); and tells him that God has not forgotten him, but will give him all he asks for (p. 260). The King is so joyful that he is almost in a trance till the ship and the good man vanish (p. 261). Mordreins concludes that the man came from God (p. 261). He then sees another gorgeously covered ship arrive (p. 262), from which a lovely woman lands (p. 262), who talks with him, and asks him to be lord of herself and her lands (p. 263), and tempts him to forsake his new faith, telling him of the danger Nasciens (Seraphe) is in (p. 264), and of the evils that will befall him—Mordreins—if he stops in the island (p. 265).

Now Of this Emperour let we now be,  
King Mordreins And Aȝen to this kyng now torne we,  
That into this Roche Is now I-browhȝt,  
And In what Maner ne Wot he nowht. 4  
And there sit he In pensifnesse & In deseise,  
sits, miserable,  
on his Rock, & With him non thing þat may him plese;  
And faste Abowtes he loked him there,  
s'ry and sea alone  
about him. But hevene & the se he ne sawh nowhere; 8  
Ne non sustenance there ne was,  
But Al disolat In that same plas;

Also, dwelling was there non,  
 But hydows & sterne that Roch of ston ; 12  
 And On þat Rock was there non weye  
 But A path that to þ<sup>e</sup> Cave wenten sothlye. There's only one  
path on the Rock.  
 Thanne loked he vpon the tothir side ;  
 He ne sawh non Comfort In that tyde, 16  
 But dirkenesse & hard Roche there.  
 Thanne set he him down with hevy Chere,  
 And be-gan to sighen ful sore, Mordreins sighs  
and weeps, 20  
 To wepen & wringen jit wel more.  
 Thanne Anon thoughte he In his herte—  
 Whiche thought him myhte not Asterter—  
 That Owre lord him hadde forgeten Clene, thinks God has  
clean forgotten  
him. 24  
 That he there so Was browht In tene.  
 And thus as he was In this morneng,  
 The water Of his Eyen Cam renneng :  
 Him thoughte þat the wawes of þe se,  
 A wondirful Noise Maden hee ; 28  
 And as he lokede tho him Abowte,  
 He saw Come seilling A schipe wel stowte ;  
 The wheche schipe was ful of Bewte,  
 And A wondir fair Man there-Inne to be, 32 Then he sees a  
beautiful ship,  
with a most  
fair man on  
board,  
 That to-forn In the schipe him thowhte he was,  
 Sitteng Al-gate In that same plas ;  
 And toward that Roche he drow ful faste, come to the Rock. 36  
 Til that to the Roche he Cam Atte laste.  
 The schipe, Al Of Silver it was,  
 The Naylles Of gold In that plas ;  
 And In Middis Of that schipe was there  
 A fair Crois In that Manere. 40 Amid the ship  
is a Crois.  
 And whanne this schip to þ<sup>e</sup> Roche gan Aplye,  
 Alle the swete savours him thowhte sekerly  
 That Evers weren groweng In Oni plas,  
 Him thowhte that In theke schipe tho was. 44  
 And whanne the Crois he gan to Aspie,  
 Anon In his herte he thowhte In hye,

	That non wikked thing ne myhte be In plas þere the Cros was Certainle.	48
The fair man lands.	Owt of the schipe Cam this faire man tho, And the kyng Azens him gan go :	
Mordreins welcomes him, [leaf 19]	"Sire," he seide, "welcome ȝe be Into this plase now Certainle !" <span style="float:right">52</span> And with that he knelid a-down, "Welcome Sire, hidir, Of Renown !"	
	Thanne Axede this fair Man Certainle, "Sire, Of what Contre now be ȝe ?" <span style="float:right">56</span>	
	Thanne Answerid the kyng, & seide tho, "A Cristen Man, Sire, I am here, lo." Thanne Axede him this goode man tho, 'In what Maner he gan thedir to go.' <span style="float:right">60</span>	
	Thanne Answerid the kyng Ageyn, "Sire, I wot Neuere now In Certain."	
and asks him who he is.	Thanne the king Axede him ful snelle, Whens þat he was, he Wold him telle. <span style="float:right">64</span>	
'A Crafty Man,	Thanne Answerid the goodman him Agein, "Sire, A Crafty Man I am Certain, That nowher non swich Is, in non Contre, So sotel A man As ȝe here now Se ; <span style="float:right">68</span> For sweche Craftes As I kan do, Of Alle men In Erthe konnen it no mo." Thanne Axede the kyng Of him there, 'What Maner thinges tho Craftes were.' <span style="float:right">72</span>	
who can make foul, fair ;	He seide, "that Owther fowl man Oper fowl womman, Into Grete bewte he cowde torne than ;	
fools, wise ;	Also A fool, A Wis man kan I Make ;	
poor, rich ;	A pore Man, gret Richesse to take ; <span style="float:right">76</span> And a low Man kan I Maken hye, I seie the, Sire, Certainlie."	
	"Now Certes, Sire," tho quod the kyng, "This may wel ben A Wondirful werkyng : <span style="float:right">80</span> Now, worthi Sire, And it ȝowre plesing wolde be, ȝowre Name that ȝe wolden tellen me."	

"Sire, Gladly, Er I hennes wil gon,  
 My name to tellen the Anon,— 84 and my name is  
 "On · & · Al · Only ·" it is Mi Name, "One and All  
 Sire, I the seie *with-owten* blame." Only."

Thanne quod the king, "sire, Certainly  
 That is a Fair Name, and A ful hy. 88

Sire," quod the king *with mylde* vois,  
 "Me semeth, as be the signe Of þ<sup>e</sup> Crois  
 That ȝe haven In ȝowre Compenie here,  
 That to Jesus Crist Affiawnce ȝe bere." 92

"That is soth," quod this good man tho,  
 "For *with-Owten* him non goodnesse May be do ;  
 And ho þat the signe Of the Crois In his Compeni have,  
 From Alle perilles he may ben Save. 96

Therefore be war, I rede now to the,  
 That what peple so Evere thou se,  
 But ȝif the signe of þ<sup>e</sup> Cros be hem Among,  
 With hem thou talke, I Rede, not long." 100

Beware that you  
 talk to no folk  
 who haven't the  
 sign of the Cross  
 among 'em.

Ful Mochel spak this goodman tho  
 To the kyng that In the Roche was I-do ;  
 Sweche wordis Of Comfort to him he spak,  
 That Alle his hevynesse he gan to forsak ; 104  
 Nethir Of Mete ne drinke he ne throwhte ;  
 In so mochel Joye this good man him browhte.

Thanne Axede him the kyng tho,  
 'In what Maner he scholde do, 108  
 And whethir he scholde þere long Abyde,  
 Owther thens to Gon *with-In* schort tyde.'

"Ne seist thou," quod this good man Ageyn,  
 "That thou belevest In God Certeyn ?" 112

And as you  
 believe in God,

"ȝe forsothe, Sire," quod the Kyng,  
 "And that I do Ouer Alle thing,  
 Only & Al In him I beleve,  
 Of weche schal non man me Repreve." 116

"Sethen thanne that thou dost so,"  
 Quod the good man Aȝen to him tho,

be sure that  
He will not  
forget you.

"Ful Sekir thanne Mihtest þou be,  
That he ne wel Not Forȝeten the, 120

Ne non that In him hath Remembraunce,  
In what degre he be, Other In what stawnse,  
In sekir, sere king, I telle it to the,  
That God ne<sup>1</sup> wil not forȝeten the; 124

And therto, what thing þat thou wilt Crave,  
Sekir to be, thou myht it have.  
Sire, tak thou al this for verite,  
Al that Euere now I haue told to the; 128

Whoever puts his  
trust in God,

For who that In God doth putten his Creaunce,  
Him may not faille with-Owten variance,

shall have  
whatever he  
prays for.

That he ne schal haue, At his nede,  
Of Alle thing that he wele him bede; 132

For man hath he In so gret Cherte,  
Of non thing so moche, I telle it the.  
Therefore man, On him to taken non thing I rede,  
But swich thing As God him bede; 136

Let him not  
be anxious,

And ȝif A man In him Self to Moche thenke,  
And with distorbilons Maketh his herte to swenke,

or he'll fall into  
despair,

So myhte he fallen I[n] disperaunce;  
Swich a thing myhte ben his Chaunce." 140

"Now, good sire," quod the King tho,  
"May I thanne Only to God trosten vnto,  
Of alle thing that me nedith to have,  
Other what thing that I wele krave; 144

And that God wele thenken On Me,  
Trowe ȝe, sere, that this wil be?"

"A, sire," quod this goode man tho,  
"Lo, now In disperaunce þou Art I-do, 148

as you have  
done.

That thenkest & seist As thou dost here,  
In-to A fowl disperawnce þou fallest there.

But change  
your mood,

Therefore I rede the, Ouer Alle thing,  
That Into bettere Conseille þin herte þou bring, 152

set your heart on  
the Trinity.

And Ouer Alle thing I rede the,  
Thin mynde thou sette vpon þ<sup>e</sup> Trenite;

<sup>1</sup> MS we

- And have Minde how Salamon the kyng  
 To his Sone Evere ȝaf teching, 156  
 'That Evere God to worschepe scholde he,  
 In what maner place that so Evere he be :  
 Thanne dar the dredyn Of non thing :'  
 Thus ȝaf Sampson to his son lerneng." 160
- In the mene while that this good Man  
 Of the Schipe to the kyng Spak than,  
 The kyng so Ioyful Of his worrdis was,  
 As he hem herkenid In that plas, 164  
 So that he fyl In a gret stodye tho,  
 And Merveilled how this thing myhte go,  
 And whethir It were In A dremenge,  
 Owther where that he was slepinge. 168  
 And thus A long tyme he him thowhte  
 In what maner that he thedir was browhte,  
 Of wheche he Cowde knowen non Certeinte  
 Of this Mater ȝit In non manere degre. 172
- And whanne Owt of this thowht he gan to gon,  
 To his kende Memorie he Cam Anon,  
 And abowtes him he lokede wel faste,  
 But he ne Cowde weten how he Awey paste, 176  
 For Nethir Of Schipe ne Man he Say,  
 Whech that to him Aperid that day.
- And whanne bothe Schipe & man was Agon,  
 Into A gret Morneng he fyl Anon ; 180  
 But In his herte he thowghte ful Certainlye  
 That thiike man From God kam An hye ;  
 For he wiste wel be the Signe of the Crois  
 That it was Only be goddis voys ; 184  
 For And he hadde been A dedly man,  
 He Cowde not han Spoken As he dide than.  
 And Also he wiste Ful Sekerly,  
 He Cowde not han gon Awey so previly 188  
 ȝyf Erthlich Man he hadde I-ben,  
 Other wise he scholde han him seen ;

Remember  
Solomon's words,"Worship God  
everywhere ;and you need  
fear nothing."Mordreins is so  
rejoiet that he  
falls into a brown  
study.And when he  
wakes up,he can't tell how  
the Good Man has  
past away.But he thinks  
the Man came  
from God,and was not  
mortal.



	Wherefore his herte was moche the more On god In Al his werkis thore.	192
Mordreins	Ful longe In this thougth þ <sup>e</sup> kyng Abod ; Other whiles he sat, & Oþer whiles he stood. He gan to loken vppon the lefte partye,	
then sees another Ship coming to his Rock,	And thus Sone he gan to Asprie, He Sawh where Cam a schip Anon Toward the Roche Forto gon ; That Schipe was wondirly faire A-dyht, As him thowhte to his Syht ;	196    200
royally adorn'd,	And þer nas non thing Abowte, But Rialy keuered with-Inne & with-Owte ; Into the harde wawes Of the Se That Schipe was keuered ful Certainle ;	  204
but no one see- able on board.	But nethir Man ne womman Cowde he se, That Schip to Governe In non degre.	
However, when it gets to the Rock,	And At the Roche it Aryved Anon Also swithe as it Myhte gon.	208
	And whanne the king gan this beholde, He merueilled þer-offen Mani folde, What thike Schipe Miht signefie, That to the Roche so faste gan hie,	212
	And what maner of thing it sowhte there, That thedir Cam In swich Manere ; And Evere this Schipe he beheld there, And of the Aray Alle the manere.	216
the loveliest woman on feet steps out of it,	Thanne sawh he there isswen Anon The fairest womman that of feet myht gon : Thanne the kyng Abaisched he was Of thike Merveille In that plas ; Neuertheles ȝit he seide, " Welcome ȝe be. Faire womman, Into this Contre." Thanne Answerid sche Agein,	220
and greets Mordreins sweetly.	" And ȝe ben welcome, Sire, Certein, As man that I most desire to se Of Alle men levenge, I telle it the.	224

- Eualach," seide this lady tho,  
 "Al my lyve ȝit hider-to, The Fair Woman  
offers  
 So gret lust I haue to speken with the, 228  
 And now Am I glad I may the se ;  
 And now thow Art in this plase here,  
 With the to speken I schal haue leysere ; 232  
 I schal the lede, and thow wilt gon with me,  
 Into þ<sup>e</sup> fairest place that euer man May se." to take Mordreins  
away with her.  
 "Now Certes, dame," quod the kyng,  
 "I merueille me mochel Of myn hider Comeng, 236  
 For I not ho that hedir me browhte,  
 Ne nethir sen him neuere I ne mowhte,  
 Ne neuere hennes ne wil I go,  
 That til Aȝen he me wil Comen to, 240  
 That me In to this place browhte ;  
 Oper wise cam It not In to My thowhte."  
 "Be my trowthe, sire," quod sche thanne,  
 "ȝit spekist thow As A trewe Manne, 244  
 For I the browhte Into this plase,  
 To speken with the, for I wolde han space ;  
 And be me hens schalt thow go,  
 And be non Other, troste wel therto. 248  
 And ȝif thow wilt not forsaken my Compenye,  
 I schal the bringen to hygh seignourie,  
 And maken the Lord Ouer Al my lond,  
 Which that I holde In Min honde." 252  
 "Dame," quod the Kyng to hire Agayn,  
 "Of this wolde I weten ful fayn,  
 What myht ȝe han forto do  
 Az now ȝe sein me vnto." 256  
 "Be my feith," quod sche, "Sire," Again,  
 "Of that power I Am Certein,  
 To beren A body where þat my liking Is,  
 And thens him to fetten with-Owten Mis." 260  
 "Dame, I vndirstond thy talkyng ;  
 But a man of a more wondirful werkyng

"She says she  
brought him to  
the Rock to talk  
to him ;

and if he'll  
hold to her,  
she'll bring him  
to honour.

She can move a  
body where she  
likes.

- Have I herd Sein Certein there is,  
 That kan don moche more than this, 264  
 For he kan Maken of Fowle men faire;  
 Of Folis, wise men & debonaire;  
 And Pore Men, to ben Riche In Ech degre:  
 This Man A Maister, me thinketh, is he; 268  
 And this May non Man don, Certeinle,  
 But ȝif þ<sup>e</sup> signe of þ<sup>e</sup> holy Cros *with him be.*"  
 "A! Eualach," quod<sup>1</sup> this womman thanne,  
 "Thow Art A fool, & non wis Manne! 272  
 Thow Art desceiued In thy beleve;  
 And that Anon I wele the preve.  
 For As longe As thou holdest this Creauunce  
 Of wheche thow hast Mad variawnce, 276  
 In pes ne Reste Schat thow neuere be  
 Whiles that beleve Is In the;  
 For thou knowest not ȝit the Endyng  
 Of thi Sorewe, nether the begynneng; 280  
 For thi Brothir, Sire Seraphe,  
 In thi paleis lith in ful hard degre,  
 That it Asckapen neuere schal he,  
 But ȝif it the more wondir be." 284  
 "A! dame," quod the kyng Anon,  
 "How mown ȝe knowen swich thing be don?"  
 "For," quod sche, "I knowe this As wel  
 As thi selven Everidel, 288  
 How thow were left Owt of thi bed,  
 & he A-bod stille In that sted."  
 Thanne the kyng Abasched him sore  
 For þ<sup>e</sup> wordes he herde thore, 292  
 And was Aferd lest his brother scholde die,  
 For tokenis that sche seide so Certeinlye.  
 Thanne King Eualach Anon with-Alle  
 Nygh In wanhope hadde I-falle, 296  
 And wende that God had him forgote,  
 So this womman Made him tho dote.

[<sup>1</sup> MS quod  
 Eualach]  
 She says  
 Mordreins is a  
 fool to be a  
 Christian.

He'll never be  
 in peace while  
 he is one.

Nasciens is  
 dangerously ill.

She knows it  
 as well as that  
 Mordreins was  
 carrid away  
 from him.

Mordreins nearly  
 falls into despair.

Thanne seide this womman to him tho :  
 "Eualach, and thow my wille wilt do, 300 The Fair Woman  
 I schal the setten Azen In-to thi lond, offers Mordreins  
 And Al welthes bringen Into thin hond. safe return home  
 For wete thow, Eualach, In Certein, and wealth,  
 Owt of this plase gost þou not heyn, 304  
 But ȝif it be Onlich by me, If he'll but do  
 Owt of this plase schalt þou neuere fle ; her will.  
 And here schalt thow Enfamyned be,  
 And many mo wondris ȝit schalt þou se ; 308  
 For ȝif thow longe here Abyde, If not, he'll  
 Thy wittes schalt þou lesen þis tyde. be starvd.  
 And ȝif that thou wilt gon with me,  
 A gret lord schal I Maken the ; 312  
 And ȝif thow wilt here lengere dwelle,  
 Thow schalt be lost, bothe flesch & felle."

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## CHAPTER XXII.

Still of the wonders King Mordreins (or Evalach) saw on the Rock Perilous (p. 266-276). How he asks the Fair Woman out of the ship, where he is, and how far off from his land (p. 266); but he will not go with her; and how she sails away. How he sees a great tempest rise (p. 267); and how he thinks over the woman's prophecy of his misery, and over his former greatness (p. 268). How he looks about for a place to sleep in, and finds the Cave; but, on trying to enter it, is struck down (p. 268). How he sees a great tempest; and then a great darkness comes, and he lies all night in a swoon. In the morning he is awake by the rays of the sun; he makes the sign of the cross (p. 269), recovers his senses, and prays to God. He then sees again the first ship (p. 270); and the Good Man lands from it, greets him, and preaches to him about his want of faith (p. 271); of how God helps his servants (p. 271-272); of the difference between the flesh and the spirit (p. 273); and of the members of the soul (p. 274). Mordreins then asks him about the Fair Woman (p. 275); and he says that she strove to become lord over him, and so he cast her out of his house, for which she tries to enrage him by evil doing (p. 275). [The fall of Lucifer.] The good man exhorts Mordreins to hold to his Saviour, and then no good thing shall be wanting to him (p. 276).

- [leaf 90] Thanne sat this kyng in gret stodying,  
 And thowhte what to don of al this thing ;  
 Whethir with that lady he scholde go,  
 That sche seide so wel him louede tho, 4  
 And therto so ful of Sapiense,  
 Lyk As sche wede In his presense.<sup>1</sup>
- Thanne Eualach Clepid this womman tho,  
 And Axede hire 'zif sche Cowde Owht do 8  
 To tellen him In what plase þat he were ;  
 And how fer from his londis there.'  
 "ze," quod this womman tho Anon Riht,  
 "Al this schal I the tellen Astyht. 12
- ✓ "In Port Peryl," she says,  
 Of port peryl this Roche bereth the name,  
 A perilows Roch, And Of gret Fame ;  
 And Owt of thy kyngdom Art thow here
- "17 days' journey off your kingdom. xvii. dayes Iornees, Al In fere ; 16  
 For A gret Iorne for A schipe it were,  
 In a Monthe & .ix. dayes from thens to ben here.
- And I alone can take you back.  
 So that there schalt thow neuere haue dwellynge  
 But zif so be that I thedyr þ<sup>e</sup> bringe." 20  
 Thanne Abasched was he mochel more  
 Thanne he was Ony tym be-fore,  
 That he was so fer from his kingdom  
 I-browht In-to A straunge Regiown : 24  
 Thanne In gret thowht sat this kyng,  
 And þere made mochel Morneng.
- Thanne seide this womman to him tho,  
 "Sire Eualach, wherto thenken ze so ? 28  
 zif ze wilen don Afir My biddinge,  
 Into a ful delitable plase I schal the bringe ;  
 And zif thow wilt not don as I the seye,  
 Many wondir happes schalt þou han In feye ; 32  
 And so Manie Combrawncees scholen Comen to þ<sup>e</sup>,  
 That with-Inne ful schort tyme schalt þou se,
- <sup>1</sup> et qui de si grant sapienche estoit plaine, ke ele li disoit  
 chou qui li estoit auenu, et chou qui li deuoit enchore  
 auenir.—A. ? wede, l. 6, for semede or zede.

So þat þou wost ben hid in þ<sup>e</sup> most Caytifis plase  
That Ewere On Erthe ȝit Mad wase."

36

Mordreus won't  
answer the Fair  
Woman's appeals.

Thanne the kyng Abasched him sore,  
That to hire wordis mihte he speke no more.  
And whanne sche say þat it wolde not be,  
That Answer mihte non Getten sche,  
Sche torned hire Schipe, and Gan to go  
Streyht Aȝen Into the highe se tho.

40

So she sails  
away.

Thanne Anon the king Cast vp his hed,  
And saw where sche seilled In that sted  
Fer Amyddis the grete throwenge se,  
Where that grete Merveilles Anon say he ;—

44

The grettest tempest him thowte was there,  
And the Moste wondirful that was o-where ;

48

A terrific tempest  
rises,

So that him thowghte þat Al the Se  
Ouer Al the world schold han be ;

And In Middis Of that tempest,

52

There was the Schipe Althermost.

Thus Sone there Cam A wyndes blast,

And that Schipe there Ouer Cast.

and upsets her  
ship.

And As the kyng On þ<sup>e</sup> Roch there sat,

56

With his Eyen he beheld Al that,

And wondred mochel In his thowht

What schipe it was that the womman browht.

Thanne this kyng bethowhte him tho,

Mordreus

That Of him self it was Evel I-do

60

That he ne hadde Enqwered what sche hadde be,

& what hire Name was, & Of what Contre ;

For he here supposed neuere to se,

Therefore here Name haven knowen wolde he.

64

Thanne of hire wordes sore he thowghte,

How that In Reste he scholde be nowhte

As long as he held that Creaunse ;

Ful Often he thowghte vpon this Chaunce ;

68

And For sorwe of this tydinge

He ne wiste to don non thing.

thinks over  
her words,  
that as long as  
he's a Christian,  
he'll never be in  
peace.

	Thanne gan he to Remembren him Anon How worthily he was wont to Gon,	72
Mordreins thinks over his former riches and honour,	Of his Richesse, & Of his honoure, And On his lordschepis In that stowur ; And sethen he thowhte thanne Azen In what persecucioun he hadde ben	76
and his sufferings since he's been a Christian.	Sethen Cristen Man that he was, What he hadde Suffred In diuers plas ; And thus In disperawnce he gan to falle Tyl Azens the Niht Sore with Alle.	80
	Thanne he bethowhte him Anon, How that Ony wyse he myhte don ; For the Roche was A wastable plase, And non Resteng there-Inne Nas.	84
He goes into the Cave on the Rock,	Thanne fond the king the grees there riht That to thike Cave wente ful streiht, Whiche was bothe ful dirk & blak, & hidows On to looken with many A lak ; For long tyme was it past be-fore That Evere Ony levyng man was thore. And to hym self he gan to seye, " Sekerly, with-Owten wile I not lye, But entren I wiele Into this Cave, There-Inne Min herberwe forto have."	88
	And the ferste foot that with-Inne he sette, Plat to the Grownd he was smette ; For him thowhte that On with two hondis him took, And Evene to therthe there him schook.	92
and at the first step is smitten to the ground,	And thus lay the king In swowneng In þis Manere Thorwgh the Fal that he hadde there.	96
where he lies swooning.	And whanne of his swowneng he A-wook, Vppon the Entre Of the Cave he gan to look ; And thus As he In this thowht gan dwelle,	100
When he revives	A wondirful tempest there befelle, That him thowghte the waves of þ' se Into the hevene wolden fle,	104
he sees a wonder- ful tempest,		

And Al to-berste bothe lond & ston :  
 Thus him thowghte there Ryht Anon. 108  
 Thanne Cam there so grete A dirknesse and then a thick  
 That browhte him in moche distresse, darkness.  
 That him self he ne myhte not se  
 No more thanne In A pit he hadde I-be. 112  
 And whanne Of alle thinge he hadde lost þ<sup>e</sup> siht,  
 And þat non thing he sen ne myht,  
 More Abasched thanne he tho was, He is terribly  
 Was neuere Man ȝit In non plas ; 116 frightend  
 But Aftir this gret drede Anon,  
 Good Comfort to him was sent ful son.  
 And whanne In this dirknesse he hadde longe be,  
 And for drede lost bothe wit & Memore, 120  
 He ne wiste for drede what to do,  
 And In this thowht longe Abod he so.  
 And al the nyht lay this kyng all night.  
 As In Maner he hadde ben In Sowneng, 124  
 That from him Self he was ful Clene,  
 For On him non Otherwise ne was it sene.  
 And whanne that it was goddis wille,  
 The Clernesse Of day there to fulfille, 128 But in the  
 And the bemes of the sonne Bryht morning the  
 Into<sup>1</sup> Alle the Erthe it schon ful lyht, sun-beams  
 The kyng that vppon the Grees lay  
 To-fore the Cave dore, As I the Say, 132  
 Vppon his Face the sonne þere schon,  
 Where-with he A-wook Ryht Anon, wake him,  
 And his Eyen Open he gan to Caste,  
 And Abowtes him he loked ful faste ; 136  
 And whanne that the Se he loked vppon,  
 And Ek the Roch that he lay There on,  
 He lefte vpe his Riht hond An hy,  
 And the Signe of the Crois made devoutly. 140 and he makes  
 Thanne Cam he to his Mynde Agein the sign of the  
 As he to-forn was Al In Certain, Crois.

<sup>1</sup> MS into to.



And kneeling, to God made his preyere  
 In this Maner As ȝe scholen here : 144  
 Then Mordreins  
 prays to God "O thow swete lord God Almyhty,  
 That Comfort And Ese dost to Alle Sory,  
 And me hast deliuered of Manie gret distresse,  
 Of Mani Aventures, & Of Mani heveyneſſe ; 148  
 And Of Mani hevynneſſes which<sup>1</sup> weren Comenge,  
 Thow me deliueredest, thow Glorious kyng !  
 O goode lord god, I am thi Creature  
 To whom thow hast ben ful deboneure, 152  
 And to me hast Schewed gret Mercy,  
 To Me, lord, that ne Am no thing worthi ;  
 And my Sowle to helle Scholde han went,  
 Ne hadde ben thy Mercy, God lord Omnipotent ; 156  
 And thy Mercy from helle it gan to withdrawe,  
 And browhtest it Into the Cristene lawe ;  
 to keep and  
 defend him from  
 the temptations  
 of the Devil. So, goode lord, me kepe & defende,  
 And Euere thy Grace that thow me Sende ; 160  
 And that the devel ne tempte not me,  
 Whom I haue forsaken, & Only taken me to the ;  
 Whose werkis & him I have forsake,  
 And to thy mercy Onlich, lord, I me betake." 164  
 Whanne he thus his preyere hadde I-do,  
 Ful faste Abowte him loked he tho.  
 He sees the  
 Good Man's  
 ship coming Owt Of the Est he Saw Comen thore  
 The fair Schip that he say þ<sup>e</sup> day before, 168  
 Where-Inne that was the goode man  
 That of so mochel goodnesse to him spak than.  
 And whanne he Saw that it was he,  
 Ful glad and blithe he gan forto be, 172  
 And alle his Sorewes forȝat he thanne,  
 For Joye to speken with this good Manne.  
 Thanne ful faste he gan to Crie  
 Of Alle his trespas there to god Mercye. 176  
 to the Rock. And whanne he Say the Schipe to the Roche gon,  
 Evere to the foot of the Roch he Cam Anon,

<sup>1</sup> MS we.

And Into that Schipe he lokede there,  
 And Say there-Inne thinges of diuers Manere, 180  
 Bothe Richesse, Jowelles, & vitaille Also,  
 That to Ony lyveng Man belonged to.

And whanne the Same good man he Say, Mordreins  
welcomes the  
Good Man;  
 That to him hadde spoken the formere day, 184  
 And seide, "Sire, Ryht welcome ȝe be  
 Into this Roche ful Certainle!"

Thanne this goodman Owt of þ<sup>e</sup> schipe wente  
 Vp to the Roche tho, veramente, 188  
 And Axed the kyng how he dide fare  
 Sithen þ<sup>e</sup> tyme that he was thare.

"Forsothe, sire," quod the king tho,  
 "I Was neuere so ful of Sorwe & Wo 192 and tells him of  
his sorrows  
 As that, Goode sire, I have I-be,  
 Sethen the tyme ȝe partid from me."

Thanne gan he him forto telle  
 What Aventures that him befelle, 196 and adventures.  
 And Of that Fairre wommans Comeng,  
 And of mani Anothir Aventures thing.

Thanne Answerid him tho this good Man  
 With a smyleng Chere Anon than: 200 The Good Man  
reproves him for  
his want of faith,

"O thow Man ful litel of beleve,  
 Ful litel thing May the Greve.  
 And thou stedfast In beleve wost be,  
 þer nys non thing that myhte Greven the; 204

For And thow wost thenken on hem þat the bowht,  
 Troste thow wel, he forgeteth the nowht;  
 And ȝif thow Attenden wilt to his Servise,  
 He nele the forgeten In non wise; 208

As dauid seith In the Sawter book—  
 Hos wele there aftir there-Inne look—  
and bids him  
remember

'Owre lord is Redy In Alle wise  
 To hem that hym Clepen In his Servise.' 212 that God is  
always ready  
to help His  
servants.  
 In this loke thow have stedfast Creaunce,  
 And thanne schalt thow, with-Owten variaunce,

The Good Man  
tells Mordreins  
that God will  
take him from  
the Rock.

[Have al] where vppon thin herte wil thenke,  
Redy to the, whethir þou wake Oper wynke. 216

And thowgh A whille that here thow be  
Here In preson, As thow Miht Se,  
Abasche the not for thy beyng ;  
Ful wel hens he wyl the bringe, 220

And qwiten the A hundred fold More  
Thanne for him dist thow Owht fore ;  
And more Gwerdoun schalt thow have  
Thanne Evere thin herte kan thenken oper krave, 224

God looses those  
that are bound.

As witnesseth david the prophete,  
Where As he Seith these wordes swete,  
'God vnbindeth that is I-bownde,  
& of here peynes hem loseth In a stownde ; 228  
For God, the hurte men he keuereth sone,  
And þ<sup>e</sup> wikked to goodnesse torneth Anone,  
Oure God, þ<sup>e</sup> Ryhtwos loveth Ryht Wel,  
The Orphanes he gouerneth Ech del.' 232

Sin comes from  
the flesh,

'This Owhtest thow to have In knowenge,  
And holych In thy sperit Remembringe :  
'And thow In thyn herte that þou Synne,  
It Cometh on of him self More ne mynne, 236  
But On Of thy flesches frelte ;  
Here-offen Sekyr Myhtest þou be ;

not from the  
Heart,  
which is spiritual.

For the Flesch, dedlich it is,  
And so thin herte sekerly It Nis ; 240  
For thin herte, it is speritwel,

'—' Et nepourquant, se il auient aucune fie que li cuers peche, pour chou ne dois tu mie quidier que che soit de la cure de lui. Mais che li auient par la grant fragilitei de la char dont il est cargies. Car la char est morteus, si ne puet naturellement a nule chose penser qui ne soit morteus. Mais li cuers est esperiteus ; si doit as esperiteus choses entendre. Mais or dois donques sauoir ke est li cuers, pour che ke ie te fai entendant ke il est esperiteus. Li cuers n'est nule autre chose ke la conaissanche de bien et de mal. Et pour chou ke il est conaissans de l'un et de l'autre, pour chou doit il estre apieles 'la veue de l'ame.' Ensi rent li tres haus rois 'la veue du cuer' a cheus qui es morteus choses sont awies, quant il voelent requerre sa medicine et son conseil.—A.

And speritwel thing to don Ech del ;  
 For thine herte is thing of speritwelte  
 The goode from Evel to knowen, I telle the. 244  
 And this is Only hise Mesteere,  
 þerfore 'the Sihte of þ<sup>e</sup> sowle' he is cleped there ; 'The Sight of  
 Thus sendeth the goode lord Above, the Soul.'  
 'Sihte of sowle' to hem that him love, 248  
 That dedly thinges wile forsake,  
 & Only to his Conseil hem take ;<sup>1</sup>  
 Ful seker of welthe mown they be,  
 And Owt of al Maner Aduersite ; 252  
 For thus witnesseth the profecie  
 Of holy prophetis that don not lye.<sup>2</sup>  
 [It is ful trewe] with-owten lesing, [leaf 21]  
 [He that] In Synne is dwellyng, 256 The Sinner is  
 In ful strong preson he is I-Caste in prison,  
 Whiles that he In Synne doth laste,  
 For thanne he is bownden In strong peine bound with the  
 With the develis Combrauns, in Certeine. 260 Devil's hin-  
 And ȝif Owt Of preson he wil ben vnbownde, drances.  
 To the welle of Cownseil he moste In a stownde,  
 The wheche is openly now Confessiown,  
 That is to the devel Riht fowl Confuciown ; 264 Confession alone  
 Anon Of presown he is vnbownde can unbind him.  
 Thorwgh Confesciown that ilke stownde ;  
 Thanne the develis Cownseil forsaketh he,  
 And alle þ<sup>e</sup> werkes that to him longen to be. 268  
 " And In this Manere wele oure Saviour  
 His Servautes bringen owt of dolowr,  
 And Owt of presown thus hem bringe  
 That to-fore the devel hadde In Chalenginge ; 272  
 And thus the Brosed, hol doth he Make,  
 That Ony thing wele don for his sake.  
 For Manie Men In this world<sup>3</sup> there be,  
 That Maymed In here Membres ben Sekerle, 276

<sup>2</sup> End of a Chapter in the English MS.  
 GRAAL.

<sup>3</sup> MS wolrd

	And so harde here Membres ben hurt Echon,	
Sinners have	That On non foote ne mowen they Gon ;	
	And sweche Men forsothe they be,	
lost the limbe of their soules.	That the Membres of the sowle han lost Sikerle,	280
	And þe Swetnesse of þ <sup>e</sup> herte with-drawe	
	Be worldly lustes they they han hem slawe ;	
	But Otherwise scholden they do,	
	As I schal the seye, now herkene me to,	284
	What the swetnesse of the sowle it is,	
	Ful delitable thing, & ful Of blis.	
The Limbe of the Soul are sweetness, religion, reverence, innocence, mercy.	“ The membres of the sowle these bene : <sup>1</sup>	
	Swetnesse of herte Is On ful schene,	288
	Good Religiows, with pyte,	
	Lowliche reuerence to God, & divinite,	
	Innocense, & ful therto of Mercye :	
	These ben the Membres of þ <sup>e</sup> sawle sekerlye ;	292
	For the sowle, sosteined here-bi et is.	
	“ And what sowle that of these Membres don Mis,	
	It may not wel Governed thanne be,	
These are the handis and feet of men's soules.	For these ben the hondes & feet sekerle	296
	That to Mannes Sowle belongen Echon,	
	And elles May it nethir Meven ne gon ;	
	For Anon As the sowle þese membres hath gete,	
	Thanne to the body it is dressed ful swete ;	300
	Ful wel is that body At Reste & Ese	
	That <i>with</i> the membres of þ <sup>e</sup> sowle can him plesse	
[? Redresceth]	Lo thus Redesteth <sup>2</sup> God of hevenc <sup>3</sup>	
	Hem that him loven woth Milde stevene.”	304
Thus the Good Man comforts Mordreins.	Sweche wordis, & Other Mo,	
	The goode Man of þ <sup>e</sup> schipe the kyng spak vnto,	
	And Comforted the king moche In this Manere	
	With tho wordes þat he to him Spak there.	308

<sup>1</sup> Che sont les boines tekes del cuer. Si comme relegions, pites, reuerenche, concorde, Innocense, misericorde.—A.

<sup>2</sup> Ensi redreche li tous poissans, et garist, chiaux qui par l'ordure de lor cors sont contrait et mehaignie en aine.—A.

- Thanne the kyng this good man gan to refreine,<sup>1</sup>  
 And Axede him of that faire womman Certaine,  
 That with him was the formere day,  
 And with hire him wolde han had Away. 312  
 Anon the goode man him Answerid thanne : The Good Man  
tells Mordreins  
 " Ful wel know I that ilke wommanne  
 That to the Semede so fair and Riche,  
 And In alle the world the throwhte non swich ; 316  
 jit, whanne sche was In Myn howshold,  
 Fairere sche was be an hundred fold,  
 And bettere At Ese, thanne sche now Is,  
 And moche more In welthe, with-Owten mis. 320  
 And whanne sche An-hawnsed so was  
 In that ilke delitable plas,  
 And whanne Myn hows thus was I-Mad,  
 And sche alle delicacies there-Inne sche had, 324  
 Anon In herte took sche gret pryde—  
 So ful of welthe sche was that tyde—  
 And Anon throwhte that sche lady wolde han be,  
 As I was Lord In myn Owne Sovereinte, 328  
 And that of hire I scholde haven non powste,  
 But heyere than I sche throwhte *per* to be ;  
 For so mochel bewte was hire tho vpon,  
 That Erthly man was there neuere non 332  
 That Into hire face myght haven a siht ;  
 So fair sche was, so Cler, & so briht.  
 " And whanne that I knew Al hire throwht—  
 As that from me is hid ryht nowht— 336  
 And that to me sche throwhte swiche felonye,  
 That in thike plase non lengere myht I hire drye ;  
 But threw hire owt of myn hows Anon,  
 Into A wers plase that sche scholde gon, 340  
 Where that non thing so wel At Ese  
 Sche ne Is not, ne neiper that doth hire plese,  
 Ne so gret bewte hath sche now non  
 As that tyme was hire vpon. 344

that the Fair  
Woman  
was once in his  
household,  
and 100 times  
fairer than she  
now is.

But she waxt  
proud,

and wanted to be  
highest—

so great was  
her beauty that  
no mortal could  
look at her—

and so the Good  
Man threw her  
out of his house  
into a worse  
place.

<sup>1</sup> Et li rois li demanda.—A. E. E. *freyns*, ask.

Since then,  
she's striven to  
anger him.

“ And from that tyme ȝit hidirto,  
Alle hire Miht and power hath sche do,  
Me to wraththen what sche May ;  
The wheche is hire labour bothe i Nyht & day. 348  
And for that sche sawh that I Cam to the,  
The to visite & Comforte In this degre,  
It was the Cawse Of hire Comenge,  
Owt of this plase the forto brenge, 352  
And Al hire wyl thanne to fulfille,—  
Thus ful of wikkednesse sche is, & ille,—  
And to don the forsaken thi Creatour  
That the Supported & holpen In Mani a stowr. 356  
Therefore As longe As to thi Saviour thow kepist þ\*,  
And from him ne Flechest in non Manere degre,  
There ne schal non Manere thing the faille  
That to thi body Or Sowle May Availle, 360  
That to the it schal Anon I-grawntid be  
Ful Sekerley, Sere, As I tellet the.”

And she only  
came to Mor-  
dreins to do her  
wicked will on  
him.

#### CHAPTER XXIII.

Still of Mordreins (Evalach) on the Rock Perilous, and his Temptations there (p. 277-298). How the Good Man comforts him, and asks him if he is hungry ; then takes him to the ship (p. 277), and offers him delicious meats, the sight of which so satisfies him that his hunger goes (p. 278). He desires to know about Nasciens, and the Vision of the Streams [Chap. XVIII. p. 231] that he saw (p. 279) ; but the Good Man will not tell him yet, and exhorts him not to fear any marvels that he may see (p. 280) ; and tells him how to know good counsel from bad (p. 281). Mordreins asks how long he is to stop on the rock ; and is told, ‘till the devil takes him off by the left hand’ (p. 282). He is distressed at hearing this, and the Good Man disappears (p. 282). Mordreins sees the Fair Woman’s ship coming, and prays to God for grace to resist her (p. 283). She tempts him by telling him that his Brother-in-law and Queen are dead (p. 284), and by offering him the precious stones, etc. in her ship (p. 285) ; but he will not yield to her, and will not answer to his devil-name Evalach (p. 286). She reproaches him, but in vain, and then departs (p. 286). A great tempest rages (p.

286); a wonderful noise is heard, and a clap of thunder which knocks off the top of the rock (p. 287). Mordreins prays to God to comfort him. He gets wonderfully sleepy and hungry (p. 288), and sees a black loaf, which he takes hold of, and is trying to eat, when a marvellous bird swoops down on him (p. 289), and knocks it out of his hand (p. 293).—The description of this bird *Scipillions*, or the Phoenix, a type of Christ (p. 289-293).—The king swoons, and the bird hits him with its right wing, and then flies away (p. 293). The king recovers, and thanks God (p. 294). The Good Man and the Tempting Woman come to him daily, and the Good Man comforts him (p. 295). He sees another ship, sailorless; a great tempest rages (p. 296); then fierce heat comes; but he will not leave the rock (p. 297). The weather clears, and he ponders over his adventures (p. 298).

Thus In this Manere spak this good Manne		The Good Man having taught Mordreins to leave the Devil's lore,
Ful long with the king In þ <sup>e</sup> Roche thanne,		
And with so Manie wordes swete		
Thus tawhte him the develes lore to lete.	4	
And the kyng Alle his tales wel Abod,		
& ful wel hem likede, & stille he stod,		
For so Wel him liked his Talkyng,		
That it was ful Ioyful to the kyng.	8	
Thanne this Goodman took him be the hond,		
And be his Name him Cleped, I vndirstond,		
That he took be his Crestenenge,		
Sire Mordreins, that was ferst Eualach þ <sup>e</sup> kyng.	12	
Thanne Axede this goode Man there Anon,		asks him whether he's hungry,
' 3if he hadde Ony honger him vppon.'		
Thanne the kyng Answerid Anon there		
With faire wordes In this Manere,	16	
' That 3if In his Compenie he wolde Abyde,		
And not from him gon At that tyde,		
Al his hevynesse he Scholde Forgete,		
And bothe hunger & thurst scholde he lete.'	20	
Anon be the hond he gan him lede		takes him down to the Ship,
Down to the Schipe In that stede,		
And there him schewed Alle Maner Of Richesse <sup>1</sup>		

<sup>1</sup> et si li moustra la grant rikeche des bieles viandes dont il f auoit a moult grant plente, de toutes les manieres dont cuers porroit penser et langue parler.—A.



shows him plenty of food and drink,	Of Mete, & Of drink gret pletevousnesse, That Ony herte On kowde bethenke, In that Schipe was Of mete & drinke. Thanne seide to þ <sup>e</sup> king this good man Anon,	24
and puts it all at his disposal.	"Lo! Alle these deintes In thi wil wile I don, To taken there-Offen what Euere thou liste, To Eten & drinken Al Of the beste; And At thi wille Al this Schal be In this Manere, as I telle it the."	28
	And whanne þ <sup>e</sup> kyng Al this Merveille beheld, With Alle deyntes Anon he was ful fyld, <sup>1</sup> That hunger ne thorst ne felte he Non, Thanne streyht from his Mete he hadde gon.	32
Mordreins tells the Good Man	3it More seide the kyng to this good man tho, "Sire, I wele 3e wete that it be So,— That with 3owre wordis that ben so swete, & Of þ <sup>e</sup> Sihte of this drinke & Mete Wheche that ben In this present plase, That In this Schipe Schewed þou me has,— That Sihte So fulfilleth Me, And maketh me ful Of delicase,	36
that his sweet words, and the sight of the food	That to Eten ne drinken have I now lust; For so Mochel In thy wordis I trust. And sethen 3e sein that 3e knowe Alle Mennes thowhtes vppon A rowe, Thanne knowen 3e Myn with-Owten faille; Wherfore I preye 3ow Of good Cownsaile."	40
have taken away all desire in him to eat and drink.	Than Answerid this good Man Anon, "Thy thowhtes I knowe Wel Echon; Thow thenkest On Nascien, thy brother dere, That the Womman tolde the of here. For him wele I not Forgete, neþer vpe ne down; Thow schalt him Seen In A-visiown Decende from the hevene Adown ful Rathe,	44
The Good Man knows that Mordreins is thinking of Nasciens,		48
and his Vision about him.		52
		56

<sup>1</sup> (l. 36, Thanne = than if.) si fu si sooles seulement del  
veoir, ke il ne sentoit mais nul faim, nient plus ke se il eust lues  
droit mengie.—A.

And In the Nynthe Flood he schal him bathe,  
That largere and deppere it is to Seye,  
Thanne the toperre viij. ben In feye." 60

And whanne the kyng herd him Sein so,  
Ful sore Abasched was he thanne tho,  
And Merveilled mochel what this Man were  
That sweche wordes Spak to him there, 64  
How that he Scholde haven knowenge  
Of Sweche A Maner Strawnge thinge.

There-by he thowghte Certeinly  
That he was non Man to ben dedly ; 68  
But so bold dorste he not thanne ben thore  
Of him to Enqweren there Ony More.

And whanne he hadde Avised him In this Manere,  
Anon him preide, And gan to Enqwere, 72  
"That he wolde tellen him Alle & Som  
The Signefiawnce Of his Avisiown,  
And that 3e Wolden, for god Almyht,  
It me declaren now Anon Riht ; 76

For I have Ful longe In gret thowht be,  
What signefiaunce it Mihte ben to Me."  
Thanne Answerid this good Man Agein,  
"That schalt thou neuere weten In Certein 80  
Into the tyme & Into that day  
That this viande owt Of this plase the bringe away.<sup>1</sup>  
And thanne Schalt thou knowen [the certeinte]

What that thy vicioun doth signefe, 84  
Al from begynneng to the Ende ;  
Thanne schalt thou knowen how it schal wende.

"And be this I Chastise the wel,<sup>2</sup>  
But from hens-forward, neuere Adel, 88

<sup>1</sup> Che ne trouueras tu ia qui te die deuant a chele eure ke tu aras vaincu et cachie ensus de toi le leu ki ta boine viande te vaura tolir. Et lors saras tu chertainement qui chis leus est, et pour quoi il te vaura tolir ta viande.—A.

<sup>2</sup> Mais de tant te castie iou bien, ke ia de nule chose ke tu uoies, ne soies esmaies ne espoentes.—A.

Mordreine  
wonders

how the Good  
Man

can know his  
thoughts.

He asks the  
Good Man  
to tell him the  
meaning of  
his Vision.

But he is not  
to know it till he  
beats the Lion  
who'll take away  
his food.

The Good Man like Mordreins never fear, whatever Marvells he may see.	What Maner Merveilles that Euere thow se, Loke that abasched no more thow be. 3it Merveilles here-Aftir schalt thou se, As the vois In thy paleys told to the Whanne Nasciens and thow On bedde were, Vppon on Cowche liggeng there, Where that 3e fillen In Swownenge For gret drede of that Noise herenge ; Where As the vois Seide In this manere, 'Of more dredes & Merveilles scholen 3e here Thanne Euere 3e diden to-fore this day :' And thus the vois to 3ow gan Say. Wheche is the wille of goddis sone, That Alle these thinges scholen ben done, And that here-After he wele Schewe Swiche Merveilles vppon A rewe,— To hem that him liketh ful wel, They scholen hem sen Every del,— The wheche, Alle Othere Merveille scholen pase That Euere 3it to forn tyme of 3ow sein wase ; And 3if pou wilt In trewe Creauce the holde, And In herte stedfast stable and bolde ; What so euere hens-forward that thow se, Ful wel from þ' devel pou myht kepen the, And more Stedfast to be In thi Creauce, What so befall the In Ony Chawunce. And hens-forward 3if Oni Aventure Come to the Be man Other womman, what so he be, That faire Casten the forto deceyve, Loke In Alle weye from hem thow weyve, That nethir for 3iftes ne for beheste, Loke pou ne troste to leste ne meste ; Nethir for fair speche, ne Glosing, From thi Creatour Make pou non parting. "And loke that thow have Evere In thy Mynde The dede of Adam þ' form fadir be kynde,	92 96 100 104 108 112 116 120 124
All those fore- told by the Voice in Sarra's Palace (p. 238)		
shall happen.		
But if Mordreins will hold firm in his belief,		
he'll keep himself from the Devil.		
He's never to part from his Creator.		

How that be the devel deceyved he was,  
 And owt of paradis Cast, þat blessid plas ;  
 For he fulfilled the devellis wylle  
 Be Counseil of his wif, wheche was ylle. 128

“ And loke that thou have this In Remembrawnce, The Good Man  
tells Mordreins  
 What so the behappe In Oni Chaunce ;  
 And therby myttest thou knowen ful wel  
 Alle Manere of Cownseilles Everidel, 132  
 Whethir it be for good Oþer for ille,  
 Oþer the forto save, Owther forto spille.  
 “ And for thou scholdest knowen Alle thing  
 That scholde ben to thi lordes plesing, 136  
 Therefore schalt thou leven non Cownsaile  
 That to his wille scholde dis-Availle ; to believe no  
advice that'll  
displease God,  
 And thowh they the behoten giftes & Richesse, tho' he's promis  
gifte and riches  
for it.  
 Be war, putte not þ' in distresse 140  
 Forto don Aþens his plesinge ;  
 Be war þere-offen Ouer Alle thinge.  
 And bethenke the Alwey In thy Mynde,  
 That Erthly giftes ben not so kynde 144 Earthly gifts  
 As ben the giftes Of heavenly good,  
 Hos that it wel vndirstood ;  
 For Erthely giftes ben freel & Mevable,  
 & hevenely ben stedfast & Euere durable. 148 are frail and  
moveable ;  
heavenly ones  
durable.  
 And loke thou that now hens-forward,  
 Of these giftes that thou take good Award, [leaf 22]  
 And thou take not On gifte for Anothir,  
 Be war ther-Offen for Ony Othir ; 152  
 Sethen thou knowest whiche ther be,  
 The goode thou take, the Evele thou fle.  
 And be this, Alle wikked temptaciouns  
 From the Scholen passen, and trebulaciouns ; 156  
 And to Evere lastyng Consail þou schalt be take,  
 And be browht from wo & wrake.”  
 And there Ryht thus In this Manere  
 This goode Man of the schipe to hym spak there ; 160

Ful Mochel his wordis liked him tho,  
And to gret prophit torned hym Also.

Thanne Atte laste Axede hym the kyng,  
'How long In that Roche scholde ben his dwellyng.'  
Thanne Answerid the good man A-gayn, 165

Mordreins is  
to stay on the  
Rock till the  
Devil takes him  
off by his left  
hand.

"In this Roche Schalt thow byden Certain  
Tyl that the devel Owt the take be þ<sup>e</sup> left hond,  
And the Roche to forsake, thou it vndirstond ; 168  
For Erst Owt Of this Roche shalt þou not fle ;  
And of Al this, Sekir Mihtest now thow be."

Thanne was the kyng Abasched ful sore,  
Of the wordis that he thanne spak thore : 172

That the devel Owt Of the Roche him scholde brynge ;  
It was to him tho An hevy tydynge ;  
Thannece to the Erthe he fil Anon,<sup>1</sup>  
And ful gret Morneng him fil vppon. 176

The Good Man  
goes to his ship,

And In this Mene whille tho  
This good man to the schipe gan go.

Anon As he Owt of his thowht Awook.  
Vp gan he stonde, and Abowtes him look, 180

and vanishes.

And Nethir Man ne Schipe Sawh he,  
As fer As he loked Into the Se ;  
For In the same Maner As he to-fore wente,  
Riht so dide he tho to his Entente. 184

Mordreins  
wonders who  
the Good Man is.

Thanne this kyng Merveilled wondir sore  
What Manere Of Man that this were  
That so him Certefyed Of Alle thing,  
As wel Of begynnueng As Of the Endyng. 188

Thanne ful sore him self he gan to blame,  
That he ne hadde Enqwered his Name,  
And Enserched what he hadde be,  
Owther God, Owther Man In Ony degre ; 192

Evere vppon this point ful sore he thowhte,  
That theke Man to knowen Myhte he Nowhte.  
þit Anothir thing him Rewede sore tho,  
Whanne that this good man was Ago, 196

Lors s'enbronka vers terre.—A. Thannece = thence.

- That he ne hadde Enqwerid of him there,  
 '3if he scholde han lyved In that Manere,  
 Tyl that to him he hadde Comen Ageine,'  
 And this of him forgat he to Refreine. 200
- Al thus the kyng longe to him Self spak,  
 Til Atte laste he herde A gret Noise *with-owten lak,* Mordreins hears  
a great noise  
at sea,  
 Cryeng of wawes Of the se ;  
 But ful gretly he Merveilled what it myhte be. 204
- Thanne he gan him to dresen Anone  
 Vpward, & Into the Se he loked ful sone,  
 And westward him thowhte Cam seilyng *þere* and sees the Fair  
Woman's ship  
coming.  
 The same schipe, & In the selve Manere, 208  
 That the faire womman Cam In to-fore,  
 Where-Offen Abasched he was ful sore ;  
 For he him dradde sore, as he stoode,  
 That sche ne Cam for none Goode. 212
- Thanne to God preyde he ful faste,  
 His sowle forto kepen, so was he Agaste ;  
 What so Evere become Of his flesch  
 He ne Rowhte, wheþer hard Oþer Nesch. 216  
 And thus In his preieres was he stedfast  
 Al the while thar It Myht last,  
 That of his goode purpos not left schold he be ;  
 Thus preide he to God In Maieste. 220
- And whanne his Orisown thus was I-do,  
 Into the Est Anon he torned him tho,  
 And there Anon Made he his devociown—  
 In Minde of Ierusalem, that worthy town 224  
 Where-Inne thei gonnen Crist Crucifye,  
 That blessid body, the Sone Of Marye,—  
 Owt Of his Caytyvite him forto bringe,  
 & deliuraunce of the womman that was Comenge. 228
- With this Cam þ° Schipe to þ° Roche Anon  
 Also faste As it Myhte gon,  
 Also & as Riche As it was Ere ;  
 Thus there him thowhte In Alle Manere. 232

And whanne to the Roche Aryved sche was,  
 The Fair Woman Owt of þ<sup>e</sup> schipe sche Cometh a ful gret pas ;  
 lands. But the king ȝaf hire þere non Greting,  
 Mordreins won't Ne non Word to hire spak At here Comeng. 236  
 speak to her. And whanne sche Sawh þat he wolde not speke,  
 Anon there sche gan to him<sup>1</sup> Reke,  
 And gan him Axen 'how he hadde fare  
 Sethen the tyme sche was last thare.' 240  
 Anon he seide, 'sche ne hadde not to do  
 Of no thing him to Refreinen so ;'  
 And Oþer Answere tho hadde sche non ;  
 Ches whethir sche wolde Abyden Oþer gon. 244  
 And whanne sche him herde thus Answere,  
 She laughs, Anon to lawhen be-gan sche there :  
 and bids him "Kyng Eualach," sche seide, "I se by the,  
 remember what Thow hast lost bothe mynde & Memore ; 248  
 For sethen that thou took this CreAunce,  
 great sorrow and The hath behapped ful Mochel Noisaunce,  
 tribulation he's Ful Mochel sorwe and trebulaciown,  
 had since he was And ȝit Mochel More is the forto Com , 252  
 a Christian. And ȝit there-offen ȝevest þou neuere Adel,  
 But, As me Semeth, it liketh the wel  
 As Ony worschepe þat Evere haddest þou,  
 And as moche it were for thy prow. 256  
 Neuertheles thanne, I kan the telle  
 Tydinges newe, bothe fresch & snelle,  
 That I have sein with bothe Myn Eyen ;  
 For it is ful soth I schal the seyen. 260  
 Streyht from sarras I come to the ;  
 That I schal Sein, thow myht leven me ;  
 Moreover, For wete thow wel Ful Certainle,  
 Nasciens and Queen That ded Is thi goode frend Seraphe ; 264  
 and Queen Sarracynte are Neper Saracynte thy qwene, Certainlie."  
 both dead. Whanne that the kyng thus herde here seyn,  
 Anon fowle Astoned was he tho Certain ; 268  
<sup>1</sup> MS to him to hym.

- But ȝit Neuertheles he ne leved it Nowht,  
 So Mochel On Jesus Crist was his thowht;  
 But for the grete love þat he hadde to his wif  
 And to his brothir, with-Owten Strif, 272  
 That Cawsed him moche more mone to Make  
 For his Qweene & sire Nasciens Sake. Mordreins is  
 But for Owht that sche Cowde sein him to, but won't leave  
 Ow't [from] that Roche Nolde he not Go. 276 the Rock.
- And whanne sche Saw that with non falsnesse  
 Him Ouercome ne bringen In distresse,  
 Sche bad him 'Come sen the Riche thinge  
 That In that schipe sche dide him bringe.' 280  
 Thanne to hire seide the kyng Ageyn,  
 þat "In the Schipe I ne wele not Comen Certain,  
 Ne for non thing that thou kanst do,  
 Ow't from this Roch I wele nowht go." 284  
 Thanne Onkeuere sche the schipe In haste,  
 And preide him loken Atte laste. She uncovers  
 Thanne the kyng loked In for the Nones, them;  
 Where-Inne he sawh many preciows stones, 288  
 As that him thowhte there to his Eye, and Mordreins  
 And mochel Other Richesse Sekerlye. sees many  
 "Lo, kyng Eualach, thou wenest that I be precious stones.  
 For non goodnesse I-comen to the; 292  
 But ful wel mystest<sup>1</sup> thou weten & knowe,  
 That Al this Richesse þat here Is On A rowe  
 May Not Comen from non Evel plase,—  
 For ful mochel Ioie there is, there this wase,— 296  
 And ȝif thou wilt with me now go,  
 Owther My Cownseil Assentyn vnto,  
 Al this Richesse schalt thou have,  
 And ȝit Mochel more ȝif þou wilt Crave." 300
- Lo Al this Counseil ȝaf this wommanne  
 To this kyng Eualach there thanne;  
 But for alle hire wordis & hire faire promyse,  
 Thens wold he not Gon In non wyse; 304

But he'll not  
 move.



- And ȝit ful moche distorbeled he was  
 For his qweene & Seraphe In that plas.  
 And whanne sche beheld him Atte laste,  
 That In his Creaunce he was so stedfaste, 308  
 So whanne that Eualach sche Cald him there,  
 For that Name he wolde not Answer; *Mordreins will not answer to his heathen name 'Eualach.'*  
 For, he seide, the devel he hadde forsake,  
 And Onlych to God be baptem him take; 312  
 Thanne Gan sche to lawghen Eft sone,  
 And seide, "Eualach, litel hast thou to done;  
 For be that Name, I the now Say,  
 Worschepe and Conqwest hast þou geten mani day;  
 But be that whiche now thou hast to Name, 317  
 Ne Gote thou neuere but thouht, sorewe, & schame."
- Ful longe it lasted, this temptacioun  
 Toward this kyng with gret tribulacioun, 320  
 That so sche him Reproved of his distresse,  
 Of his Angwisch, & of his porenesse.  
 And Euere Answerid this kyng Agein,  
 Onlich Of goddis myht tho In Certein, 324  
 And Also of Goddis Rihtful Creaunce,
- "Whiche that I wil holden *with-Owten* variaunce;  
 And for Alle the ȝiftes & the beheste,  
 Neþer for Alle the Richesse, lest ne Meste, 328  
 Ne schal me tornen Owt Of my thouht  
 From him that me dere hath bowht."  
 Whanne þat sche sawgh that in non degre  
 Owt Of that Roche to don him fle, 332  
 Nethir for ȝiftes ne non qweintise,  
 Ne for non thing þat sche Cowde devise,  
 Thanne Anon to þe Schipe sche torned Agein,  
 As to fore tymes sche dide ful pleyn. 336
- Anon Riht thanne As sche was Gon,  
 A fowl strong tempest there Ros Anon,  
 Riht As fowl & hidows it was thore  
 As it was the tother day there before. 340
- Notwithstanding all the Fair Woman's temptings,*  
*Mordreins refuses*  
*to turn from Christ.*  
*So the Fair Woman sails off,*  
*and a tempest rises as before (p. 267).*

Thanne here-Offen Merveilled þ<sup>e</sup> kyng Anon  
 How that this womman was so gon,  
 And that Al the Richesse hadde him browht,  
 Whethir that it were Owht Oþer nowht, 344  
 And that In schort while sche hadde I-be  
 At Sarras, & to him I-comen thedir Aȝe,  
 "The wheche xvij dayes iourne scholde be  
 As to forn tymes sche told it to Me." 348  
 And whanne this tempest he Sawh thus fare,  
 In his herte he hadde ful Mochel care;  
 And so gret dirknesse fil him vpon,  
 That sihte there myhte he sen non, 352  
 But ȝif it were tyme of lyghteneng  
 That to him Cam befor the thondring;  
 And Evere this tempest trowbled faste,  
 That seker, Euere he wende it wold han laste. 356  
 And whiles he was In this thenkyng,  
 Him thowhte he herde A wondir sowneng  
 Wheche that scholde Comen from An hy.  
 As tho him thowhte ful trewely; 360  
 So, what for ferd & for that sown  
 Streiht to the Erthe he fyl Adown,  
 That he ne myht steren foot ne hond,  
 Nethir non lyme where-Onne to stonde, 364  
 But that Onne this,<sup>1</sup> with his hondis two,  
 To the Greces of the Roche he Cleved tho.  
 And whiles that he lay In this degre,  
 Anon A thondir Clape Cam there fle, 368  
 That Al the heyest partye of that Roche Anon  
 Into the se-botme gan forto gon,  
 So that there lefte but a litel spase  
 The kyng Onne to Reste þat there wase; 372  
 And the Remnaunt that was smeten Away,  
 Was neuere more sein Into this day.  
 Anon the kyng for drede fil there A-down,

Mordreins  
wonders over the  
Fair Woman,

and her coming  
so swiftly from  
Sarras.

The tempest  
continues.

Mordreins hears  
a wondrous  
sound,

and falls to the  
ground.

A thunderbolt  
knocks off the  
top of his Rock.

<sup>1</sup> Fors itant seulement ke il s'abert a deus mains si com il  
peut.—A.

	Ful longe there liggeng In a swown.	376
When Mordreins revives,	Whanne Owt of his swowneng Awaked was he	
	Thorgwh the Comforteng Of the Maiestie,	
the tempest has past, and all is still.	Al the tempest was Ouer gon,	
	That noise ne thondring herde he non ;	380
	Therto the See, In pesible stat it was,	
	That to fore tyme was hidows in þat plas,	
	So that of tempest herd he neuere A del,	
	Wheche to forn times he herde ful wel.	384
	Thanne Abowtes him loked he ful faste,	
	And the Roche he Missede atte laste,	
	Whiche þat was the heyest partye ;	
	Thanne In his herte hadde he gret Anoye,	388
	And In his Mynde was gretly Abascht,	
	How that Roche was so de-dascht.	
He crosses himself,	Thanne Anon gan he forto Make	
	The signe Of the Crois, for Owre lordis sake ;	392
	Bothe vppon his hed and vppon his body	
	He made the Signe of God Almyghty,	
	And besowhte God, for his special grace,	
	Him to Comforte & kepen, In that place,	396
	In Riht wit, Mynde, & Memorye ;	
	Thus this kyng tho to God gan Crye.	
says his prayers,	And whanne thus his preieres he hadde I-do,	
	A wondirful lust thanne Cam him to,	400
	That he moste slepen Nedelye,	
	As here vs telleth this storye ;	
and goes to sleep.	So that On the Roche there he slepte,	
	Vppon swich A spas As him was lefte ;	404
When he wakes, he's so hungry that he thinks he shall die if [leaf 23] he doesn't get food.	And whanne Of his slepe þat he A-wook,	
	Swich An hunger there him took,	
	That him thowghte ded forto be,	
	But ȝif of Mete he hadde plente.	408
	And whanne thus longe ne had mad his Mone	
	To him Self there Al Alone	
	Of his Misaise and hunger ful strong,	
	So þat lyven him thowghte myhte he not long :	412

- And as Abowtes him he lokede there,  
 He say, him thoughte, In a qweynt Manere,  
 Ligeng vppon A grees Of ston,  
 A wondir blak lof there Anon ; 416 Mordeins sees  
a black loaf on a  
stone step.
- And whanne this lof beheld he tho,  
 A wondir strong pas he gan for'o go  
 To-ward thike lof, [it] for to take,  
 Lik As gret hunger it gan to Make. 420
- And whanne he hadde it In his hond,  
 It forto breken tho gan he fond ;  
 But therto hadde he no Miht ;  
 But al hol to his Mowth Anon riht 424 He puts it to  
his mouth to  
bite it.
- He it there putte, to han biten vppon ;  
 And therto his Mowth he Openede Anon.
- And In the Mene while him thoughte he herde  
 A wondirful noise, and qweyntely Ferde, 428  
 As thowgh Alle the fowles of the Eyr  
 To him ward they gonnen Repeire ;  
 For wheche gret drede In that Manere  
 Anon his hed he lefte vp there ; 432
- And to him there Cam discending<sup>1</sup> Adown  
 A merveillous fowl with a wondirful sown ;  
 For so wondirful he was, & so divers,  
 That neuere to forn tyme tonge Cowde Rehers ; 436
- The hed of him was as blak As pich,  
 Ne non Othir Colowr was it lich ;  
 And therto, bothe his Eyen & his teeth,  
 As brennenge Fir forsothe they beth ; 440 Its eyes like fire.
- But the schape Of his hed, it was  
 Lik An Orible dragon In that plas,  
 And therto two hornes In his hed ;  
 It was A wondirful sihte In that sted : 444
- Also A ful long nekke like to a dragown ;  
 A wondirful brid, & of a qweynte faciown ;  
 His brest lik a lyown Schapen was there ;  
 His feet like an Egle In A qweynte Manere ; 448 It has a lion's  
breast,  
and an eagle's  
feet.

<sup>1</sup> MS distending.

And from þ<sup>e</sup> Joyntes Of his feet to þ<sup>e</sup> scholdres vpright.  
 with swift wings, Wondirful wynges, & swyft to flyht,—  
 As swift they weren In alle thing  
 As to-forn the thondir is the lyhgtenyng— 452  
 as hard and sharp And therto As hard As Ony steel,  
 as a razor. As scharpe As A Rasowr bytyng ful wel ;  
 Therto his fetheris white weren Also,  
 As scharpe as storm Of hail therto ; 456  
 And whanne that scharply he fyl A-down,  
 This ilke brid made A wondirful sown.  
 Its beak is as And therto the bek of his hed that was there,  
 sharp as a spear. It was as scharpe As Ony spere, 460  
 And Also brennenge, vppon forto se,  
 As lyghteneng that to-fore þ<sup>e</sup> thondir doth fle.  
 Uppon this Maner, lik As ȝe here,  
 Was this brid On this Manere, 464  
 As Recordeth here the devyn storye  
 That to vs hath put In Memorye ;  
 All birds dread So that this Bryd ne fleeth be non weye,  
 this Bird,— the Phoenix that But that alle briddis & bestes of hym haven Eye ; 468  
 typifies our Saviour,— Be whom,<sup>1</sup> þ<sup>e</sup> Saviour Of al this world  
 In this brid scheweth, be his Owen Acord,  
 Bothe his milt & Ek his drede ;  
 And alle Creatures of hym took hede ; 472  
 For that brid is so dowted, I telle it the,  
 That be what weye that Evere he fle,  
 and flee from it. Bothe brid & beste they don him fle,  
 Lik as be figiure I schal Schewen to þ<sup>e</sup> : 476  
 Behold, how þat derknesse to forþ þ<sup>e</sup> sonne doth fle,  
 Riht so Alle briddes & bestes, I telle it the,  
 So flee the sihte Of this brid, lo,  
 That to forþ tymes I declared ȝow so. 480  
 And of swich kynde this brid it is,  
 That As thre to-gederes<sup>2</sup> with-Owten Mis—

<sup>1</sup> en qui li sauueres de monde vient sa crieme et son paour espandre.—A.

<sup>2</sup> Et si est de tel nature ke il n'en puet estre ke .iij. ensam-

As the Scripture Recordith now here—  
 That As thre Ouerall he flikth In fere, 484 This Phoenix  
always bears  
trins (three at a  
birth),  
 Lik as he that of a womman was born  
 With-Owten compeine of Man, As I have rehersed  
 befor ;  
 And whanne Redy to ben born they be, and when the  
young are ready  
to be born,  
they're so cold  
 Of A wondirful kynde this storie scheweth to me ; 488  
 For so Cold they been In Alle thing there,  
 That non wilt duren it May In non Manere,  
 Sawfe Only the modir of the same,  
 Wihche is a brid of a Merveillous fame ; 492  
 For whanne this long suffred hath sche,  
 And non lengere with that Cold may sche be,  
 Hire Eyren sche leveth, & taketh hire flyht  
 Into a fer Contre there Anon Ryht, 496 that their mother  
has to fly to  
 Where that sche hopeth forto fynde  
 A precious ston of Merveillous kynde, a wonderful hot  
stone in the Vale  
of Ebron,  
 Wheche In the vale of Ebron is at alle dayes,  
 Of a wondirful kynde, as the storye sayes ; 500  
 For Of his owne kynde he is so hot,  
 That non man therwith him self dar<sup>1</sup> frot [<sup>1</sup> Ms drar]  
 Til it gynne Chawfe Of his Owne kynde,<sup>2</sup>  
 Thus fareth theke ston So good & hende. 504  
 For there as Cold is, it loketh pale,  
 As kynde telleth vs be Olde tale ;  
 And whanne Cold thing A-chawfed is Owht,  
 Anon to Red Colowr it is I-browht ; 508 which, when  
rubd, turns red.

ble. Car che dist li verites de l'escripture, 'ke il naissent de fumiele sans compaignie de marie.'—A. Trins are always born : two males and one female. See l. 549-553.

<sup>2</sup> Chele pierre si est de si caude nature, ke ele ne puet a nule chose froier, ke tantost ne s'eprengne la chose a quoi ele froiera. Mais tous iours le porroit on tenir en sa main, anchois que la mains en escaufast sans froier. Mais tantost com on la froie a aucune chose, si mue sa coulour de chele part ou on le froie. Car ele est naturellement toute blanche ; Et tantost com ele froie, si deuint toute vermelle comme sans, deuers la froiure. Et lors esprent sans estaindre toute la chose a quoi ele touche, ne la la flambe n'l parra.—A.

- And thus be frotyng Of that ston,  
It be-Cometh Red as Ony Blood Anon.
- And whanne this brid this ston hath fownde,  
With this stone the Phoenix-mother Therwith sche hire Chafeth In that stownde ; 512  
And litel & litel sche schawfeth hire so,  
Til that hire Cold be ful nygh Ago.
- And 3it In hire beek sche taketh it thore,  
warms herself And hire self doth chawfe 3it wel more ; 516  
And 3it sche thinketh ful litel there  
For the grete Cold þat sche soffred Ere ;  
And whanne that hete sche feleth plente,  
A3en to hire Eyren thanne doth sche fle. 520
- Whanne that In place sche cometh there  
As to forn tymes hire Eyren were,  
So hot sche semeth to been with-Inne,  
till she seems on fire, That Al hire body on fyr doth brenne, 524  
That hire Self helpen sche ne May,  
So hot sche is with-Inne, þ° sothe to say ;  
And therfore thanne weneth sche
- and daren't go too near her eggs for fear of burning them. That hire Eyren Alle I-brend scholde be, 528  
So that sche withdraweth hire there fro,  
And with hire body not neigheth hem tho,  
But þat A good spas from hire nest,  
As hire self it liketh hire best ; 532  
So þat be the hete of hire body so fer fro,
- Then she hatches her young, Hire briddes sche bringeth forth Alle þ°, 536  
That for Cold scholden Ellis dye :  
This is here kynde ful Certainlie.
- and is burnt to powder herself. And thus, thorwgh Chawfyng of this ston,  
The Modir to powdir is brend Anon.
- The young birds And whanne hire briddes thus browht forth be, 540  
Abowtes the Asches of hire Modir gonne they fle,  
And there-Offen taken here sustenawnce  
That was theke tyme to here plesaunce,  
Tyl that they haven bothe lif & membres :  
eat their mother's ashes, Thus Eten they of here Moder Syndres. 544

And whanne Alle they ben Eton Echon,  
 The Syndres Of here Modir, & not peroffen left on,  
 Anon So prowde they wexen Alle thre, and then grow  
so proud,  
 That powdere briddes ne Mown neuere be ; 548  
 Thanne Comen the tweyne that males be,  
 That neither Other may suffre In non degre ;  
 And whanne here ful strengthe fully they have,  
 Eche of hem Of þ<sup>e</sup> thriddre, Maistrie doth Crave, 552 that the two  
males  
fight for the  
female,  
 To han the femele At his owne wille ;  
 Thus to Othir forseth him vntille,  
 So that Anon, thorwgh gret pride, till one kills the  
other.  
 The ton the tothir Sleth that tyde. 556  
 Scipilions, is Clepid this brid,<sup>1</sup>  
 As thus In this storie it is red. This bird's name  
is *Scipillions*.  
 Swich was the brid that decendid pere  
 Down to the kyng In this Manere, 560  
 And smot the lof Owt Of his hond,  
 That to his mowth to putten gan he fond ;  
 And Into the see he threw it there,  
 Riht fer In a Merveillows Manere. 564  
 And whanne he hadde so I-do,  
 He took his flyht, & fleygh him fro ;  
 And Aftirwardis he torned Ageyn,  
 And the kyng to the Erthe was fallen pleyn ; 568  
 And with his Ryht wyng he smot him so  
 That his Clothes & his Skyn he barst vnto,  
 And from the haterel In to the foot,<sup>2</sup>  
 Into the harde flesh that strok it bot ; 572  
 And thanne this brid took forth his flyht  
 From that kyng Anon Tho Ryht.

<sup>1</sup> Tant qu'il s'entrecombatent, et ke li uns ochist l'autre. Ensi s'entrenchent li doi malle ; si n'en remaint ke la femele, qui est apielee 'serpolions.' Et la pierre de quoi ele s'art, est apielee 'piratiste.'—A.

<sup>2</sup> Et il lait la destre ele aler deuant, si le feri si qu'il li rompi toute la crigne res a res du haterel, Et li trencha toute sa uesture iusc'a la char.—A.



Mordreins lies  
all night in a  
swoon.

And þ<sup>e</sup> kyng In swowneng at the Erthe lay,  
For drede & sorwe of that grete Afray, 576  
Tyl that the day was Nygh Agon,  
And the Nyht faste Entrede vppon.

And whanne he was waked of his swowneng,  
Ful feint & feble he was In alle thing, 580  
That of the grete hunger he hadde to fore,  
Whiche that him Greved so sore,  
Thowgh Alle worldly mete thanne had he sein,  
There-Offen to Ete he ne myhte Certain. 584

He wakes in the  
morning,

And thus Abod he Al that Nyht  
Tyl on the Morwe it was day lyht ;  
And whanne the day be-gan to dawe,  
Thanne þeroffen was this kyng ful fawe. 588  
Thanne he bethowghte him In his mynde  
Of that brid so Merveillous of kynde,  
That his lof so hadde Casten Away.

thanks God  
for delivering  
him from his  
sorrows,

Many thankynges to God he ȝaf that day, 593  
And seide, "lord God, I-worschede thou be,  
That from Alle these sorwes hast deliuered me,  
& wilt that I do bigge my synne  
Ere than I Owt Of this world twynne ; 596

and says he has  
lost his bodily  
hunger.

For swiche wordis Of solace ȝe han me sent,  
That Of hunger have I lost myn talent,  
Sowfe Only hunger Of sowle to susteyne ;  
Therefore, lord, I me to the Compleyne. 600

Now knowe I wel that this Maner thing  
To me hidir Cam for non forthering,  
But me to deceyven be weye of Richesse,  
Be ȝiftes, Owther be fayr promesse ; 604

He will rather  
die than eat  
any bread but  
what God sends.

And þerfore schal I neuere, In tyme comenge,  
My Mowth to Opene for non Swich thing,  
Thowgh the body Scholde suffren ded  
Rathere thanne to Eten Ony bred, 608  
But ȝif it be, lord, thorwgh thy sonde,  
Ony to handelyn with Myn honde ;

Ne neuere Owt of this Roch wele I gone,  
 But evere here dwellen Alone, 612  
 Tyl that, lord, thy wille It be,  
 Owt of this Roche to taken Me."

And thus vi dayes beleft the kyng  
 In that Roche, with-Owten lesyng ; 616 Mordreins is  
visited daily by  
the Good Man,  
 And Eche Of these dayes Cam this good man,  
 And him comforted As he wel kan :  
 Thanne swed the womman After, Eche day,  
 Of him to fonde to geten hire pray. 620 and then the  
Fair Woman.

This Man Euere him tolde wordis Of Comfort  
 As Often As to him he gan Resort,  
 And Euere spak the womman of Noysaunce  
 To hym, And Euere Of distorbaunce. 624  
 And whanne it was Comen to þ<sup>e</sup> seventhe day, On the 7th day  
 This good man to him Cam with-Owten delay,  
 And thus to him seide there in haste,  
 "Thin Owr of deliuerance Aprocheth faste, 628 his hour of  
deliverance is  
announst,  
 ȝif thou wilt hennes-forward  
 The kepen from temptaciou[n]s hard  
 Of the devel, whiche he wil Asaye  
 In many weyes the to be-traye." 632

Thanne Axede him the kyng 'In what Manere  
 From him he myhte defenden him there.'  
 Thanne seide Aȝen this goodman tho,  
 "Wrath-the not thy God, what so thou do, 636  
 And Owt Of this Roch deliuered schalt þou be  
 With-Inne schort tyme Certainle ;  
 But ȝit Many dredes schalt thou se  
 Er that owt of þis Roche taken thou be." 640

Thanne thus partid this good man Away ;  
 The kyng there lefte, sothe to say.  
 Ful glad & Joyful he was In herte,  
 That non thing ne myhte him smerte, 644  
 And thowhte, 'though that he schold dye,  
 Owt Of that Roche wolde he not hye,

and the Good  
Man leaves him.

But Rathere ded there he wolde be,  
 Thanne Owt of that Roche forto fle.' 648  
 Mordreins sees Thus longe In this thowht gan he dwelle,  
 That Aftir tyme So it be-felle  
 He loked ful fer Into the See :  
 coming a ship A fair Schipe Cam *pere* seylleng, thowht he ; 652  
 bothe gret & Riche him thowghte it was ;  
 bote neþer man ne womman In that plas  
 with no seamen. that Schipe to Governe, nethir to Gye,  
 thus him thowhte ful Certainlye. 656  
 and whanne longe it hadde so go  
 In the hyghe See bothe to & fro,  
 atte laste towardis the Roche he drowgh  
 A ful gret speed, & faste I-nowgh. 660  
 and thus sone began there In the see  
 Wondrous tempests rise, wondirful tempestes *pere* Anon to be,  
 So hidous & so Angwischous in eche Manere,  
 that so hidows tempest saw he neuere ere. 664  
 this tempest this Schipe to the Roche browhte,  
 that it scholde Alto-broken him thowghte ;  
 snow, hail, and thunder, It snow, & haillede, & thondrede faste,  
 So that *pere* was manie A bitter blaste, 668  
 So that it Semede that Al the firmament  
 [leaf 21] On peces hadden borsten verament ;  
 For he wende the Ende Of þ<sup>e</sup> world þat day had be ;  
 thus thowghte the kyng thanne ful sekerle. 672  
 and Mordreins has no place to hide his head in. And the kyng in þat Roche had non sted  
 Where that he Myhte hyden In his hed,  
 For the part Of the Cave was blowen Away  
 Into the See, As ȝe han herd me Say. 676  
 And this faire Schipe beheld he thanne ;  
 but he say nethir Man ne wommanne.  
 and so thikke Abowtes him Cam the thondring,  
 and Many A wondirful lyghteneng, 680  
 that Neuere he wende to ascapen thenne,  
 so wondirfully þ<sup>e</sup> lyghtenyng gan to brenne ;

thus Suffrede the kyng Al that tempest,  
whiche After it torned him for the best ; 684

Al this was disseisse to his herte,  
for he soffred peynes Many & smerte ;  
but for alle the peynes he suffrede tho,  
to the Schipe from the Roche wolde he not go. 688

And whanne this tempest hadde longe be,  
thanne Atte laste gan stillen the See, At last the storm  
stillis,

and the wedir to Cleren faire,  
and the sonne to Schewen vppon the Ayre ; 692 and then the  
sun shines  
and whanne he sawgh the wedir thus slake,  
Ful gret Ioye he gan tho to Make.

thanne the Sonne there vppon him Schon,  
and thanne the kyng lokid vp Anon, 696  
and sawh his Clothes Al to-Rent,  
where-Offen he Merveilled verament.

and thanne so sore the Sonne chawfed him *pere*, so fiercely that  
the Rock seemis  
on fire.  
that he wende Al the Roche hadde ben on fere, 700  
and that the sonne scholde han brend Alle thing,  
Of this world to han Mad An Endeng.

and al was don for this Skele tho,  
ȝif þ<sup>e</sup> kyng Into the Schipe wolde han go, 704 But neither for  
storm nor heat  
will Mordreins  
leave the Rock  
in the ship.  
Ferst for Cold, and sethen for hete ;  
but for nethir the kyng þ<sup>e</sup> Roch wolde not lete ;  
for Rathere ded there wolde he han be,  
thanne his lord to wraththen In Ony degre ; 708  
Oper that from þ<sup>e</sup> Roche he wolde gon,  
Rathere the deth to suffren Anon.

and thus In this Angwisch longe bod he there,  
and In swowneng fyl In hard manere ; 712 He swoons,  
and so longe lay he Stille As A ston,  
That wit, syghte, ne Mynde, haddē non.  
And whanne that he of swowneng A-wook, waken,  
For drede & sorewe ful sore he qwook, 716 and quakes for  
fear.  
and lift vpe his hed, and beheld ful faste  
ȝif that strong hete ȝit dide Owht laste.

Mordreins sees  
the day is  
temperate,

and Whanne he sawh the day þat mesurable was,  
and but Mesurable hete In that plas, 720  
As betwenes noon & hevesong scholde be,  
bothe glad & Ioyful thanne was he ;  
thanne Asaied he Anon vpe forto stonde,  
For the vanite In his hed that hadde ben longe ; 724  
And whanne þat he gan vpe forto dresse,  
In hed, body, ne Membres, felt he non Siknesse.  
thanne stood he vp On his feet,  
and there abowtes him loked ful sket, 728  
and Merveilled Of the grete Aventours  
That he hadde there suffred Of dolours ;  
and Of Alle this thanne felte he Ryht nowht,  
Where-Ofen he Merveillede In his thowht ; 732  
and Otherwhille he thowghte A dremenge to be,  
and Otherwhilles he thowhte it for Certeinte,  
and Otherwhilles he Cowde Remembren him wel  
Of the Aventures thanne Everidel. 736

wonders at his  
adventures,

and doubts  
whether they  
were dreams  
or realities.

## CHAPTER XXIV.

Still of Mordreins on *The Roche Perilous*. How he sees a ship approach the Rock with his own and Nasciens's shields on board, and the horse he won from Tholomes at Orcaus (p. 299). A knight lands, and tells him that Nasciens is dead (p. 300). He goes on board, sees a corpse like Nasciens's, swoons, and on waking finds himself far from the Rock (p. 301). He makes the sign of the Cross ; and man, horse, and corpse vanish. He prays to God. The Good Man comes to him again (p. 302), and tells him that he shall not be deliverd till Nasciens comes to him alive (p. 303) ; and explains that it was the Devil who had tempted him as the Knight, the Lioness, and the Fair Woman, who had appeared to him (p. 303). The Good Man exhorts him to be wiser and warier than he had been, and then vanishes (p. 303). The ship drives on (p. 304) ; the King sees a man coming on the sea, borne up by two birds under his feet, who sprinkles the ship with water, and announces himself as Salustes, in whose honour Mordreins had built the church in Sarra (p. 304). He explains the vision of the Lioness (p. 304), and that of

the Streams flowing out of Mordreins's Nephew (p. 305); and that he had sprinkled the ship because it was the Devil's and needed purifying (p. 306). He instructs Mordreins how to eject Devils by Holy Water (p. 306), and then goes, leaving the King on the ship (p. 307).

Thanne thoughte the kyng al In his herte	King Mordreins
Of Manie trebulacions & of peynes smerte ;	
that the day was past, & wax to Eve,	
thanne the kyng ful sore gan him Meve.	4
Anon thanne lokede he fer Into the See ;	
A fair schipe fast seillyng Comen sawgh he,	sees a rich ship
therto so Richely arayed him thowhte it was,	coming.
but he nyste Of his Comeng what was þ <sup>e</sup> cas,	8
for so Riche A schipe, him thoughte, sawgh he neuere non	
To fore tymes On non water nethir Seylen ne gon.	
and whanne the Schipe Aproched him ny,	
Anon Into þat Schipe he lokede An hy,	12 In its fore-castle
and Sawgh where that hengen scheldes two ;	hang 2 Shields,
In þ <sup>e</sup> forcastel Of the Schipe they weren I-do,	
Where-Inne was A towr ful Rialy I-dyht,	
As semed þat tyme to the kyng In Syht ;	16
On wheche towr, As I vndirstonde,	
bothe scheldes to-gederis didn they honge ;	
Of wheche the ton scheld was his,	one his ; the
the tother Nasciens wit-Owten Mys :	20 other, Nasciens's.
thus him thoughte wondirly Sore,	
but Evere he Merveilled how they Comen thore.	
And whiles that he stood In this thought,	
to þ <sup>e</sup> Roche this Schip Anon was browght :	24
and as it was to that Roche Comenge,	
Of An hors he herde A wonderful Neyenge,	On it is a horse,
and so bonchede & ferde with his feet	which neighs and
that it thoughte the schipe to bersten In þat fleet.	28 stampe.
Anon the kyng gan to herkene this Neyeng,	
and Merveilled ful Mochel of that thing ;	
For that hors he knew there Anon	
whanne he him herd so taken vppon,	32

300 NASCIENS'S CORPSE IS SAID TO BE IN THE SHIP. [CH. XLV.]

The horse is that  
which Morvains  
won from Tho-  
lome at Orcaus.

And wiste wel that it was the same hors  
that from kyng Tholome he gat At Orcaus,  
Whiche that In the bataille he wan there ;  
And the same hors he wende it were, 36  
what be Neyenge and Other fare,  
The same hors he wende hadde ben thare.  
And thus wondred he mochel In his thowght,  
how hors & scheldes thedir weren browght. 40  
thanne to the Roche it Aplyede Anon ;  
and tho to the schipward the kyng gan gon,  
To beholden what peple and what Meyne  
In that Schipe that he Cowde se. 44  
and whanne that he gan there-Inne to beholde,  
he Sawgh Mochel peple, & Mani-folde.

From the ship  
lands a Knight,

And Owt Of that schipe there isswed Anon  
As In Maner Of a knyht, and to him gan gon ; 48  
and whanne that he gan the kyng to Aprochen Ny,  
the kyng him beheld ful witterly ;  
hym thowghte that be his persone & figure  
an hygh Old knyght of his, I the Ensure, 52  
that Brothir to his steward schold han be,  
that Slayn was at Orcaws ful sekerle.

like the brother  
of Morvains's  
Steward,

and whanne this knyht to the kyng gan gon,  
he him grette with hevy Chere Anon ; 56  
and the kyng Ran to him ful faste,  
and thanne him Axede atte laste,  
' Why that so Sore Abasched he was ;  
he scholde him tellen Al the Cas.' 60

" A, sire," Anon quod this kniht tho,  
" For the hevy tydinges 3ow Comen vnto ! "  
" Sey me," quod the kyng, " what May it be,  
Belamy, I preie the that thou telle it to me." 64

who says that

" Certes, Sire," quod this knyht Anon,  
" the beste friend þat 3e hadden is now Agon,

Nasciens's corpse  
is in the ship,

the wheche is Nasciens, 3owre brother dere,  
that In this Schipe he lith ded here." 68

and whanne the kyng herde him thus telle,  
 Anon In swowneng to the Erthe he felle ;  
 and Whanne þat he of his swowneng a-Wook,  
 Abowtes him faste he gan to look, 72  
 and axede his brothir forto Se,  
 if that Sekerly he ded there be ;  
 And Evere Criede lik a wood man ;  
 So for his brother ferde he than. 76  
 The knyht to the kyng gan him dresse,  
 that him hadde browht In this distresse,  
 and the kyng took þere be the left hond,  
 to þ<sup>e</sup> schipward to leden he gan to fond ; 80  
 So that the kyng Niste what he dede,  
 So ful of sorewe he was In that stede.  
 and whanne the kyng þ<sup>e</sup> schipe was with-Inne,  
 he Ran to the bere, & nolde not blynnne, 84  
 and the Cloth anon vp he Caste,—  
 to beholden that body hadde he gret haste ;—  
 There Anon thanne Sawgh he there  
 his brother Nasciens, As that it were, 88  
 be face, semblawnce, & body Also,  
 as whanne on lyve þat he dide go.  
 thanne Anon fyl he down In swowneng there,  
 hardere thanne euere to-fore dide he Ere, 92  
 that Neuere to Asckapen wende þan he,  
 but Certain ded forto han be.  
 Whanne he was waked of his Swowneng,  
 Of this hadde he gret Merveilleng, 96  
 And thowhte to axen of this knyht there  
 how this myhte happen, & In what Manere.  
 and whanne he loked Abowtes him tho ;  
 Ful fer from the Roche thanne was he tho ; 100  
 thanne for sorwe he fyl down Anon  
 In swowneng, ded as Ony ston ;  
 to-fore that bere so lay he there  
 ded In swowneng In this Manere. 104

Mordreins asks  
to see Nasciens's  
corpee.

The Knight leads

him by the left  
hand into the  
ship.

Mordreins thinks  
the corpee is  
Nasciens's,

and swoons.

When he wakes,

he is far from  
the Rock.



and whanne of his swowneng þat he Wok,  
 Anon vp his Riht hond he took,  
 And the Signe of the Crois he Made Anon ;  
 thanne thus sone Alle weren they Agon, 108  
 that nethir bere, hors, ne Man,  
 In that schipe cowde he Se than.  
 and thanne gan he to wepen ful sore,  
 And Morneng & wringeng he made wel More, 112  
 " A ! Merciful God In Maiestie,  
 Now Wot I wel that I have Greved the."  
 and Whanne he hadde thus I-Spoke,  
 Forth Into the See he gan to loke ; 116  
 there sawgh he to-forn hym Comen Anon  
 the goode man that In the Schipe gan gon,  
 wheche that him Comforted Often Sithe,  
 and with his goode wordis Made him blithe. 120  
 and whanne he sawgh him In that Manere,  
 Wel ful he was Of Sorwe & Fere :  
 " A, sire !" quod he, " I am deserved Sekerly  
 Of that ȝe boden me to kepen trewly ; 124  
 For ful Certainly ȝe tolden Me Ere,  
 that the devel In this Manere  
 Me scholde Owt taken be þ' left hond,  
 As thow didst me to vndirstond." 128  
 anon gan he for to wepen tho :  
 And whanne this good man say him do so,  
 he seide, " Sire kyng, wepe thow no More ;  
 he hath the tempted Often tymes sore, 132  
 but here-Aftir the behoveth Eft-sone  
 To taken good keepe that Is to done."  
 Thanne seide the kyng to this good man tho,  
 " Now, goode sire, telle me what I schal do ; 136  
 and as thow knowest Alle thing,  
 So wisse me Of begynneng & Endeng,  
 And how that I schal Governen Me ;  
 For Goddis love, Sire, this preie I the." 140

Mordreins makes  
the sign of the  
Cross,

and corpse, horse,  
and knight,  
vanish.

The Good Man  
comes on board

and warns Mor-  
dreins to take care  
what he does.

thanne this good [man] seide to him Aȝe,  
 "ȝit manie spitful Merveilles schalt þou se;  
 and Eten Ne drynken schalt þou neuere Moī  
 til thy brothir Nasciens Come the before,  
 As Cristen Man, and qwyk levenge;  
 Now take þou this for newe tydyngē.  
 And whanne thou sith him In that degre,  
 thanne After, thy leveraunce Sone schal be.

144 Till Nasciens  
comes to him,

148 Mordreins shall  
not be deliverd.

"For wete þou wel ful Certainle,  
 It was the devel that was with the,  
 that told the how that Nasciens was ded,  
 and that ȝaf the Swich Conceyl & Red;  
 For he is Redy, In feld & In town,  
 Goddis schep to don distrocciown.

152 It was the Devil  
who told him  
Nasciens was  
dead,

"and the devel it was Also  
 that In thin Avisiown Cam þe to;  
 the Mete that þe lyown þe browghte,  
 he it Away bar, & lefte the Nowghte.  
 and ȝit I wele that þou knowe More Also,  
 that it was the devel that Cam the to  
 In liknesse Of A womman,  
 and sweche wordes to þe spak than;  
 Also the devel ful Sekir was he  
 that Owt of the Roche he browhte þe.

156

and who took  
away his food  
(p. 230, 233),

160 tempted him as  
the Fair Woman,

"Therefore hens forward I warne the,  
 that bothe wisere & warere þat thou be;  
 For swich thinges here-After schalt þou se,  
 that to Endeles deth wolden bringen the,  
 ȝif<sup>1</sup> thou the bettir wit ne have,  
 thy body [&] thi sowle forto save."

164 and brought him  
off the Rock.

168

[ MS ȝit ]

and now More to hym he gan to Say,  
 but with that word he partid A-way,  
 that he ne wiste where he becom  
 Owt of his syhte, bothe Al & som.  
 and thus in the Schipe Alone lefte he,  
 Floteringe Amyddes the hye Se.

172 The Good Man  
vanishes.

176

Mordreins's ship  
is blown about  
the sea.

the wynd him blew, now here, & now there ;  
thus Nyht and day he ferde In fere,  
that Resting plase ne fond he non,  
til On the Morwe it was passed noon.

180

thanne the kynge vpe him dressed tho,  
And to-ward the forschipe he gan to go,  
and loke ful fer Into the See ;

He sees a Man  
coming to him.

A man there Comeng him thowghte say he, 184  
that Of leveng Schold he be bothe good and hye,<sup>1</sup>

The Man is borne  
up by two birds  
under his feet,

<sup>2</sup>sour l'iaue ausi *com* tout a pie. Et quant il fu  
pries, si vit desous ses .ij. pies, deus oisiaus qui le  
soustenoient et le portoient si tost et si isnelement *com*  
nul oisiel peussent plus tost uoler. Et quant il vint a  
la nef, si s'aresta, et *commencha* a faire le signe de la  
sainte crois sour la mer, et prenoit a ses deus mains  
l'iaue de la mer, sans dire mot. Et li rois l'esgardeoit,

comes on board  
Mordreins's ship,  
makes the sign of  
the cross, and  
takes up water in  
his hands,

sprinkles the  
ship,

si se meruilloit moult durement qui il pooit estre, et  
pour quoi il faisoit chel arousement par la nef. Et  
quant li hom eut toute la nef arousee, si parla au roi,  
et si li dist, "Moglanis !" Et li rois se meruilla moult  
quant il s'oi apieler par son non de baptesme ; Si re-  
spondi, "sire : " Et li boins hom li dist, "Je sui tes  
deffenderes, tes garans, apres ihexu crist. Je sui sa-

whose church he  
built in Sarras,

lutes, chil en qui non et en qui honeur tu as establie la  
riche eglise en la chite de sarras ; si te sui venus con-  
sillier et conforter. Et si te mande li aigniaus par moi,

and that the Wolf  
who took his food  
away

chil qui en<sup>3</sup> t'auision t'aportoit les boines viandes ke  
li leus te toloit, chil te mande par moi, pour chou  
ke il veut ke tu le saches mieus ke tu as le leu uencu.  
Et che fu par le signe de la crois ke tu fesis sour toi,  
quant tu te veis si eslongie de la roche. Lors te lascia

<sup>1</sup> There is no break in the English MS, but it goes straight on with the new subject of Celidoyne in prison, p. 309. The copier of it must have left out a column or page of his original.

<sup>2</sup> MS XIV. E. iii. leaf 41, back, col. 2, at foot.

<sup>3</sup> MS chil en qui est.

li leus ; che fu li dyables qui s'enfui, qui deuant was the Devil,  
t'auoit tolues toutes les boines viandes ke li aingniaus  
t'aportoit ; Ch'estoient les boines paroles ke li hom de  
la nef te disoit toute iour. Chil home estoit li aigniaus, and that the  
Lamb who  
brought him  
meat was Jesus  
Christ.  
qui en t'auision t'aportoit les boines viandes. Et  
saches *que* ch'est chis aigniaus qui pour l'umain lignaige  
fu crucefijes, *et* ch'est ihesus crist, li fiex de la uirge.  
chil qui chascun iour te uenoit conforter, Chil m'a chi  
enuoiet a toi, pour descourrir t'auision, ensi *com* il le  
te demoustra, Si ke tu saches ke ele senefie. Tu ueis Salustes explains  
Mordreins's  
vision of the  
Lake and Nine  
Streams (ch. 18,  
p. 230-2).  
de ton neueu issir .i. grant .lac, *et* de che lach si nais-  
soient .ix. flun. si estoient li .viij. parel, d'un grant *et*  
d'une samblanche. Et li nueuismes, qui tout daerrains  
sourdoit, estoit ausi grans *et* ausi biaux *com* tout li  
autre ensamble. Li las estoit moult clers *et* mult  
biaus. Et tu esgardes en haut, si veis .j. homme venir The Lake means  
a Son of Mor-  
dreins's nephew.  
qui auoit le samblanche del urai cruchefi. Et quant il  
fu descendus a terre, si entra el lac, tous nus pies, *et*  
ses gambes el lac, Et 'en tout les .viij. fluns ausi. Et (\* leaf 42)  
quant il auoit en tout les .viij. fluns fait ensi *com* uous  
aues oi, si uenoit au nuefuisme ; Lors se despoilloit  
tous nus, *et* si se baignoit trestous desdens. Chil las  
ki de ton neueu naissoit, senefie vn fil qui de lui  
istra ; Et en lui baignera ihesus crist ses pies *et* ses  
gambes. Che est a dire, ke il sera soustenemens urais,  
*et* fine colombe de la sainte creanche au sauueour. De  
chelui istront li .ix. flun : che seront .ix. personnes and the 9 streams,  
9 successors of  
his,  
d'omes qui de lui descenderont. Et si ne seront il mie  
tout .ix. si fil, anchois descendront *par* droite engen-  
reure, li vns del autre. Et tout li .viii. seront auques  
parel de boine vie ; Mais li nueuismes sera asses de to the 9th of  
whom  
grignour hauteche *et* de grignour merite. Et pour  
chou qu'il vaintra tous les autres de toutes bontes, pour  
chou se baignera en lui ihesus cris trestous. Et si n'i  
baignera pas uestus, mais tous nus ; Car il se despoil-  
lera deuant lui en tel maniere ke il li descouuera ses Christ shall dis-  
close his hidden  
secrets.

Of this nephew's  
descendant, the  
Angel who pierot  
Joseph spoke,

and his body  
shall work  
miracles.

Salustes next  
explains why he  
sprinkld the  
ship :

to purify it from  
the Devil.

For Devils fear  
the sign of the  
Cross.

At any bad place,  
Mordeins is to  
bless water,

and wherever it  
is sprinkld,  
no Devil will go.

grans secres, cheus ke il n'ara onques descouuers a nul  
homme mortel. Chil sera plains de toutes icheles  
bontes ke cors d'ome ne cuers doiuent soustenir ; Et si  
en passera tous chiaus qui deuant lui aront este, Et tous  
chiaus qui apres lui seront, qui de porter armes s'en-  
tremetront. Che sera chil de qui li angeles parla a  
sarras, quant il feri iosephe de la lanche uengereuse,  
Quant il dist 'ke iamaiz les meruelles del graal ne  
seroient descouuertes a homme mortel fors ch'a .i. tout  
seul.' Chil sera li nueuismes des oirs qui descendront  
del fil a ton neveu ; Et si sera teus *com* tu m'as oi  
deuiser. Mais les grans miracles *et* les bieles uirtus  
qui *par* lui auenront en la terre ou ses cors girra, ne  
seront pas seues qu'il auiegnent *par* lui ; Car a chel  
tans sera moult peu de cheus ki sachent uraies nouieles  
ne enseignes de sa sepulture. Or t'ai auques parle de  
t'auision. Ore te parlerai de cheste nef, pour quoi iou  
l'ai arouses ensi *com* tu as veu. La nef si fu au dyable,  
qui la sainte crois encacha quant tu en fesis le signe.  
Et pour chou *que* ele estoit soie, ne pooit il estre qui  
n'i reuenist aucune fie, se ele ne fust mondee. mais ore  
est ele toute purefjee des ordures *et* des malices qui  
conuerse i ont, *par* l'arousement de l'iaue, qui *par* le  
signe de la sainte crois est saintefije, *et* *par* le coniure-  
ment de la sainte trinite. Ne iamaiz nus mais esperis  
n'i enterra ; Car il ne doutent tant nule riens *com* il  
font le signe de la crois *et* le coniurement de la sainte  
creanche. Et se tu niens en lieu ki soit doutables a  
entrer, si pren de l'iaue, *et* si le purifie tout auant *par*  
le signe de la sainte crois, *et* en apres *par* le coniure-  
ment du pere *et* du fil *et* du saint esperit. Et *par*  
cheeste beneichon sera l'iaue toute netoie *et* mondee de  
toutes ordures. Et en quelconques lieu ke ele soit  
espandue *par* boine creanche, ia dyables ne sera si oses  
*que* il aille, anchois fuira tous iours le lieu, *et* esalongera.  
En cheste maniere fai ; si porras estre seurs ke ia, en

lieu ou tu le faches, dyables n'ara pooir de faire nule chose a ton cors pour quoi l'ame de toi soit dampnee."

A tant se teut li sains hom, si s'en parti. Et li rois remest en la nef ensi *com* vous l'aues oi. si se taist atant li contes de lui, *et* parole de nascien.

Mordreins stays  
in the ship.  
The tale goes to  
Nasciens.

### CHAPTER XXV.

OF NASCIENS. How, when he was imprisond, the cursed Calafere had charge of his lands and him and put him in a dark dungeon (p. 307), bound him hand and foot, and also confind his young son Celidoine, whose name means 'given to heaven' (p. 308), and at whose birth at mid-day the sun disappeard, and the moon and the stars shone clear (p. 308). On the 17th night of their imprisonment, Nasciens dreams that a hand strikes off his chains. He feels that he is free (p. 309). A light shines, and a fair white hand lifts him out of prison (p. 310), and leads him out of the castle of Calafere (p. 310), who pursues him (p. 311). Nasciens is protected by the Hand (p. 312). Calafere falls from his horse (p. 313) and is found, stampd on the right cheek with an angel's hand, and on the left with his foot (p. 314). Calafere orders water to be thrown on his right cheek (p. 315), and is then carrid up to the battlements of his castle, from which he orders Celidoine to be thrown (p. 317). When Celidoine is in mid-air, nine hands catch him and bear him off (p. 318). Vengeance on Calafere is proclaimd from Heaven. A thunderbolt strikes the castle, and Calafere's body flies in pieces (p. 319). The reports of his death, and of Nasciens's deliverance, get abroad; the barons go to Queen Sarracynte to ask pardon for imprisoning her brother (p. 320); and she sends five messengers out to seek him (p. 321).

CHII endroit dist li contes, ke nasciens fu mis, en tel maniere *com* vous aues oi, en la prison. Et si le prist en garde chil *chiualers* mescreans qui estoit apieles calafier, Et ki tant estoit desloiaus *et* traitres *comme* li contes a deuise cha en arriere. Et *par* le conseil de chestui fu il pris, plus ke *par* tous les autres. Chis *chiualers* le prist en garde sour toute so terre auant, *et* sour la vie apres. Et quant il l'eut en sa baillie, si fu moult orgueilleus vers lui, *et* lui fist

How Calafere has  
charge of Nas-  
ciens in prison

and puts him in a  
dark dungeon,

moult dure prison *et* moult felenesse. Il fu mis el  
 fons d'une fosse noire *et* tenebrouse. Il fu destournes  
 de toute la *compaignie et* del solas as gens. Il manga  
 peu, *et* but. Il ne se pooit aidier de nul membre que  
 il eust, Car il auoit les mains ausi enchainees *comme*  
 les pies. Toutes eures estoit d'une seule contenanche,  
 sans estre desuestus ne descauchies; anchois gisoit par  
 nuit en sa reube *et* en sa cacheure. Et quant il ot  
 mis en si angoisseuse prison, encor ne li fu il pas asses  
 de lui tourmenter. Anchois fist ke il ot .i. sien fil  
 ensamble o lui qui moult estoit de iouene eage, Car il  
 n'auoit enchoire ke .vij. ans *et* .v. mois. Chil estoit  
 moult biaux, *et* moult sambloit estre de gentil lignage  
 estrais; Si estoit apieles el baptesme 'celidoines.' Et  
 chil nons fu moult bien *conuenables* a l'enfant, *selonc*  
 la vie ke il mena puis; Car 'celidoines' vaut autrestant  
 a dire *et* a senefier en latin *comme* 'dounes au chiel;' Car il eut toute sa uie son cuer *et* s'entente mise en  
 celestiaus oeures, Et seut d'astrenomie tant *com* nus en  
 peut plus sauoir en boine entension *et* en droite. Et a  
 son naissement aint en la chite d'orberike une moult  
 grant meruelle qui n'estoit mie acoustumee a auenir.  
 Car il nascui en .i. moult caut iour d'este, *et* mult biel,  
 en droit miedi. Et si fu el secont iour des kalendes en  
 iunget (*sic*). Et quant il fu nes a tel eure *com* vous  
 aues oi, Si aint chose tout maintenant, ke li solaus,  
 qui en sa grignour chaleur deuoit estre, a chel eure  
 s'aparut ausi apertement *com* il fait au matin quant il  
 lieue; Et la lune fu ausi clerement veue *comme* s'il fust  
 nuis, *et* les estoilles tout ensement. En che fu chertaine  
 senefianche ke il serroit de toutes les celestienes uirtus  
 curieus *et* encherkieres et urais counissieres. Par  
 icheles demoustranches fu la natiuites a l'enfant sene-  
 fije. Et il fu raisons; Car sa vie fu puis tele *com* la  
 senefianche demoustra. Et les paroles qui chi apres  
 venront en esclairont la verite.

and chains him  
hand and foot,

and also puts in  
prison with him  
his young son,

whose name was  
Celidoine,

that is, 'given  
to heaven;'

and at whose  
birth

at mid-day in  
July

the sun became  
as at dawn,

and the moon  
and stars alone  
clear.

and this Child, had Calafere In prisown pere  
Ful xvii dayes In that Manere.<sup>1</sup>

This Cetiðotne,  
Calafere keeps in  
prison with Nas-  
ciens for 17 days.

So it be-happed, that the Sevententhe Nyht  
As he there sat, I telle the Ryht,  
Vppon his Cowche to Slombren hym list,—  
he was so hevy, what to don he Nyst,—  
and as he was In his Slombrenge,  
hym thoughte he hadde a wondir Metenge,  
So that hym þouhte An hond there was,  
that be bothen Armes him held In that plas ;  
and, As A man that Slepte ful sore,  
the hond he wolde han put Away thore ;  
and the Same hond him Cawht Ageyn,  
And Aȝen In his Slepe he it voided ful pleyn.

4

8

On the 17th night  
Nasciens dreams  
that a hand

12

thanne thoughte him that the hond tho  
alle his Chenes to-barst vnto,  
Mochel mawgre Of him that there lay,  
Where-Offen he hadde A ful gret fray.

16 bursts his chains.

and whanne he felte that it was so,  
Nethir Cryen ne speke ne myhte he tho ;  
thanne Abasched was he ful sore  
Of the noyse that he herde thore.

20

and whanne that vpe he gan him dresse,  
and felte him Self Owt of distresse,  
hyse hondes & Feet he gan drawen him to,  
and Felte vnbownde that he was tho,  
and that Alle his Chenes to-form him lye ;  
thanne thanked he god ful Solempnie.

24

He rises, feels  
that he's free,

28

Whanne he was Comen to the presown dore,  
That ful blak and dirk it was to fore,  
there Cam Owt tho A schyneng lyht,  
as thowh it were of A lyghtenyng so briht ;  
thanne loked he Aboven his hed,  
And him thoughte he sawgh In þat sted,

and comes to the  
prison door.

32

<sup>1</sup> Chelui enfant eut calufier en prison auoec son pere nascien. Si demoura nasciens bien .xvij. iours en tel prison com, vous aues oi.—A.



310 NASCIENS IS BORNE OUT OF PRISON TO CALAFERE'S BED. [CH. XXV.]

	Owt of the hevene there Aperid An hy	
A white hand from heaven,	A fair whit hond, hym thowhte Trewly,	36
	Whiche that him bar, as him thowhte,	
	and Owt of that preson there him browhte	
with a red arm,	Sowfe : the arm, Red as feer it was,	
	as thike tyme him thowhte In that plas,	40
His Nasciens out of the prison by his hair,	Whiche hond him took by his her,	
	and Owt of that presown bar him ther ;	
	and the sleve lokede as be semblaunce	
	As Red as fir with-Owten variaunce ;	44
	but nonthing Ellis ne Myhte he Se,	
	but Onlyche the hond there Sekerle,	
	Sowf be the Arm, him thowghte, I-voluped was	
	the semblaunce of a body In that plas ;	48
	but the body Openly ne was not sein,	
	As I sey ȝow In Certein ;	
	and In this manere sawh Nasciens tho	
	hond and body to-Gederis bothe two.	52
and bears him through the air	And whanne that Aboven the Erthe he was there,	
	that the Erthe he felte in non Manere,	
	Wondirly Abasched he was Certainlye,	
	that what to done he Ne wiste trewlye.	56
	and thus the hand On lofte it bar him thar,	
	that he ne wiste whedir-ward ne whar,	
	Wheche that greved him Nothing,	
	Nethir hire ne there In non thing ;	60
	Nethir be the beryng Of his her,	
	It Greved him ryht nowher.	
	and whanne In the Eir he was so hye,	
	thut Onne-the to þ <sup>e</sup> preson he myhte sen trwlye,	64
	pane lad him forth this hond In hye—	
	lik as this storie doth vs to vndirstond fullye—	
to Calafere's bedside.	tyl he Cam to-fore Calafar,	
	In his bed as he lay Sleping ther.	68
	and whanne to the dore that he gan gon,	
	Aȝens him it Opened there Anon,	

bothe dore posterne, and Ek the gate,	
and Owt this hond lad him there-Ate ;	72 The Hand leads
and Euere to fore the hond wente,	
& he it folwede with good Entente	
til the Maister Gate that he was past,	
Whiche gate gan to Chirken In hast,	76 Nasciens through Calafere's gate.
as though A man hadde ben there	
That Owt hadde stalked for drede & Fers.	
Whanne Nasciens was then A stoness cast,	
Azen he lokede Anon In hast ;	80
anon him thowghte there In his Mynde	
that Al On fyre It was him behinde.	
and whanne the peple Of the plase	
Aspiden that it On Fire wase,	84
Gret Noise they maden, and deolful Cry,	
Wherwith Calafere Awook Sekerly,	
and Open he fond bothe dore & Gate,	
As Nasciens was gon Owt there-Ate,	88 Calafere, finding that Nasciens has escaped,
anon thanne to the presown dore he wente,	
that Al Open there was veramente ;	
Wondirly abasched thanne was he tho,	
that vndir hevene he Niste what to do.	92
On Of his Seriawntes he Cleped Anon,	
and bad him Into þ <sup>e</sup> presown to Gon ;	
and whanne þ <sup>e</sup> presown he was with-Inne,	
Of Nasciens ne sawh he neþer more ne Mynne ;	96
and whanne Calafere herde tellen Of this,	
Owt Of his wit he was with-Owten Mis,	
and so gret Sorwe he gan to Make,	
that Neuere Man gan so On take.	100
thanne was brought to him An hors there,	rides after him.
and Into the Sadel sprang Calafere,	
With a sharpe Swerd On honde ;	
and Al his Meyne that there gonne stonde,	104
hem he Charged Aftir to hye,	
Euery Man be his weys sekerlye ;	

So that a path there fond he Anon,  
 And In-to that path gan he to gon, 108  
 & Evere was the hond Schineng to-fore,—  
 a Wondirful liht As him thouhte thore ;—  
 the nyht, Pesible and fair it was,  
 Ne A softere Nyht neuere there Nas. 112

Calafere sees  
 Nasciens,  
 his hors he prekid wondirly faste,  
 & loked forth to forn hem atte laste,  
 and saugh where that Nasciens wente,  
 for him he knew ful wel veramente, 116  
 as he him Often to forne hadde sein,  
 him thouhte it was he In Certain.

and whanne Nasciens Say him come thanne,  
 Anon wax Nasciens A ful sory Manne ; 120

but the Hand  
 hides and protects  
 him.  
 but Evere the hond him held ful faste,  
 And him Ouer spradde there In haste,  
 that Openly thowght tho Nascien  
 the body to the hond Sawh he then ; 124  
 and so faste him thowhte it took him ther,  
 that Neuere Erthly tonge Cowde telle Er ;

The Hand is  
 wondrously  
 brighter than  
 the sun.  
 For it Was Of so Merveillous Clarte tho,  
 so ful of brihtnesse, & hot Schineng therto, 128  
 that In the hattest day Of the 3er  
 þe sonne not so briht is as the body was ther,  
 Not be An hundred part Of Clernesse ;  
 this putte Nasciens In Moche sekernesse. 132  
 but Natheles ful wondirfulli sore Adrad he was,  
 that he fyl In Swowneng In that plas,  
 So that nethir he ne saw ne felte non thing,  
 So sore was this Nasciens In Swowneng. 136

Calafere cannot  
 find Nasciens.  
 thanne prekid ful faste this Calafere,  
 and loked Abowtes bothe here and there,  
 and In plase where þat he say Nasciens ;  
 But tho was not he In his presens ; 140  
 and Evere Abowtes he loked faste,  
 and Nothing he ne Say til at the laste,

that Alle the weye & al the plas  
 there As him thowhte that Nasciens was, 144  
 him thowhte it was On flawmeng fer,—  
 As him thouhte that tymes Calafere ;—  
 And the Arm that was voluped In Cloth so Red, Calafere thinks  
the Arm is burn-  
ing fire.  
 him thowhte it brenneng fer In that sted, 148  
 that so wondirly Sore Abasched he was,  
 that for Alle the world he ne dorste In that plas  
 Not Ones Owt of his Sadil Alyhte,  
 but down I swowneng he fyl anon Ryht. 152 He swoons,  
and falls off his  
horse.  
 For Of this Merveille so Sore Abascht he was,  
 That ded I swowneng lay he In that plas.  
 thus lay Calafere long In Swownenge,  
 and homward his hors ful faste Rennenge 156 The horse gallops  
home.  
 From the place that he Cam fro,  
 A gret pas homward gan he to go.  
 And whanne that the peple of the howshold  
 this hors thus Comenge Gonne beholde, 160  
 And here lord was left behinde ;  
 this was gret wondir In here Mynde,  
 and Siker wenden here lord hadde ben ded,  
 be Comeng Of the hors In that Sted. 164  
 and whanne it Was On the Morwe lyht of day,  
 Eche man Of his Meyne wente his way  
 For to seken hem with here powere,  
 3if Ony Of hem myhte him fynden there ; 168  
 but they ne Cowde weten In non Manere  
 What weye that took this Calafere.  
 but it happed, As they sowhten boþ to & fro,  
 that somme of hem there gonne to go 172  
 Into the weye there that he lay ;  
 Whiche was to hem A gret Afray,  
 Whanne they syen here Lord þere ded,  
 To Alle here syghtes In that sted ; 176  
 There they gonnen him vp dressen Anon,  
 but foot On to stonde hadde he neuere On ;

and find him  
 looking as if dead.

	thow A man scholde han smeten Of his hed,	
	he ne myhte meven non lyme In that sted.	180
Calafere's face is stampt, on the right with a hand,	and than behelden they In his face, And On the Riht side þere was a space,	
	As it were the forme Of An hond	
	that him hadde towched, I vndirstond ;	184
and on the left with a foot :	And On the lefte side hem þouhte they sye the forme Of A foot wel Sekerly,	
	that Ioyned to the hond it was,	
the hand-mark as red as fire,	Wondirfully Red In that plas,	188
	As Owt Of the Forneys Comen flawmes of fire ; So thowht hem the Markes of Calafere ;	
the foot-mark as black as pitch.	<sup>1</sup> but Only the Mark that Of the foot was, As blak As pich was In that plas :	192
	and his Nose, as ys it was Cold ; <sup>1</sup> Al thus his Meine On him gonne behold.	
	For whanne he was Comen to his Ostel, and Adawed he was Eche del,	196
	he cowde wel tellen Of Al thing, Where-Offen he hadde gret Merveillyng.	
Calafere's men bear him home- wards,	and whanne they him fownde In this Manere, they gonne him dresse hom forto bere,	200
	but In gret drede they weren Echon that membre ne Meven Myhte he non—	
but he neither moves a limb, nor speaks.	Nether Eye to Opene, ne mowth to speke ; lo ! thus god On him Nasciens gan wreke ;—	204
	but Sekir they wende he hadde ben ded, For Of him ne Cowden they non Oper Red.	
	And thus they boren him In this Manere hom to his plase with drede & fere,	208
	that neuere spak word be Al the weye, neþer Eye ne Opened Certainlye, Ne Nethir foot ne hond myhte to him drawe ; this was to hem A wonderful Sawe.	212

<sup>1</sup>— Et li sains del pie estoit tout ausi noirs com est pois.  
Et si estoit li noirs ausi frois com est glache ; et li vermaus ert  
ausi caus comme fus.—A.

and whanne to his hows with him they Come,  
Wif, Child, & his Meyne Al & some,  
Abowtes him gannen to drawen wel faste,  
and Alle Of him weren sore Agaste, 216  
that ded In the plase he hadde I-be,  
Ne non Othir thing Of him ne Cowde they se ; Calafere is laid  
So that In A bed they dyden him leye in bed,  
Al so Eselye As they Cowde Certainlye ; 220  
and alle, gret Mone Abowtes him they made,  
For there nas non that Oþer cowde glade.  
And whanne it was abowtes the Noun,  
Wondirly to Cryen he gan þere Anon ; 224 wakes, and cries,  
and his wif to him Ran ful faste,  
as a womman that hadde gret haste,  
and wondirly Sore Afrayed ȝhe was  
Of his noise sche herde In that plas. 228  
And whanne he of his swowneng Awook,  
he Opened his Eyen, & gan vpe to look ;  
and abowtes him thanne he loked pure faste,  
and water bad bringen At the laste, 232  
For to quenchchen that fer so stronge  
that In his fase hadde brend so longe.  
thanne Ronnen forth his Seriawntes Anon,  
And Aftir water they gonne to gon, 236  
And Casten it On bothe Sides Of his face  
To quenchyn þ<sup>e</sup> fyr in þat place.  
thanne it semed to hem Euerichon  
that thiike side was brent In to þ<sup>e</sup> bon ; 240  
And the bon, As whit it lay  
Lik as doth Chalk In þ<sup>e</sup> Clay ;<sup>1</sup>  
And the flesch that was þere Abowte,  
It semed ful Rosted with Owten dowte. 244

Calafere is laid  
in bed,

and asks for  
water to quench  
the burning of  
the hand-mark  
on his face ;

but it is burnt to  
the bone,

which looks like  
chalk in clay.

<sup>1</sup> i. e. Boulder-drift clay ; such, for example, as is well seen near Ely, where, by a great down-throw fault, the chalk having been brought to the surface, subsequent denudation cut away the great cliff so formed, and a new deposit, in which the pieces of chalk are scattered about like suet in a badly made plum-pudding, filled the hollow.—H. Seeley.

Calafere's left-  
cheek mark is  
black and cold.

And thanne the lefte Side they gonne beholda,  
wheche þat was bothe blak & Colde,  
Of wheche he myhte suffren non towcheng  
For non good Of Erthly thing ; 243

When water is  
thrown on it,

and whanne þ<sup>e</sup> water On that side they gonne to caste,  
A wondirful Cry he made atte laste,

he swoons.

& with that he fyl In Swowneng,  
So that Of lif of him hadde non man supposing, 253  
but that fully ded he hadde I-be  
Euere with-Owten Ony Recouere.

and whanne Of swowneng he Cam Agayn,  
his Eyen Opened he thanne Certein, 256  
and seide, & pleynede him wel More,  
and seide that deth negheden him wel sore.

He is wroth at  
his coming death.

thanne gan he to wrathen Anon,  
And seide, "schal I deyen thus son, 260  
that thus am fallen In Maledye,  
and neuere In better poynt I was trewlye  
to han lyved be ȝeres and be day ;  
and now I trowe I passe my way ;" 264  
thanne Cursed he the tyme that he was bore,  
that In Swich manere Scholde deyen thore.

He asks about  
Nasciens.

thanne whanne he was Awaked wondirly wel,  
after Nasciens Enqwered he Every del. 268  
thanne they Of his howshold ful Snelle  
Of him non tydinges ne Cowden they telle,  
Nethir tokene ne Signe In non degre ;  
and thus him they tolde thanne Certeinlie. 272

And, on finding  
that he is not  
caught,

and whanne that he herle this tyding,  
Anon he fil Aȝen there tho In swowneng.

orders Celidoyne  
to be brought  
before him,

and whanne Of his swowneng Awook he pere,  
he Comaunded Anon þat In Alle Manere 276  
Anon Nasciens sone to-foren him bringe,  
and he scholde tellen him newe tydinge.  
And whanne to forn him this Child gan gon,  
Thanne seide this Calafere to him Anon, 280

<p>' That On him he wolde Avenged be,          For his fader from him wente In that degre ;          and for his deseisse he Suffred therfore,          On hym Avenged he wolde ben thore.'</p>	<p>284</p>	<p>and swears he'll          take vengeance          [leaf 26]          on him.</p>
<p>          thanne Comanded Sire Calafere          that Child Anon forto Slen there.</p>		
<p>thanne fil down Calaferes wif Anon,          and preyde him this thing not forto don ;          "and ȝif Algates ȝe welen him Sle,          In presoun stille so let him be,          and Rathere hym Enfamyne there,          thanne him to slen In this Manere."</p>	<p>288</p>	<p>Calafere's wife          prays him not to          kill Celidoyne,</p>
<p>          And he that was ful Of Corruptioun          as Ony tigre, Other wille lyown,          Owther Ony Other Savage beste          that han non Resoun, neȝer lest ne meste,          ' but algates On him Avenged wolde he be,          thowh that him self there scholde [him] Sle.'</p>		
<p>          thanne Cleped he his Seriawntes Anon þere,          And Comaunded þat In to þ<sup>e</sup> towr they scholde him bere          In his þel ; Al so sik as that he was,          he wolde be born In to that hye plas ;          and he Comanded Aftir him to bringe          Nasciens Sone with-Owten tarienge.          and they fulfilden his Comandement ;          him they vpe boren verament ;          and Aftyr hym, Celidoyne, Nasciens sone,          For hym they maden ful gret Mone.</p>	<p>296</p>	<p>but he declares          he will.</p>
<p>          and whanne this Celydoine was vpe I-browht,          Calafere, this Terant, for-gat it nowht          there that Child forto spille,          Wit venamous herte &amp; Evel wille.</p>		
<p>          thanne Anon his seriawntes he gan to Calle,          And Comanded the Child to throwen ouer the walle,          that with his Eyen he myhte it sen,          For sekir non Othirwise ne scholde it ben.</p>	<p>301</p>	<p>Calafere has</p>
<p>          and they fulfilden his Comandement ;          him they vpe boren verament ;          and Aftyr hym, Celidoyne, Nasciens sone,          For hym they maden ful gret Mone.</p>		
<p>          and whanne this Celydoine was vpe I-browht,          Calafere, this Terant, for-gat it nowht          there that Child forto spille,          Wit venamous herte &amp; Evel wille.</p>	<p>304</p>	<p>himself carriid          up the tower of          his castle,</p>
<p>          thanne Anon his seriawntes he gan to Calle,          And Comanded the Child to throwen ouer the walle,          that with his Eyen he myhte it sen,          For sekir non Othirwise ne scholde it ben.</p>		
<p>          and whanne this Celydoine was vpe I-browht,          Calafere, this Terant, for-gat it nowht          there that Child forto spille,          Wit venamous herte &amp; Evel wille.</p>	<p>312</p>	<p>and orders his          men to throw          Celidoyne off it.</p>
<p>          thanne Anon his seriawntes he gan to Calle,          And Comanded the Child to throwen ouer the walle,          that with his Eyen he myhte it sen,          For sekir non Othirwise ne scholde it ben.</p>		
<p>          and whanne this Celydoine was vpe I-browht,          Calafere, this Terant, for-gat it nowht          there that Child forto spille,          Wit venamous herte &amp; Evel wille.</p>	<p>316</p>	<p>and orders his          men to throw          Celidoyne off it.</p>



Wherefore deol & Sorwe they maden Echon  
 For that dede that they scholden don ;  
 but they ne dorste not Offenden his Comaundement,  
 but Anon it fulfild there present. 320  
 Calafere's men they token vpe this Child Anon,  
 And leften him Above Alle þ<sup>e</sup> werk Of ston ;  
 and whanne Calafere him Sawh so hye,  
 down him to Caste he bad hem hye ; 324  
 Anon his biddeng fulfil they there,  
 throw Celidoyne over the battle-  
 ments. and threwen him down In here Manere ;  
 thanne this tyraunt gan vp to Rise  
 To sen this Child taken his I-wise,— 328  
 So ful he was Of Crwelte  
 As Ewere Ony tyraunt myht be ;—  
 When he is in mid-air, And whanne þ<sup>e</sup> Child was Middis his fallynge,  
 Alle Aftir him loked with-Owten tarienge, 332  
 and wende that to þ<sup>e</sup> Erthe he schold haue gon,  
 and his lemes to-borsten Everichon ;  
 but Anon As that they lokeden Owte,  
 9 snow-white hands catch him, they sien ix. hondes that child Comen Abowte, 336  
 that lik As Snow they weren so whit—  
 Whiche to soimne Of hem was gret delyt ;—  
 and this Child they henten Anon  
 In this Maner tho Everichon, 340  
 two hondes to the Ryht Arm they wente,  
 and tweyne to þ<sup>e</sup> left Arm veramente,  
 tweyne to the left leg, & tweyne to þ<sup>e</sup> Ryhte,  
 and On to hed Openly In here syhte ; 344  
 And In this Manere these Nyne hondis  
 and bear him away. browhte Celidoyne Ow[t] Of Califeris bondis  
 With-Owten Ony Of the Erthe towching :  
 this was to Calafere gret Merveillyng ; 348  
 and Ewere he lay and beheld ful faste  
 tyl that the Child was fer from him paste ;  
 and whanne this beheld Sire Calafere,  
 that this Child was boren so fer, 352

For sorwe he fil In swowneng Anon.

thanne Owt Of that towr Gan þer gon,  
of wondirful dirknesse gret plente,  
that non Of hem Mihte Oþer there se ;  
and aftir this dirknesse there spak A voyse,  
that Alle they herden A wondirful Noisse,  
that ‘ to him whiche was Goddis Enemy,  
veniaunce to him scholde Neyhen ful ny.’

Thick darkness  
comes.

356

A voice proclaims

vengeance against  
God’s enemy.

360

and Anon As this word was seide there,  
Ful wondirfol Noise, & In dredful Manere.  
It Gan to thondren & lyhtene ful faste,  
that semed Al the Eyr scholde to-berste,  
and that it were ful domesday ;  
thus weren they Alle In gret Afray,  
So that Alle the Meyne that weren there  
Forsoken here lord Calafere  
that stille lay swowneng In that tour ;  
hym they forsoken with mochel dolour.

Thunder and  
lightning come.

364

368

And Anon As from him they weren I-went,  
A Fyr from hevene Com there present,  
and Of that towr hit smot the left partie  
down Into the Middel ful Sekerlye,  
In whiche partie that lay Sire Calafere.  
So veniablye was he Slayn there,  
that Er to the Erthe he Cam A-down,  
the pecis of his body fledden In-virown,  
and non of his Other Meyne  
hadden non harm In non degre,  
Sawf Only for drede In here syht,  
that In here hertes they weren Afryht ;  
for Cristened thei weren Everichon,  
and Chosen his plesaunse to don,  
and to the Trenite they hadden hem take,  
And forsaken Alle the develis so blake.

A fire-bolt from  
heaven splits the  
left of the Tower,

372

376

and shatters  
Calafere’s body  
to pieces.

380

His Christian  
attendants are  
not hurt.

384

behold what God wile for his man do !  
him kepen from Evel for Evere Mo !

388

And thus, now As ȝe han herd here told,  
 paste this Calafere, that was So bold,  
 From worldly lif to Ewere-lastyng peyne,  
 As this storie thus doth vs to seyne. 392

*News of the escapes of Nasciens and Calidoyne get about.*  
 and thus sone thorw al the Contre  
 this word gan Springe Certainle,  
 how that Nasciens Owt of preson was gon—  
 Where-Offen weren glad ful Manion,— 396  
 And Of his Sone Also there,  
 how that he Aschaped, & in what Manere.

*Sarracynte rejoices at it.*  
 And whanne Saracynte herde Of this tydyng,  
 Ful Ioyful sche was In Alle thing, 400  
 And beleved it ful Certainlye  
 that it was thorwh goddis Mercye,  
 and thorwh him they weren vnbownde  
 Where so Ewere they weren that ilke stownde ; 404  
 Wel wiste sche be Crist it Was I-don,  
 Alle these poyntes thanne Everichon.

*The Barons hear it too,*  
 thanne Alle the Barowns that Of þ<sup>e</sup> Rem were,  
 To Sarras to qweue Saracynte Comen there, 408  
 Whanne they wisten the trewthe Of deliuerance,  
 That Nasciens was happed Swich A chaunce,  
 and Of the veniaunce Of Calafere  
 That God Sodeinly On him took there ; 412  
 thanne thus they dowed hem Everychon,  
 lest God veniaunce hem Wolde senden vppon,  
 For here fals Wil and Concentyng,  
 Of Nasciens & his soncs presoneng. 416

*and come to excuse to Saracynte*  
 thanne Comen Alle to the qweene Anon,  
 and Criden hire Mercy Everichon,  
 that hire Brother En-prisoned so was

*their consent to Calafere's counsel to imprison Nasciens.*  
 be here Consentyn In that plas ; 420  
 And seyden 'þut it was Only Al & som,  
 Only be Calafere's ymaginacioun ;  
 Wherfor, God hath veniaunce on him take  
 Openly, As we knowen, for Nasciens sake.' 424

- and for they Syen that God Of his Myht  
 hadde schewed swich miracle to Alle Mennes siht,  
 there-fore Mercy they gonne to Crye  
 To qwene Saracynte ful lowlye : 428 The Barons cry  
mercy for their  
cruelty to Nas-  
ciens,
- “ Now, goode lady, 3oure brother don seken 3e,  
 In what Contre that So Evere he be,  
 And we scholen putten vs In his Mercy—  
 bothe Owre bodyes, & Owre Good pleynty,— 432 and offer to make  
atonement for it.
- With vs to done At his plesaunce,  
 To what presown, or to what Noisaunce.”
- and whanne qwene Saracinte herde hem thus seye, Saracynte  
 Wel gladed hire herte was Certainlye. 436
- Anon sent sche Messengeris fyve, sends five Mes-  
sengers to seek  
 And Charged hem Alle vppon here lyve,  
 And took hem I-nowh of gold & Fee,  
 & Charged hem to Serchen In Eche Contre, 440 for her brother  
Nasciens,  
 Al so longe As Good & hors wolde Endure,  
 To sechen hire Brothir sche made hem Ensure ;  
 And for non man Schold han hem In Suspescioun,  
 lettres Enseled with Good Entencioun, 444 with letters  
 Enseled vndir hire Owne Sel,  
 the bettere men hem to knowen & leven wel ;  
 And In that lettre dide sche don wryte  
 As wel as that sche Cowde Endyte, 448  
 Of hire lordis Avicion Certefyenge,  
 þat he hadde the Niht to-foren his goynge. describing Mor-  
dreins's Vision  
(p. 229—232).
- thus the Messengeris here leve took,  
 that Iorne to done, & it not forsook ; 452  
 Forto fulfillen hire Comaundement,  
 Alle forth they wenten with good entent.
- Now Mosten we leven A while this storye,  
 And to Anothir Storye We Mosten hye, 456 The Story turns  
to Nasciens's  
Wife.  
 Whiche that Certefieth Of Nasciens Wif,  
 That leveth In Wo, bothe Sorwe & stryf.

## CHAPTER XXVI.

Of Nasciens's wife, Flegentyne. How beautiful and good she is (p. 322), and how she loves her husband. She is dispossessed of her lands (p. 323), and takes refuge with an old trusty knight, Carsopines, to whom she has been kind. He puts his goods and life at her disposal; but she sorrows for her lord and her son. Queen Sarracynte asks her to come to her, that they may comfort one another (p. 324); but she refuses, so Sarracynte goes to fetch her. When they meet, their grief bursts out afresh (p. 325); but Sarracynte recovers first, and entreats Flegentyne to return with her (p. 326). Flegentyne again refuses, saying she must stop with her old knight. She still sorrows (p. 326), till she hears that her lord, Nasciens, and her son, have escaped out of prison (p. 327). She dreams that a voice says they are in the West; and asks a provost of the church what her dream means (p. 328); then she asks the old knight (p. 329); and he advises that they set out, with his son Helycaors as their yeoman, to seek Nasciens and his son (p. 330). Flegentyne agrees (p. 331); the knight gets money, &c.; and the three start (p. 332), with four horses, towards Sarraas, journeying westwards (p. 333): they come to the river Arcuse, lodge near the Castle of Emelians (p. 334), and enter Calamyne (p. 335).<sup>1</sup>

	Thus this Storie forthere gynneth procede,	
	that whanne Nasciens to preson gon they lede,	
	and his sone there-Inne with him I-do,	
	Whiche was to him bothe peyne & wo,	4
Nasciens's wife is the	And al his lond I-sesid it was tho;	
	and his wif Owt put Of Euery plas also,	
	that an hy born womman was, & of good lyvenge,	
	and therto here fadir was a kynge.	8
most beautiful	this lady was So ful Of bewte,	
	For a fairere womman Myhte non man se,	
	for thus Of hire telleth the Storye,	
woman that ever liyd.	that more bewte hadde sche Sekerlye	12
	thanne Alle the wommen Erthly born	
	that Evere Ony Man Sawh leving beforn;	

<sup>1</sup> In the Additional MS. 10292, this chapter—or rather, the illustration at the head of it—is headed “Ensi que j. cheualier amaine j enfant a la duchoise le femme nascien;” and Helycaors is represented as a small boy.

- And to these bewtes sche hadde bownte,  
 Corteys and gentil In Alle Maner degre ; 16 *She is courteous,  
lowly,*  
 lowlich to Every Creature,  
 and large to God, I the Ensure ;  
 and Azens hire lord & Soverein  
 debonewre & ful trewe Certein, 20 *true, and chaste.*  
 and Chaste Evere In his Absence,  
 bothe humble & Mek In his presence ;  
 therto sche him louede aboven al erthly thyng ;  
 Non wondir thowh this lady made Morneng ; 24 *She mourns for  
Nasciens.*  
 For so gret sorwe & morneng sche Made,  
 that non Man ne Myhte hire herte glade.  
 thus was the Condisciown Of this lady fre,  
 as ȝe han herde Rehersed here be me ; 28  
 and this ladyes Name was Flegentyne,  
 A ful worthy lady, and A benyngne. *Her name is  
Flegentyne.*  
 Wetes wel, whanne sche hadde knowenge þ<sup>o</sup>  
 that hire lord was In presown I-do, 32  
 Ful gret sorwe sche took to herte,  
 And Manie peynes sche hadde, & smerte.  
 and In the moste Sorwe that sche was Inne,  
 This false Calafere ne wolde not blynne, 36 *Calafere turns  
her out of all  
her lands,*  
 but putten hire Owt Of alle hire londis,  
 and be-Refte Clene Ow[t] of hire hondis.  
 thanne was this lady At Orbery tho,  
 In ful mochel deseisse sche was do ; 40  
 and thedir here Iorne tho sche Mad,  
 Weneng hire lord Owt Of prison han had ;  
 but Euere Calafereis Conseyll was presente,  
 and for nothing thereto wolde assente, 44  
 As this Storie here After doth telle  
 Al to-gederes how it be-felle.  
 and whanne þis goode lady say it was ȝo,  
 That<sup>1</sup> husbonde Child & lond was a-go, 48 *[<sup>1</sup> MS Than]*  
 thanne was sche In passinge Mornyng  
 Whanne sche herde tellen Al this tydyng ;

	Thanne wiste sche neuere what forto do ;	
Flegentyne consults an old vavasour (under- vassal) Carapines (p. 332, l. 353),	but to An hygh good levere sche drowh here vnto, An old vauasour, A ful gentil knyht that Inne sche trosted with Alle hire Myht, For norre he was to hire sone so dere, <sup>1</sup> that him tauht bothe norture & Manere, and sche hadde him Encresed Also, From poverte In to worschepe I-do And him zoven to-forn that Owr Manie Iowelis of gret honoure ;	52     56    60
whom she trusts much.	Wherefore In him gan sche hire Affye Aboven Alle Other tho Sekerlye. thanne flegentyne to thys vauasour wente, A sorweful womman, and ful dolente. and whanne this vauasour gan hire Aspie, that it was his lady Certainlye, Anon with herte, body, & thowht, he thanked God þat thedir hire browht, And Resceyved hire ful worthily, As his lady & sovereign ful debonerly,	   64    68
He puts himself and his goods at her service.	With herte, Body, & Al his good tho, At hire Comandement to ben I-do. but Evere this lady hadde In herte hire lorde, hire sone, that dide here smerte, Wheche sche lovede Ouer Alle thing, So that to hire myhte Comen non Comforteng.	72    76
Queen Sarracynte prays Flegentyne	Thanne the qweene Sarracynte, hire soster dere, To flegentyne sente In this Manere, and preide here, ' for Alle Gentelnesse, For sosterhed, & for Alle kendenesse, and In slakyng Of hire peyne & wo, that sche wolde Comen hire vnto, that Ech of hem Other myhte Comforte, and Ech In here Angwisch to Other Resorte.'	   80   84
[leaf 27] to come and sor- row with her.		

<sup>1</sup> et chil auoit este tous iours maistres a son fil.—A. See p. 332, l. 336.

thanne Flegentyne thanked here of hire message,  
 as womman that was of high parage,  
 and hire preide 'þat sche sholde not with hire mysplese,  
 For to here it ne were nethir Comfort ne Ese; 88 Flegentyne  
thanks Sarra-  
cynthe,  
but declines to  
come to her.  
 Sethen þat with hire lord sche hadde Ioye & honour,  
 It is worthi be hire selves to suffre peyne & dolour;  
 For I ne Am not to good therto,  
 For my lord to suffren boþ<sup>e</sup> sorwe & wo; 92  
 and In this Manere sche sente to Say  
 To qweene Saracynte this ilke day.  
 and whanne the qweene herde of this tydyng,  
 that Flegentyne wold Comen for non thinge, 96  
 Sche wente hire Self, In hire persone,  
 that lady to bringen Owt of hire Mone, So Queen Sarra-  
cynthe goes to  
Flegentyne.  
 So that this Sarracynte wente forto seke  
 this duchesse Flegentyne that was so meke. 100  
 and whanne to-Gederis Metten these ladyes trewe,  
 thanne gan Alle here sorwes Renewe;  
 to Grownde bothe In Swowneng fille,  
 that non Of hem Myhte speken Other vntille; 104 Both ladies  
swoon,  
 For so gret sorewe they Maden bothe,  
 that to þ<sup>e</sup> peple Abowtes it was ful lothe;  
 For Gretteere Sorwe Sawgh neuere Manne  
 than<sup>1</sup> be-twene the two ladyes was thanne; 108 [<sup>1</sup> MS that]  
cry, and mourn.  
 Ful mochel was the Cry & the weping,  
 that be-twene hem two was, & þ<sup>e</sup> Morneng;  
 And longe it was Er they myhten Speke,  
 Oper Ony word Eiper mylhte Owt-Breke. 112  
 3it Atte laste this qweene Sarracynte  
 Of hire Morneng Som what gan to stynte,  
 And, As a wis womman and a Redy,  
 To this dwchesse sche spak ful gentelly, 116 Then the Queen  
comforts Fle-  
gentyne.  
 And hire sche peyned In Alle thing  
 To Restreynen hire from weping,  
 And spak ful goodly to this dwchesse,  
 hire to bringen Owt Of hire distresse; 120



Sarracyns again and In the Ende sche preide hire So  
 begs Flegentyne that sche wold with hire Go,  
 to go home with her,  
 "And swich Comfort I wolde ȝow make,  
 For my dere brothir ȝoure lordis sake 124  
 that we ben so mochel bownden to ;  
 ȝif ony Comfort to ȝow Cowde I do."  
 but this duchesse, this lady fre,  
 Nolde therto Assente In non degre, 128  
 and Excused here ful ladyly,  
 "that In non Othir felischipe trewly  
 thanne In that vauasour, that Olde knyht,  
 sche nolde not Comen be day ne be nyht ; 132  
 and Ek to hire were it worschepe non  
 From that vauasour forto goon,  
 For my Compenye he Nele forsake,  
 Ne I ne may his, Anothir to take ; 136  
 For In his Compenye have I be  
 Sethen myn Exil was put to Me,  
 and In his Compennie I wele Abide  
 Tyl to my ducherie Aȝen I Come som tyde. 140  
 For, goode lady, moche lasse deseisse Suffre I here,  
 thanne In ȝowre Compenye ȝif I were,  
 were she with Sarracyns  
 For nether Of vs Other Myhte se  
 the sorow of both of them would break their hearts.  
 But Owre sorwe Aȝen renewed scholde be, 144  
 Ne nethir Of vs Of Oure lordis to speke,  
 the Sorwe wolde maken Owre hertes breke ;  
 to heren Ony thing Of here deseisse,  
 In Alle thinges it scholde vs Misplese ; 148  
 and therefore, Myn Owne lady & Sister so dere,  
 haueth me Excused In this Manere."  
 Ful Mochel hevynesse & sorwe made this qweenne  
 Whanne that sche Sawh it wold not bene, 152  
 and that the vauasour sche nolde forsake,  
 Ful mochel sorewe sche gan to Make,  
 and that sche nolde for non preyere  
 With hire forth gon In non Manere. 156

And whanne non Other wise thanne Myhte it go,  
 homwardes aȝen thanne torned sche tho ;  
 and to hire Self sche Made gret Mone  
 that þ<sup>e</sup> duchesse non Otherwise wolde done. 160

Queen Sarracynne  
 goes home.

And Every day thus ferde this qweene,  
 that sorwen & Weping made bedene ;  
 and thus ferde sche ful Manye A day,  
 that Man ne womman hire Comforten may ; 164

And Evere beleft this duchesse stille  
 With the vauasour, As it was hire wille,  
 And Evere hire Sorwe was lich newe ;  
 So good sche was, & Of love so trewe, 168

Flegentyne  
 remains with  
 Carapines.

that Neuere man ne non womman  
 In that digre myhte Comforten hire than,  
 til that it fyl vppon A day  
 that tydynges to hire Comen verray, 172  
 that Nasciens, hire lord So fre,  
 Owt of prisoun was skaped Certainlie.

Then she hears of  
 Nasciens's escape,

and whanne Of this tydinges herde sche telle,  
 Somme Comfort In hire herte befelle, 176  
 and better Semblaunce sche gan to Make,  
 that hire lord Owt of preson was take ;

And also that hire Sone so dere  
 Was Asckaped In that Manere. 180

and Celidoyne's  
 too.

So it be-fyl that the seventhe Nyht  
 After that Nasciens owt of presown was dyht,  
 And as In hire bed that Niht sche lay,—  
 and hadde not slept ful mani A day, 184

On the 7th night  
 after it,

What For gret Mone & for Weping,—  
 at the last sche fyl In A slombering,  
 So, what for weping & werynesse,  
 hire herte hadde longe ben In distresse. 188

And as sche lay In hire Slombering,  
 Sche thowghte sche hadde A Merveillous Metyng ;<sup>1</sup> she dreams

<sup>1</sup> Ensi com ele soumilloit si li auint vne auisions.—A.

that she sees Nasciens before her,	Sche thouhte sche Say In hire Avisiown Nasciens hire lord, bothe hol & sown, standing to fore hire bed there,	193
telling her that	that to hire Seide In this Manere : " Swete soster, sixt thow not Me that thus here stonde to fore the ? Into a fer Contre I am I-browht, thorw him that vs alle hath bowht, Into a place fer be weste, there that goode lord liketh beste ; wheche plase & weche Contre he hath me Ordeyned In forto be, and there my seed forth forto bringe, hym to worschepe & honourenge."	196 200 204
Next morning	and On the Morwen whanne sche Awook, Gret mervail Of this Avisioun sche Took ; and In as moche As sche hadde non ful knoweng Of that Avisions Signefieng, the firste werke sche dide tho,	208
she goes to churah,	To holi chirche sche gan to go, there forto heren Goddis Servise, As Everi day it was hire Gyse.	212
and then begs a dean (?) to	And whanne Alle the Servise was I-do, Anon to A provost sche gan to Go, And told him Of hire A-visiown, how þat it was, Al & sown, <sup>1</sup> And preide that provost, for Charite,	216
pray God to tell her the meaning of her vision,	For hire to preyen to the Trenite, ' that he wolde senden hire som Tokeneng Of that Avisiouns Signefieng.'	220
	And thus sone sche torned Ageyn To [the] vauasours hows In Certain, that hire Comforteth As he Can, For to hire he was A ful trewe man.	224

<sup>1</sup> For 'al & som;' see l. 396.

thanne this ladi this vauasour In Cownseil Gan to Flegentyne telle  
Carcopines her  
vision,  
 Calle,  
 and him tolde how that hire it gan be-falle  
 In hire Avisiown this Othir Niht ;  
 Al him sche tolde Euene Owtriht. 228  
 thanne Answered this vauasour to hire Ageyn,  
 "that theke Avisiown in Certein—  
 be the helpe of God and the holy Roode—  
 Scholde here torne to worschepe & goode ; 232  
 Neuertheles, lady, vndirstonde 3e Me,  
 that I wele ben Redy in Eche degre  
 to fulfillen 3oure Comaundement  
 In alle degrees, And 3oure Entent." 236  
 and whanne the lady herde of his benyngnete,  
 In Alle things that so profred he,  
 For Ioye In herte sche gan to wepe,  
 that of hire he took so gret kepe ; 240  
 thanne Answerid sche, "with herte & wille,  
 And myn preceptis thow wilt fulfille,  
 the behoveth with me forto<sup>1</sup> go  
 Into what plase that I preic 3ow to." 244  
 thanne Answerid this vauasowr Ageyn  
 to that worschepful duchesse : "Certein,  
 3e ne Connen not Seyn, ne Comaunden me,  
 that I nel fulfille In eche degre 248  
 Evere As 3owre Owne pore Bedeman."  
 And thus to hire the vauasour Seide than,  
 "And what Compenye that sche wele have,  
 I schal 3ow gete to bringen 3ow Save." 252  
 thanne Answered the lady tho,  
 "that Compenye wele I no mo  
 but Only 3oure Owne Sengle persone ;  
 We tweyne to gederis to gon Alone ; 256  
 For I wolde kepen it So prevyle  
 That non lyveng man wiste but I & 3e."

and asks him  
to go with her  
whither she will.

He promises to  
do so.

She wishes to  
take no one else.

<sup>1</sup> MS forto to

Carspines counsels Fleg- entyne to take	Thanne Answerid this vauasowr : " lady, I desire 3owre Grete honour ;	260
	I wele 3ow telle now my Cownsaile, 3if Owht to 3owre wit it May Avaylle,	
his eldest son with them as their yeoman.	Myn Eldest Sone with vs schal go, 3if 3e thinken best that it be so,	264
	and stonden vs In 3omannes Servise, In what degre that 3e welen him devise.	
	And wete 3e wel, that In Certeyne he wolde Suffren As moche peyne	268
	As Ony man here myhte Endure, 3ow to plese, I 3ow Ensure ;	
	but, lady, take 3e this speche in non swich degre, In Ony thing that I scholde wraaththen the,	272
	but that I wele ben Redy bothe Nyht & day To don thing that 3ow plesen May,	
	And for 3ow to suffren peynes & Owtrage As Ony man May don Of My Age.	276
She ought to have a servant,	But, worschepful lady, vndirstonde 3e me, that it Fallet nouht for 3owre degre, With-Owten A servaunt forto gone	
	Into Ony plase, 3e & I Alone.	280
	and 3if with-Owten Servaunt þat we go, And Ony mysaventure Come 3ow to,	
	Goode lady, how scholde I 3owe be-welde, that Am an Old man, & smeten Into Elde ?	284
as he, Carspines, is old,	and whanne we Comen Into Ony straunge Contre, and Ony mys-Aventure befall to Me,	
and his son can help them both.	thanne my Sone May don vs bothe Ese, lady, bothen 3ow & Me to plese.	288
	and how so it stonde In Ony Other degre, 3oure Man & Servaunt I wil ben sekerle ;	
	And my sone schal ben Owre Servaunt, lady, 3if 3oure herte Mowe þerto grawnt ;	292
	and I as non knyht ne wil not be, but as 3oure Servaunt In Eche degre ;	

For what deseisse that I Suffre may,  
 for 3ow I wele don Every day. 296  
 Now that 3e han herd myn Entent,  
 Of 3ow now wolde I weten present  
 how that 3e thinken be this Cownsaile,  
 3if it Ony thing to 3ow may Availle ; 300  
 for, lady, ful fain weten I wolde,  
 3if that to this Cownseil 3e wolden holde."  
 thanne Consented that lady ful wel  
 To this knyhtes Cownsaile Everidel. 304 *Flegentyne agrees  
to take Carso-  
pine's son.*  
 'Thanne bespak this<sup>1</sup> lady Anon,  
 "Sire knyht, I wold that we weren gon ;  
 For In Ioye schal I neuere ben Sekerlye  
 tyl that my lord I se with bodily Eye, 308  
 therfore this viage now wele I go,  
 3if God his wille with me wile do ;  
 but I ne wolde for non worldly good  
 that Non Creature it vndirstood, 312  
 but Onliche thi self, thi sone, and I,  
 Of this purposeng now trewely."  
 "lady," Seide this vauasour thanne,  
 "that ther nys leveng non Erthly Manne 316  
 that more gladly this viage wil vndirtake  
 thanne I wele, for my lordis Sake ;  
 and this Cownseil to 3ow I wolde han seid be-fore,  
 but that Of on thing me dredde ful sore, 320  
 that me 3e wolde not haven In Compenye,  
 And this I dredde ful Sekerlye."  
 thanne preide Anon this lady so fre,  
 'that Anon Redy he wold be, 324 *and provide  
money for their  
journey.*  
 And him Silver & Gold to Orleyne,  
 And what sche myhte sche wolde hire peyne,  
 For bothen pore & Naked was sche Mad ;  
 that Of Al hire good but litel sche had.' 328  
 Neuertheles this Olde gentyl knyht,  
 To his power dide Al his Miht,

<sup>1</sup> MS this this

Carsopines gets  
money and  
jewels,

and purveied him Of Gold & Of tresowr,  
and of Mani A Iewel of gret valowr ; 332

For At that tyme more hadde he  
Thanne Nasciens and flegentyne Certainle.  
Of this the vauasowr dide Moche thing,  
be Encheson Of hire sones Norscheng.<sup>1</sup> 336

And On the Morwe whanne it gan dawe,  
this goode lady was ful fawe ;  
anon to Chirche sche gan to Gon,  
As hire Olde Custom was to don ; 340

and telle his wife  
that Flegentyne  
is going to see  
Sarracynte.

And whiles that sche At Chirche was,  
this vauasour to his wif told the Cas,—  
how that his lady wolde go  
to visite qweene sarracynte tho,— 344

So that here Sadelys he did Owt take,  
and here hors Redy forto make ;  
and as sone as sche from Chirche gan gon,  
to here hors they wenten Anon, 348

Flegentyne,  
Carsopines, and  
his son Helycaors

bothe the lady and the vauasour,  
And Ek his sone In that stowr—  
hos Name was Clepyd helycaors,<sup>2</sup>  
A semly persone Of Membris & Cors ;— 352  
and his Fadir Carsopines lyhte ;  
An Awnciel Man, and A vaillaunt knyhte.

Thus this lady took leve tho  
At the vauasours wif, & forth gan go ; 356  
So dide hire howsbonde & hire sone In fere,

start on their  
journey,  
[leaf 29]

and wenten forth with Meri Chere ;  
But this vauasour wolde not In non wise  
to his wif discoureren his Servise, 360  
and that he Scholde non ferthere Go  
but to Sarras, to the qweene tho,

<sup>1</sup> Car nasciens et la douchoise l'auoient moult enrichi, pour l'amour de lor fil ke il nourrissoit.—A.

<sup>2</sup> Et ses fiex li aisnes, qui estoit apieles helicoras, che dist li contes. Et ses peres auoit nom corsapias.—A.

For Flegentyne hire wolde Se,  
 What Maner of Comfort *with* hire myht be ; 364  
 For non Othirwise ne dorste he do,  
 For his lady Comaunded him so.  
 thus sone iiij hors weren browght forth there,  
 And Anon they thre weren horsid In fere, 368  
 and the fourthe hors the Somer bar,<sup>1</sup>  
 the weche wherto was Ordeined thar,  
 that was Charched with diuers Mone,  
 With hem to have In Eche Contre. 372  
 And whanne Owt Of that town they paste,  
 Streiht to Sarras they torned Atte laste ;—  
 and thus dide the vaumasour tho,  
 For they scholden *Sen* hem toward sarras go ;— 376  
 and that weye helden they ful Ryht  
 til they weren A Mile Owt of þ<sup>e</sup> peples Siht.  
 thanne bespak this vaumasowr tho,  
 and seide, "lady, how wele ȝe now go 380  
 For to Seken My lord & ȝoure,  
 Whiche that is Man Of honoure ;  
 For I suppose In Min Mynde,  
 ȝe ne weten in what Contre him to fynde ; 384  
 and Sethen that ȝe knowen non Certeinte  
 In what Contre that he Scholde be,  
 So Mosten we Seken be Aventure  
 In what Contre to fynden him Sure." 388  
 "For sothe," quod the lady Ageyn,  
 "I n' wot neuere Into what Contre Certein  
 Sikerly him forto fynde—  
 My worthy lord So Goode & kynde ;— 392  
 but In As Moche As that he tolde Me  
 'that westward Algates Scholde he be,'  
 (thus thowhte me In Myn Avisiown  
 that he Seide Al & Som ;) 396  
 Westward, says  
 Flegentyne.

with 4 horses,  
the 4th bearing  
their luggage.

They first take  
the Sarras road,

and then Carso-  
pines asks whither  
they shall turn.

<sup>1</sup> et li quars fu vns soumies, qui tous estoit cargies de deniers mounees, et d'or et d'argent en plate, et de vaisselle-mente moult riche et moult bieles.—A.



Wherfore westward, I telle it the,  
 My herte falleth Most he Scholde be."  
 So they turn westward,  
 thanne torned they Aweye On þ<sup>e</sup> Ryht hond,  
 And thus sone a water there they fond ; 400  
 Anon ful sone that water they paste,  
 and crosse the river Arcuse,  
 That toward Orbery Ran In gret haste,  
 Whiche water ' Arcuse ' was Cleped tho,  
 that runs towards Orbery.  
 that to Orbery wardis wente tho. 404  
 So longe they Reden til it was Eve,  
 For the sonne hire lyht began to leve,  
 thanne was sche At hire owne londis Ende,  
 thiike gentil lady so good & hende. 408  
 At night they stop at a house next the Castle of Emelianz,  
 And there here In they token Anon,<sup>1</sup>  
 In a Rial plase of lym & of ston  
 that next the Castel of Emelianz stood,  
 that marched<sup>2</sup> next to þ<sup>e</sup> dwchie On þat flood. 412  
 and in the morning journey  
 And On the Morewe ful Erly sche Ros,  
 And In hire weye forth sche gos,  
 For that Aparceyved sche ne wolde not be,  
 for sche was there at Swich poverte ; 416  
 and sche dide it be good Resoun,  
 (on account of the Saracens)  
<sup>3</sup>For Al that Contre there In-virown,  
 they weren Saradynes Everichon,  
 and hatede alle Cristene be On & On ; 420  
 and Ek hem Of Orberi & Of Sarras  
 these Saradines hatede In Every plas.

<sup>1</sup> Si prisent ostel de mult haut eue.—A.

<sup>2</sup> bordered : 'qui marchisoit a la duchee qui estoit apieles emeliens.'—A.

<sup>3-3</sup> Car chil de chel chastiel, et de tout le pais enuiron, estoient sarrasin ; si haoient chiaus de sarras et d'orberike pour chou qu'il s'estoient crestiene. Et quant il orent chel chastiel eslongie l'errure de .v. lieues, Si entrerent es vaus de calamine, en vne terre qui mult est plentieueuse de nart et de cynamome et de basme. Tant esrerent ke il vinrent au tierch iour a vne chite mult riche, qui auoit non 'lussane.' Si estoit maistres sieges del roiaume le roi de meocide.—A. The names are 'luisance' and 'meotide' in Addit. MS 10,292, leaf 29, col. 3.

thanne past they forth owt of that contre tho,  
 And Into Calamyne they gonne to go.<sup>3</sup> 424 to Calamyne.  
 Now Of this dwchesse here leveth this storie ; There we leave  
 And to the Messageres we Mosten hye, her  
 that Sire Nasciens Sowghten Every where,  
 In Eche Contre, both fer & Nere ; 428  
<sup>1</sup>but ful longe it is, I vndirstonde,  
 Er that these Messengeres Sire Nasciens fonde ;  
 And how Nasciens fond his 3onge sone  
 that with him in presown was done ; 432 and turn to  
 wherfore, of Al Erthly thing, her husband  
 For his wif & him was his Morneng.<sup>1</sup> Nasciens.

## CHAPTER XXVII.

OF NASCIENS on the "*Yl Torneament*." How the hand bore Nasciens to a Turning Island, the name and nature of which it is the duty of the History to expound (p. 337).

[The exposition accordingly in the French MS. only. At the beginning of all things, when God separated the four elements, he set the heavens above the earth and sea as a covering (p. 337), as they were contrary to one another, the heavens being hot and light, the earth cold and heavy. And because the foul earth toucht heaven and dirtid it, God divided them, making the heavens clear and warm, and the earth cold and heavy. The dross of the elements, the rust of the earth, and the sediment of the sea, could not mix with earth and water, nor with the heavens, for they were foul, and the heavens pure (p. 338); and the flame from heaven could not return to it, as being corrupted. (So little from the air was in the mass, that it need not be noticed.) Therefore, as the mass could not go to any *one* of its element-sources, fire or heaven, earth or water, it stopt in two, earth and water. For God willd it should be in the sea; and because one part was from heaven, it swam lightly (p. 339), and floated into the Western Sea, between Ovagrive [MS. *on a grive*] and Tiger's Harbour, where was great store of Adamant or Load-

<sup>1</sup> Et ne-pourquant anchois ke il die des messages, contera il coument nasciens vint el lieu ou li message le trouerent, et comment il trouerent celidone son fil, ke il auoit laisset en la maison calafer; dont ses cuers estoit plus a malaise ke de nule riens riuant.

stone, which loves iron above all things, and will not leave it when it once gets hold of it, unless it is obligd to. So when this mass of shakings came to the place of the Adamant, it stopt. And its heavenly heat made the whole mass light, and the mass remaind in the sea, and was calld an island. But no herb or tree or beast or bird was on it. Also the isle turnd every time that the firmament or heaven turnd; and this is why it was calld *Yl Torneawnt* (p. 340).]

How, when Nasciens awakes from his swoon, he is much abasht, but still stedfast in his belief, like Job (p. 341). How he bears all his troubles as patiently as Job, and thanks God (p. 342). How the Turning Isle is barren and very hot, and Nasciens is weary and bruised, and so lies down to sleep, making the sign of the cross (p. 343). He sees in a vision white birds (p. 343), and two come to him, and tell him to fly. He perceiveth that he has wings. The birds come again, and ask him for his heart to eat. He giveth it them, and they rejoice (p. 344), and speak to him. On awaking, he feels the isle trembling, and hears a marvellous battle in the sea (p. 345); the Adamant and the Firmament trying which will turn the isle, and the Firmament winning (p. 346). One end of the isle turns down, and the other up, though it is eighty miles round and fifty-seven long (p. 347); which is no lie, for this Holy Story was written by Christ with his own hand (p. 348); and He never wrote anything else but the Law for Moses, and the Judgment on the Adulterous Woman (p. 348); which latter is explaind (p. 348-9). Then "what clerk is there so hardye that dar sein . . . openlye that God sethen his uprysing . . . made ony wrytyng sauf . . . this blessid storry of Seint Graal?" If any allege the contrary, "they lyen ful pleyn" (p. 350).

Now this Storry ginneth forth to telle,  
Of Nasciens how that tho befelle,  
that how the hond<sup>1</sup> him hadde I-bore  
thens As Calafer was forlore.

4

The hand bore  
Nasciens to an  
Isle in the West  
Sea.

thanne the hond Sire Nasciens Bar  
Into A ful straunge Contre thar;  
Whiche Contre was A Merveillous plas;  
For An yl In the west Se it was,

8

<sup>1</sup> A cloud, in the French: 'Ore dist li contes chi endroit ke quant la nue en eut porte nascien iusc'a la v calafier l'eut aconsieui—ensi com uous l'aues oi deuiser cha arriere el conte,—Et que calafier fu cheus pames pour la paour de la nue vermelle, et ke li cors qui dedens la nue estoit eut calafier signie es .ij. ioues del seing mortel, Apres che enporta la nue &c.'—A.

that xiiij Iornes it was of lengthe<sup>1</sup>  
 thens As Nasciens was In þ<sup>e</sup> presown of strengthe.  
 that yl was Of sweche a fame,  
 For 'yl Torneawnt' was the name; 12  
 For be Ryht Resown it is So,  
 for Oþer whiles it Torneth bothe to & fro;  
 but In As moche as that the Cause why  
 Of his Torneng nis not known verayly— 16  
 Of Alle tho þat there of don speken, Other Rede,  
 they ne knowen it not In word ne In dede,—  
 therfore Resoun & scelele it were  
 that this Storye Rehersed [it] here; 20  
 for, Of Eche thing that is Of dowte,  
 he it Rehersed Er he passe Owte,  
 and bringeth it to Clere vndirstondlyng  
 to Every Mannes wit, bothe Old & 3ong, 24  
 As 3e Scholen here In tyme Comeng  
 how this storie declareth Every thing.

The Isle is 17  
 days' journey  
 from Calafere's  
 prison,

and is calld  
 'Yl Torneawnt'  
 because it turns  
 upside down.

The cause of the  
 turning shall be  
 told at once.  
 [But The  
 Englisher of the  
 Story leaves it  
 out.]

<sup>2</sup>Orre repaire la parole, et raconte la droite maniere  
 del isle ou nasciens fu portes, ke li paisant, si com ie  
 vous ai dit, apiellent 'l'isle tournoiant.' Il est uerites  
 prouuee, ke au *commenchement* de toutes choses, quant  
 li establissieres del monde deuisa et departi .iiij.  
 elemens, qui deuant estoient tout en .j. monchelement,  
 et en vne masse; et il ot le chiel, qui li escripture  
 claine le fu, deseure des autres trois, qui de toutes  
 clartes est plains, et de toutes netetes; il l'establi el  
 plus haut lieu, Car il en fist couuerture a tous les  
 autres, et closture. Et pour chou ke li chieus, et li  
 airs, et la terre, et l'iaue, auoient este en vne masse, Ja  
 fust chou ke li vns fust contraires a l'autre, si ne pooit  
 mie estre ke li vns ne fust enuolepes de l'autre, et en-  
 loes des diuerses manieres qui en chascun lieu estoient.

The history of  
 the Yl Torne-  
 awnt.

At the beginning  
 of all things,  
 when God separ-  
 ated the 4  
 elements,

he set the heavens

above the earth  
 and sea

as a covering,

as they were  
 contrary  
 to one another,

<sup>1</sup> qui estoit bien .xiiij. iournees loins del lieu ou nasciens  
 auoit este en prison.—A.

<sup>2</sup> MS XIV E iii, leaf 45, col. 2, middle.

the heavens being  
hot and light,

and the earth  
cold and heavy.

And because  
the foul  
earth toucht  
heaven

and dirtid it,  
(being a mass of  
rust of earth  
and scum of sea)

God divided  
them,

making the  
heaven  
clear and warm,  
and the earth  
cold and heavy.

Having purgd  
the heavens of  
their dross,

the rust of the  
earth and the  
sediment of  
the sea could  
not mix with  
earth and water,  
nor with the  
heavens,

for they were  
foul

and the heavens  
pure;

Car li chieus estoit *par nature* caus *et* legiers; *et la terre* estoit *par nature* froide *et* pesans. Et *par che* puet chascuns counoistre, ke en aucune maniere se sentoit li chieus de la froidour de la terre, *et* de l'iaue autresi. Et chil doi s'entresentoient en aucune guise de la grant calour del chiel. Ensi poes entendre les contrarites des vns *et* des autres qui s'entrenuisoient, *et* ne se pooient souffrir. Et de che *que la terre* qui pesans<sup>1</sup> *est*, *et* froide, *et* amassemens d'ordure, touchoit au chiel qui est legiers, *et* caus, *et* fontaine de toutes netetes; de che auint *que* il en quelli ordure, Si *comme* amassement de *terriene* ferrume *et* de la rieule<sup>2</sup> de l'iaue autresi. Et *quant* li souuerains peres, qui est fontaine de toute sapiense, eut l'un departi de l'autre, *et* desioint, si mist le chiel en sa droite hounour, *et* amena en sa droite<sup>3</sup> honour, *et* amena en sa droite pure nete[t]e; Car il le fist cler, *et* luisant, *et* legier, de toutes calours plain; Et la terre laissa froide, *et* pesant, *et* en fist amassement de toutes choses pesans. Et *quant* il eut le chiel netie *et* monde de la *terriene* ferrume, *et* de la rieule de l'iaue; *et* il ot esconsse la terre, *et* leue de l'arsin du chiel; Chele ferrume *terriene* *et* chele rieule euage ne peurent mie naturellement conioindre a la terre, *et* a l'iaue, dont eles estoient issues. Ne chele celestiene ardure, *et* chil rieulemens qui de la terre *et* de l'iaue furent escous, ne peussent mie honestement repairier a si haute chose, *et* a si nete, *com* est li chieus; Car il auoient aucune take *com*cuellie de la terre *et* de l'iaue, qui sont amassement de toutes ordures; Et li chieus, che aues *vous* bien oi, est de toutes netetes

<sup>1</sup> MS pensans

<sup>2</sup> "It is obvious that *rieule* here must mean either 'scum' or 'sediment.' I have no doubt that it is the latter, from *regulus*, Fr. *regule*, the chemical term for 'metals separated from other substances by fusion.'—Worcester. 'The pure metal which in the melting of ores falls to the bottom of the crucible.'—Webster. Trevoux gives *rieule* as the Fr. form of the proper name *Regulus*."—HENSLEIGH WEDGWOOD. <sup>3</sup> MS droise

plains. Et pour chou, par droite raison, ne devoit nus d'aus repairier la dont il estoit issus; Ne la terriene ferrume a la terre; ne la rieule euage a l'iaue; par chou ke aucune legierete, *et* aucune calour, auoient concheue del chiel. Et pour chou ke l'arsins del chiel ne peut au chiel repairier—*comme* chele qui estoit entechie des vilenies de la terre et de l'iaue,—*pour* chou couuint *que* ches .iiij. choses repairaissent a une masse. Et pour chou ke aucuns ne desist, 'ausi estoit li airs amoncheles com chil troi; *pour* quoi n'en parole dont chis contes?' Il est uoirs proues ke auoec ches trois escoussures ot aucune chose de l'air; *et* a che s'acorde bien li contes. Mais il dist, ke si petit en i eut, ke ia pour chel mestier n'en deust estre parole tenue. Ensi *com* vous aues oi, repairent les .iiij. parties a vne masse qui des .iiij. elemens furent escousses. Et *pour* chou *que* chele masse ne puet naturellement 'repaier a nul de ches .iiij. elemens, par le raison ke li contes en a deuisee, si *couint* ke ele fust en contenchon. Et si fu ele sans faille. Car, tant *com* il i auoit de fu, che est del chiel, fu ele legiere, *et* entendi a monter en haut; Et tant *com* il i auoit de la terre, apesanti; Et de tant *com* ele se senti de l'iaue, si fu moiste *et* crollans, Et pau puisa. Mais de l'air i eut si petit, ke ele n'en quelli nule forche. Et pour chou ke toute la pensantume<sup>2</sup> des .iiij. elemens est en la terre et en l'iaue, *et* ke chil doi recuellent toutes les pensantes<sup>2</sup> choses, par che remest ele a ches deus, en tel maniere *com* vous ores. Il fu verites prouuee ke par la uolente *et* par le plaisir de chelui a qui toutes choses sont obeissans, chei chele masse en la mer. Et pour chou ke ele traioit en vne partie a legierete, selonc che ke ele se sentoit du chiel, qui est tres legiers, pour chou noa ele legierement, ne n'eut pooir d'aler au fons.<sup>2</sup> En cheste maniere noa ele grant pieche par la mer, ke onques en nule partie ne

and the flame  
from heauen  
could not return  
to it,

as being  
corrupted.

(So little from  
the air was in the  
mass,

that it need not  
be noticed.)

Therefore, as  
this mass,

shaken out of  
the four elements,

could not go to  
any one of its  
element-sources,  
fire or heuen,  
earth or water;

it stopt in two,  
earth and water.

For God willed  
it should be in  
the sea;

and because one  
part was from  
heaven it swam  
lightly,

<sup>1</sup> leaf 45, back.

<sup>2</sup> So in MS.

and floated into  
the Western Sea,  
between Ovagrive  
[MS. ou a grive  
P for Ovagrive]  
and Tigers'  
Harbour,  
where was great  
store of Adamant  
or Loadstone,

which  
loves iron above  
all things,

and will not leave  
it when it once  
gets hold of it

unless it is  
obligd to.

So, when this  
mass of shakings  
came to the place  
of the Adamant,  
it stopt.

And its heavenly  
heat made  
the whole mass  
light,

and the mass  
remaind in the  
sea,

and was calld an  
island.

But no herb or  
tree or beast  
or bird was  
on it.

Also the isle  
turnd every time  
that the firmamens,  
or heaven turnd.

And this is why  
it was calld *Yl Torneawnt*.

peut prendre arestement, Tant ke ele vint en la mer d'occident, entre l'isle ouagriue *et* le port as tigres, En vne partie de chele mer qui est entre chel isle *et* chel port, a grant plente d'aimant el fons<sup>1</sup> aual. Et vous aues oi cha arriere, ke li contes dist ke tant *com* il ot de terre en la masse, Si estoit *terrine*<sup>1</sup> ferrume. Et chele pierre qui a a non aymans, si est de tel nature, ke ele aime fier sour toute riens, Et uolentiers le trait a li. Et se li fiers li est prochains, *et* ele i puet sa forche ioindre, il n'en est mie legiers a departir; anchois tire le forche de la pierre tant le fier a li, ke ele le fait a li touchier, Se grignour plente n'i a del fier ke de la pierre, ou autre ostacle par quoi la forche de l'aymant soit vaincue. Quant la masse dont ie vous ai parle vint flotant iusc'au lieu ou l'aymans estoit, si s'arestut, Car la forche del ayment le retint, *pour* chou ke ele estoit ferrouse, ensi *com* uous aues oi. Mais onques la forche del ayment ne seut tant tirer ke ele le peust a li faire ioindre; Non mie pour chou ke il i eust grignour plente de fier ke d'aimant, Mais tant *com* il i auoit de la celestiene calour, le tenoit plus legiere; *et* si le faisoit par sa forche tendre en haut. En cheste maniere remest chele masse en chel lieu de mer, Et fu apielee puis par les paisans "isle", pour chou ke toutes les masses de terre qui perent en mer, *et* es autres iaues, par ou ke che soit, sont apieles par chest non. Et pour chou ke ele se senti en grant partie de la nature del chiel; pour che auint il ke onques point n'i crut d'erbe, ne arbres ne beste n'i porroit durer, ne oisiaus. Et auoec cheste maniere a ele enchoire vne autre, ke ele tient en chele nature ke ele a du chiel, ke toutes les fies ke li firmamens tourne, *et* l'isle tourne ausi tout *com* li firmamens, che est li chieus. En tel maniere tournoie l'isle *com* vous aues oi: Or nous a li contes deuise la raison pour quoi li paisant l'apielent 'l'isle tournoiant.'

<sup>1</sup> So in MS.

Into this yl Sire Nasciens the hond bar,	
& him In Swowneng be-left thar,	28
As man that hadde lost bothe wit & Memorie,	The Hand bears Nasciens to the Turning Isle,
For <sup>1</sup> þ <sup>e</sup> wondirful sightes that he to fore sye ;	
For he ne wiste Certainlye	
Where he was, ne in what partye.	32
Anon the hond thens departid thanne,	and then goes,
And Nasciens there lay as a ded Manne ;	leaving him in a dead swoon.
And whanne Of his Swowneng þere Awook,	
he lift vp his Eyen, and Abowtes gan to look ;	36
it Nas non nede him to Refreyne	He wakes,
Whethir he were Abascht Certaine,	
but Evere his herte stedfast was	and is abasht, but keeps firm in his belief,
In his Creauce, swich was his gras.	40
For Al the drede he hadde Suffred be-fore,	
þit God him wolde Asayen wel more ;	
For him weren Comeng Many tormensse,	
þit wolde he neuere to his God Offensse,	44
Nether for Ioye neþer for ille,	
but Euere In his Creawnce belefte Stille,	
And Evere In his torment stedfast was	and is as sted- fast as Job, who
As was Iob In Every plas,	48
that In his lif hadde So moche Richesse,	
So Moche welthe & worthynesse,	
and þit suffred he with herte & Minde,—	suffred willingly
As A Man that was to God ful kynde,—	52
poverte, Misseise, and Ek distresse,	poverty and distress,
Angwich, temptacions, & Siknesse,	
And in poverte vppon a dong hil lay ;	and lay on a dunghill.
þit herde þere neuere Man Into this day	56
that neuere with his Mowth he seide Amys,	
Ne Grochched Agens his Creatour I-wis.	
And lik In the same Manere tho	
Suffrede Nasciens bothe Angwisch & wo ;	60
With goode wille & debonowre herte	

<sup>1</sup> par les meruelles ke il auoit veues.—A.



- Nasciens suffers, but never grembles against God,** Suffrode he many Angwisches smerte,  
and neuere to his God made he grochchange,  
Nethir for tormentis ne non Othir thinge. 64
- only thanks H'm for the trouble He has sent.** And seide, "lord I thanket to the  
Of alle the deseise thow sendest Me, 68  
For moche more, worthy I am to have,  
My Sowle 3if I scholde Ony wise save."
- And whanne to this yl he was I-browht  
he loked Abowtes him, & Say Ryht nowht 72  
but the Eir, the yl, and the See ;  
In ful gret Merveyl thanne was he ;  
for how that thedir he was I-gon. 76  
In what Manere ne wiste he non ;  
And Abowtes him he loked pure faste,  
& Al that yl was barein & ful waste,  
and so stronge passeng hete there, 80  
that he ne myht it Endure In non Manere.  
thanne wiste he neuere In what partye  
Of that yl how he myht this hete drie ;  
but Euere hadde In Remembraunce  
Of his thedir Comeng, & Of that Chaunce, 84  
and of Celidoine his 3ongest sone  
pat with him In preson was done,  
Which that was mochel In his Mynde,  
That Gentyll Child, that was so kynde. 88
- Nasciens's arms are bruised, and his limbe ache.** For-brosed weren his honden & Armes to ;  
his legges, his feet, wrowhten him moche wo ;  
his Reynes Oken, his Ribbes they gnowe, 92  
So that Of tormentis he hadde I-nowe ;  
To the Erthe Anon he leide him thanne,  
As A ful wery and A-brosed Manne  
that a passing lust hualde forto Slepe,  
hof that to his Angwisch took kepe.  
thanne down he him leide, As it is told,

In A partie Of the yl that was most Cold ;  
 For ful hot somer it was with-Owten let,  
 the Nynthe day Of þ<sup>e</sup> kalendes of Juignet.<sup>1</sup> 100  
 thanne his Ryht hond he left vpe there,  
 and Made the signe of the Crois In good Manere, .  
 In the Name Of the trenite,  
 On God & persones thre, 104  
 That it scholde ben his protectour  
 In alle degrees aȝens the fals deceyvour,  
 Whiche is the devel, In Alle wise,  
 Man to descyven In dyvers Gyse, 108  
 that to goddis beleve hath Ony lust,  
 him forto tempten he desireth most.  
 thanne thus this Nasciens to slepen be-gan,  
 as for Angwichs & a wery Man, 112  
 that to Slepen he hadde gret lust,  
 and there him down lay As he durst ;  
 and the Mone Schon bothe fair & Cler  
 vppon Nasciens that Alone lay there, 116  
 that so ful wel & longe slept he tho  
 as A man that gret Nede hadde therto.  
 Thus slept Nasciens Al that Nyht  
 Til on the Morwen it was day lyht, 120  
 Where that In Avisioun him thowhte he sye  
 Merveillous thinges ful Sekerlye :  
 him thowhte he sawh gret plente  
 White briddes Abowtes him to be. 124  
 And whanne that these briddes he gan beholde,  
 In his herte he Merveilled Manifolde,  
 for somme Of hem flowen wondir hye,  
 and somme wondir lowe Certeinlye, 128  
 and the tothir partye Of hem tho  
 From the Erthe ne myhte not go,  
 ne fien nowher from the grounde ;

Nasciens makes  
the sign of the  
Cross,

lies down to  
sleep,

and has a Vision

of many White  
Birds flying  
about.

<sup>1</sup> Car ch'estoit en este au nueuisme iour des kalendes en  
jungnet.—A.

	Where often he Merveilled that stownde.	133
Two of the White Birds	thanne Comen there tweyne of þ <sup>e</sup> gretteſt of Alle, and down to the Erthe Gonne they falle ; At his two feet they descendyd Adown there,	
lift Nasciens into the air,	And Into the Eyr they him gonnen bere.	136
and bid him fly.	thanne whanne he was In the Eir An hy, they seiden, " Nasciens, fle forth boldly." thanne Nasciens him self be-gan to beholde ;	
He finds he has white wings,	tho hadde he wenges that lyhtly wolde folde and Aplyen to his flyht thanne therto ; him thowhte he was ful Ioly tho ;	140
and flies.	Al whit him thowhte his wenges were, and that lightliche he myht fleen there.	144
The Birds leave him,	thanne thus Sone him thowhte Anon that these grete briddes weren Agon ; tho that Maden him forto fle so liht, from him weren past Owt Of his siht.	148
and then come back,	thanne to Nasciens Aȝen thei gonne Restore, And to him these briddes Seiden thore, And boden him ' ȝeven hem Som Mete, Swiche good As he Cowde Gete.'	152
	thanne Answerid this Nasciens Aȝen tho, " What Mete Welen ȝe that I gete ȝow to, And I Wele fulfillen it to my power What So Ewere it be, Oȝer fer other nere."	156
and ask him	thanne Answerid the briddis Ageyn, " that neuere fulfilled scholen we ben Certein, Ne Neuere Replet with non Mete that thow myht ȝeven vs forto Ete,	160
for his heart to eat.	but thine Owne herte Only vs on to Fede now Certainly."	
He pulls it out,	Anon he drowgh Owt his Owne herte, and the brid it ȝaf, and nold it not Aſterte.	164
and one Bird flies off joyously with it,	Anon the Brid Resceyved it Ioyfully, & therwith flew ful fer An hy With ful gret Ioye & melodye ; <sup>1</sup>	

<sup>1</sup> This line in the MS has the pen drawn over it.

- And thus he Seide In his langage, 168  
 As A brid for his kynde singeth In a kage :  
 "Now Am I fulfild," seide this brid, saying that he  
is fulfild with  
Nasciens's heart.  
 "Of this herte As it is be-tyd ;  
 For now I have browht this thing with me 172  
 That non Wiht knoweth Certainle ;  
 For it is but A litel thing It is the little  
mouse that frees  
the Lion.  
 that the grete lyown hath Offe knoweng,  
 Wheche alle Erthly bestes With Membre & body 176 [leaf 22]  
 Vndir him ther kepeth he Certainly.  
 and Whanne he hath Ouercomen hem Everichon,  
 —thus thowghte Nasciens that he gan don—  
 And Alle vndir his feet put hem tho, 180  
 3it him thowhte he ne hadde not do,  
 but In to the hevene he wolde than fle  
 With that he hadde thanne Sekerle. he thinks he has  
done nothing  
till he can fly to  
heaven.  
 thanne him thowhte that his flyht took he, 184  
 and that Abouen Alle Mownteynes gan to fle,  
 Ek the waves of the Se, and the depnesse,  
 And the hevene Entred with-Owten distresse."  
 And thus him thowhte thanne Nascien, 188  
 That to him the Brid Seide Certain.  
 Thus sone his Avisiown gan to Enden tho,  
 And Al Anon wakenge he Abreide Also. Nasciens wakes  
from his Vision.  
 Thanne wonderfully In his wakyng 192  
 he Felte the yl Anon Tremblynge  
 Aftyr the towr of the firmament ;  
 thus him thowhte that tyme present.  
 thanne Merveilled Nasciens full wondirfully 196  
 Of Meving Of þ' yl ful trewely ;  
 and Ek Abascht Sore he was  
 Of that Merveil In that plas.  
 thanne gan he to liften vpe his hed, 200  
 and loked Abowtes In that sted ;  
 And As he gan loken bothe two and fro,  
 A wondirful bataille than herde he tho ;

The Loadstone and Air struggle for mastery over the Island.	As him Semed, In the botme Of the Se	204
	That ilke Batayle scholde be	
	So wondirful & so gret it was,	
	that him thowhte the yl In that plas	
Every bit of the Isle trembles like a leaf on a tree.	Scholde han Sonken In to the netheres[t] pyt	208
	that Evere was Ordeyned, Oper Mad 3it ;	
	For so Angwischhous was that stour,	
	So ful of tempest And Of doloure,	
	that for the grettest herted Erthly Man	212
	In his herte scholde had drede than ;	
	For there <sup>1</sup> nas non partie Of that yl tho,	
	that It ne qwakede and schok Also	
	As dide Ony lef vppon A tre	216
	that with the wynd Mevede sekerle :	
	be the depthe of the see and strenkthe it was,	
	And be strengthe of þ <sup>e</sup> Ademaunt In þat plas ;	
	For be Comanding Of the firmament	220
	that yl thanne turnede it verament,	
	Of wheche One partye he was witholde, <sup>2</sup>	
	it vnknowenge to alle men vndyr molde ;	
The Loadstone	but the Ademaunt hadde but litel degre	224
	Azens the Eyr, ful Sekerle ;	
has no power against the Air	For the Ademaunt hath no More strengthe	
	Azens the Eyr, In brede ne lengthe,	
	Thanne A lytel praty fownteyne	228
	Azens Al the grete See In Certeyne.	
	So that be strengthe of þ <sup>e</sup> Ademaunt Certeinle	
	Restreyneng of Mevyng of the yl ne Miht not be ;	
to keep the Isle from turning ;	but of the firmament it hadde Alle his Myht,	232
	The Mevyng Of the yl, I sey 3ow Ryht.	
	Now So gret was this Melle	
	betwene the Ademaunt & þ <sup>e</sup> Eir sekerle,	
	that there the yl Into the Se gan lawnce,	236

<sup>1</sup> MS they<sup>2</sup> Et il conuenoit par estouoir que l'isle tornoiaist al commandement del firmament, de qui ele auoit la nature retenue en vne partie.—A.

- Whiche thowhte hym thanne A wondir Chaunse,  
 So that the water Encresid so hye The water gets  
higher,  
 Into the heyghthe of the yl Sekerlye,  
 So that him thowhte he hadde grettere Cold 240  
 thanne hete before tymes, be Manifold.  
 and whanne the yl thus Remeved was  
 Ferre Into the See be this Cas,  
 Ful litel and litel it with-drowgh tho 244  
 Tyl the strengthe of the Ademant was Ago,  
 And til he was In his Owne stede Ageyn  
 bothe of heyghthe & brede In Certain.  
 Whanne Nasciens Felt & Sy al this thing, 248  
 Ful Mochel he hadde ther-off Merveillyng ;  
 But he ne Cowde Aperceyven why  
 that the yl So mevede tho trewly.  
 thanne Anon Nasciens vp-dressed him tho, 252  
 And the yl Aȝen gan tremblen Also ; Then the Isle  
trembles.  
 Anon he beheld A-bowtes wel faste,  
 & þ<sup>e</sup> ton hed of the yl down bowed Atte laste,  
 and the toȝer hed gan to Rysen þere An hy ; 256  
 thus thowhte him to his sihte Certainly.  
 and ȝit this yl not ful litel it was,  
 For with-Inne it Self it hadde A gret spas,  
 For fourescore Miles it was Abowte, 260  
 and Sevene & fyfty in length with-Owten dowte ;  
 but Rathere More that yl was there  
 thanne lasse In Ony other Manere ;  
 For it is the Gyse Of this Storye, 264  
 In non Manere Of wyse forto lye.  
 Ful plein this Storye putteth In Mynde,  
 that Al the Certeinte of Sank Ryal is hard to fynde  
 for ony Man that Evere of womman was born, 268  
 As I haue ȝow Often Rehersed befor ;  
 For that holy storye that to therthe Anexed was,  
 as Scheweth the Mowth Of trowþ<sup>e</sup> In this plas,  
 Which is Jesus Crist, Goddis sone, 272

till at last the  
 Isle is length-  
 wise on the water  
 [French].

Its one end turns  
 down,  
 and the other  
 turns up.

And yet the Isle  
 was 80 miles (Fr.  
*Heues*) round,  
 and 57 long.

The Story of the  
 Holy Graal sent  
 down on earth

	that for vs on the Roode was done ; For In him Neuere falsnesse was fownde, Ne neuere non Errour In non stownde. For ther Neuere was Creature so hardy that dorste with-sein this holy story,	276
was written by Christ himself with his own hand.	Whiche Crist him self with his Owne hond It wrot vs forto don to vndirstond. And therfore to more worschepe it scholde be take thanne for Ony Othir Mannes Sake, For we ne Radden neuere In non storrye that Crist him Self wrot Sekerly to forn his passiown In Ony stede but In two, As we don Rede, Whanne to Moises he wrot the lawe, <sup>1</sup> and him it be-took be þ <sup>e</sup> Olde dawe. the Secund was whanne þ <sup>e</sup> Jewes certainly a womman hadden take In Avowtry ; For to proven On hire his dom Anon, With hire to-fore Jesus Gonne they gon ; him forto tempten In this wise, to him they hire browhte to haven I-wise. thanne Crist to the Erthe Enclyned presente, and wrot In the Erthe Er he furtherre wente With his fynger Evene Ryht there, As Recordeth the Story thus here ; For Crist that tyme ful wel it wiste, al here Entent, and Al here liste ; Only to Asayen what he wolde do, the Iewes this womman browht him vnto. thanne Crist to hem tho seide Ageyn, “ be-holdeth now here what this doth seyn ; Whiche that is Giltles Of ȝow Alle, the Ferste ston on hire let falle.” <sup>1</sup> Li premiers escriis ke il fesist, si fu la haute orisons qui l'escripture clame l'orison nostre signour, Ch'est le patre noster. Cheli escriit il de son pauch en la pierre, quant il enseigna a ses desciples comment il deuoient orer.—A.	281 284 288 293 296 300 304
Before His passion he wrote only twice :		
1. The Old Law for Moises ;		
2. His judgment on the Woman taken in Adultery,		
written on the ground with his finger.		
“ Let him who is guiltless, throw the first stone at her.”		

and In this Manere Crist told hem here Sawe  
 Forto fulfillen here Olde lawe  
 that Moises hem tawhte be tho dayes,— 308  
 As this holy Storye to vs here Seyes,—  
 ‘3if that a womman do Ony Avowtrye  
 And with Ony Other man ligge Onlye  
 thanne be hire Owne husbonde,— 312  
 thus was the lawe In that londe,—  
 that Anon I-stoned scholde sche be,  
 Alle swiche that weren taken In Avowtre.  
 perfore Crist wiste thanne ful wel 316  
 Alle here thowhtes Every del,  
 That to hym Comen they For tempteng,  
 and Elles Seker for non Other thing ;  
 Therfore Schewed Crist hem In that degre 320  
 Alle here Owne Siynnes there Openle,  
 And Ek Schewed hem there In that Scripture  
 Alle the lignage Of man, I the Ensure ;  
 how that of so gret fowlnesse & vilete 324  
 that Man was of Mad, there gonnen they se ;  
 For tho wordis hadden this Mevyng  
 holiche as heire to Owre vndirstondyng.  
 For thus be-began this Scripture to Seye 328  
 Al Openly there to the Jewes Eye,  
 “ har, Erthe ! why Art thou so hardye & so fre  
 The Erthe to Acvsen In Ony degre ? ”<sup>1</sup>  
 this is so mochel here forto seyne, 332  
 ‘ O thou Man that of filthe art Mad Certeine,  
 As of so foul dong & Slym of Clay,  
 that darst Owther be nyht Oper day ;  
 Why darst thou ben of sweche mevyng— 336  
 Whanne thi self hast forfeled in Alle thinge—  
 For to susteyne & to holde these dedis ille  
 Wheche In alle degrees thou dost fulfille ? ’

Thus Crist bade  
 them fulfil the  
 Old Law,

to stone a woman  
 taken in adultery,

and shewd them  
 their own sins.

His writing said  
 to the Jews,

‘ Earth, why  
 darst thou accuse  
 Earth ;

sinful man,

how durst thou  
 call ill in others  
 those deeds that  
 thou doest  
 thyself ? ’

<sup>1</sup> “ He, terre ! pour quoi ies tu si hardie ke tu accuses, ou  
 oses accuser, la terre ? ”—A.



lo, in these two places ful sekerlye 340  
 We fynden that the sone of Marye—  
 To forn that he wente to his passion,  
 and that he vpon the Crois was don—  
 thus Wrot Al this storie doth Rede, 344  
 and now here In non Other stede.

If any man dares say that Christ, 1but what Clerk is there So hardye,  
 that dar sein, Other proven Openlye,  
 since his rising, That God, Sethen his vp-Rysinge, 348  
 wrote anything save this blessed  
*Seint-Graal*  
*story (or Sank*  
*Ryal)* Sauf Only this blessid Storye  
 Of Seint Graal ful Sekerlye,  
 Whiche that is Clepid 'the Sank Ryal' 352  
 Of kyng, lord, bacheler, boþ<sup>e</sup> gret & small ;  
 ho dar Sein the Contrarie Of this ?—  
 Non Erthly man forsothe I-wis,—  
 Nethir be non devyn Awtorite 356  
 the Contrarie proven In non degre.  
 And jif he Conne Aleggen Ony Oper wyse  
 In Ony degre As for his Repryse,  
 he lies. For A leseng it moste be taken Certeine, 360  
 Of Alle Swich that it don Sosteyne.

All who believe otherwise, lie too. thanne thus May I ful boldly Seyn :  
 that Operwise beleven, they lyen ful pleyn,  
 but that God with his Owne hond 364  
 this Storye doth vs forto vndirstond,  
 Sethen that he lefte the dedlich flesch here,  
 and In hevenly Maieste was Clothed withowten pere.<sup>1</sup>

<sup>1</sup>—<sup>1</sup> Mais comment ke il exploitast endementiers que il estoit enuolepes de la mortel char. ia ne troueres si hardi clero qui die ke il onques fesist escripture puis la resurrection ne mais ke seulement la haut escripture del saint graal ; Et que vauroit dire que il, puis la resurrection, eust autre escriture faite de sa propre main, il n'en porroit auant traire nule deuine auctorite, Et pour chou seroit il tenus a menteour. Donques di iou bien que chil seroit de trop fol hardement espris. qui menchoigne oseroit a croistre a si tres haut chose comme est cheste estoire, que li urais fiex dieu escrist de la soie main propre, puis ke il l'ot ius mis le mortel cors et reuestue la celestiene maieste.—A.

## CHAPTER XXVIII.

Still of Nasciens on the *Yl Tornearnat*. He prays to God for comfort (p. 352). The day dawns, and he sees on the sea a little thing like a swan. It proves to be a Ship, which comes to the island (p. 353); he walks to it as fast as, in his disabled state, he can (p. 354); and is going on board of it, but sees words warning him not to enter unless he is full of faith (p. 355). He hesitates, but prays to God, makes the sign of the cross, and enters the ship (p. 356). He looks about every where, and in the hold sees a white cloth, which he lifts up, and finds a Bed, with a Crown of Gold at its head, and a Sword at its feet (p. 357); a wonderful Sword, with two beasts' scales in its handle, 1. of the Serpent *Papagast*, a bone of which will always keep a man warm (p. 358); 2. of the Fish *Tortenaus*, whose bones are so strong, that if a man holds them, he forgets every thing but the bone, till he lays it down again (p. 358). The handle and scales are coverd with a red cloth, and on it is declared that no one shall draw the sword but the one worthiest of all men (p. 359). The letters on the sword-blade say it is only to be drawn by the boldest of men; any other will be killed by it. Nasciens then looks at the scabbard, which is rose-red (p. 360), with gold and azure letters on it; and out of it issue a thousand filthy branches, or hangings. The letters say that he who bears the sword, and is girt with the branches, shall ever be safe (p. 361). Nasciens turns the sword; the bed quakes (p. 362); the other side of the sword (l. 392) is blood-red, with coal-black letters, saying that he who praises it most here will blame it most in his need, &c. (p. 362-3). Nasciens cannot make out what the scabbard is made of (p. 363), nor does the Story here tell us; but 'al this schal ben declared sauns delay' when the right time and place come (p. 364). Now for another mystery:—How, from the bed where the Sword and Sheath were, Three Spindles came, joind together (p. 364-5); of which one was white as snow, the second blood-red, and the third emerald-green (p. 365). And because these things must be explaind, therefore the Story proceeds to expound them (p. 365), beginning with Eve and Adam in Paradise, and going on with the Fall, the death of Abel, the building of this Ship by carpenters for Solomon and his wife, who look on, and then put the Sword, &c. on board the Ship. (*See Chapters 29 and 30.*)

Now bothe Resown & Ryht it is  
 Azen to the Storye to tornen with-Owten Mis,  
 And to this yl to tornen Anon Agein,  
 That so brood & so longe Is In Certein;

And ȝit it to vs Scheweth Apressly,  
 the declarenge Of this holy Storye,  
 That Nasciens was In the laste Ende,  
 that Gentyl dwk so good & kende. 8  
 Towardis the west partye of the see  
 This ful trewe dwk thanne was he ;  
 but ȝit the see not So nygh he was,  
 that be-twene hem was a ful gret spas, 12  
 the Mowntawncce Of Sevene Miles bedene,  
 and An half Mile, with-Owten wene.  
 Whanne Nasciens the day Gan to dawe,<sup>1</sup>  
 thanne Of that Sihte he was ful fawe, 16  
 And that he myhte haven Ony knowenge  
 Of what partie of the see he was, with-Owten varienge ;  
 And for As Mochel as the day is more Comfortable  
 thanne is the Nyht, with-Owten Ony fable, 20  
 For Evere hadde he In ful hopinge,  
 Be the day to hauen had som Comfortynge.  
 and with this, Nasciens, In-to the Est he knelid  
 adown,  
 and there Anon to God Made his Orisown, 24  
 Preyeng to Jesus that was Maryes sone,  
 (As Other God than him ne knew he none)  
 'that he Wolde of his gret Mercye,—  
 —lik As he was On Only god verraylye, 28  
 And that non Other god neuere Nas but he,  
 Most Myhtful god In Maieste,  
 In whiche On Only god beleved he,  
 thre persones, but on God in vnite,— 32  
 that Swich Counseil he wolde him sende,  
 helthe to his Sowle, his lif to Amende.'  
 And whanne thus his preyere he hadde I-do,  
 The Signe Of the holy Cros On him made he tho, 36  
 and Also he Made it In his face,  
 the strengere to be thorwh goddis grace.

<sup>1</sup> Et quant il vit au matin aïourner.—A.

and whanne he hadde thus I-do,  
 to the nexte party of þ<sup>e</sup> Se wente he tho; 40 *Nasciens walks*  
 & whanne he hadde gon the spas of half a Myle, *towards the sea;*  
 Into the See he gan loken with-Inne A while;  
 A lytel thing him thowhte he say Comen there, *and sees coming*  
 No More thanne A swan As thowh it were, 44  
 That streyht to the yl it gan Applye—  
 As this Storye vs scheweth ful sekerlye;—  
 to the same Ende that he Inne was,  
 thedir it Appliede, As happed be Cas. 48  
 and whanne he Saw it So fuste Comenge, *fast towards him*  
 Euere the grettere it wax, to his semenge;  
 but thanne mihte he not ful wel go;  
 For so forbrosed his feet weren tho 52  
 with the Chenes Of his presownenge,  
 that to Walken hadde he non likyng:  
 and Anothir Skele there was also,  
 that he nas neuere Mochel wont forto go. 56  
 3it wente he forth with ful gret peyne,  
 And Aftir that thing he loked A-geyne  
 Wheche that he beheld In the Morwenyng,  
 that to-ward the yl Cam floting; 60  
 and thanne parceyved he Sone In haste,  
 That A fair Schipe it was Atte laste,  
 the wheche was [so] wondirly fair & Riche,  
 That In Al this world him thowhte non swiche. 64 *a Ship,*  
*richer than any*  
*other in the*  
*world.*  
 And whanne this Schipe he gan be-holde,  
 In his herte he Ioyede ful Manyfolde,  
 And peyned him faste thanne forto go  
 To wardis the See, As he myhte tho; 68 *He walks,*  
*with great pain,*  
 So that With gret peyne & Angwisch Also  
 Atte laste to this Schipe Cam he to. *to this Ship.*  
 And whanne thedir he was Comen ful Ryht,  
 Ful wery he was, and hadde non Myht. 72  
 Thanne sawh he that bothe his feet In fere,  
 Alle for hete for-schorchid were,  
 GRAAL. 23

	and Ek for-Rent they weren Also, For the lytel weye that he hadde go ;	76
	So that Er thiike vij miles hadde he gon, It was Of the day the tyde Of Noon ; thanne was he bothe feynt, wery, & fastyng, and Al distrowbled for his Travaillynge.	80
	Anon thanne loked he A lytel beside Vppon the Ryht half of him In that tyde, thanne Sawh he A Schipe A-Ryde	
Nasciens sees the Ship close to him.	Evene fast by him Also blyve ; thanne thowhte him it was the same thing that Al day hadde he Sein to his Supposing ; So to-wardis that Schipe he torned Anon Also faste As that he Cowde Gon.	84
	the Schipe, So Riche & So fair it was, And Merveillede how that It Cam In to þat plas. And whanne he be-gan thus it longe to beholde, In his herte he Merveilled Many folde ;	92
[leaf 90]	And Mochel More Merveil thanne hadde he, For Nethir Man ne womman ne cowde he se that Schip with-Inne to warde Oper Gye : thus telleth this Storie ful Openlye.	96
	thanne gan he him drawen Neer & Neere, Til that to the Schipe he was Come there ; and In han Entred ful fayn wold he, 3if Ony Mon there-Inne mihte he Se,	100
He can see no one in it.	and forto proven the trewth there Of that Bewte In Alle Manere, 3if with-Inne it were As fayre Owt Ryht, As with-Owten it was there to his syht.	104
	Anon As In-to the Schip Entren Wold he, In that for-schip he Sawh ful Sekerle lettres Of Gold, I vndirstonde, that As Writeng it was of Caldee londe,	108
But in the fore- ship he sees Chaldean letters in gold.	that As pitous word they gonne to Speke. thanne Nasciens Ner to the Schip gan Reke ;	

For that Word there so dowtable was  
 To Ony man that Entren wolde Into þat plas. 112  
 Lo, these wordis seide the Scripture These letters say:  
 as I the schal Schewe, I the Ensure,  
 "thow that wilt with-Inne me<sup>1</sup> Entren here, "Thou that wilt  
 loke thou be stedfast In alle manere, 116 enter this Ship,  
 And that thou ful of feyth algates be ; be full of faith,  
 For with-Innes me nis thing non but feith sekerle ;  
 therefore I Rede, devise the ful wel  
 that thow be Clenc Everydel, 120 pure, and stedfast  
 and stedfast In feith & In Creauce, in belief.  
 Oþer elles the be-happeth Som Meschaunce.  
 For stedfast feith, Creauce it is ;  
 and Anon As thow thy Creauce dost mis 124 If thou failest in  
 In Ony partie Or In Ony degre, one point,  
 I the forsaken Schal ful Sekerle,  
 that Of me Sostenaunce shalt þou non have,  
 Neþer non helpe, thowh thou Crye and Crave, 128  
 but I schal the faillen In thyn most nede,  
 and leten the fallen with-Owten drede,  
 So that thou schalt I-lost thanne be I will fail thee in  
 For fawt of beleve, And thow it fle." 132 thy most need,  
and thou shalt  
be lost."  
 thanne with-stood this Nasciens In that stede,  
 and these lettres of gold he gan forto Rede ;  
 and whanne he hadde longe him bethowht  
 how that Schipe thedir was I-browht, 136  
 Into the Schipe he wolde han gon,  
 but that word him Stoned Anon At first,  
 that was so dowtful & Charchable, these words stop  
 For they Weren Wordis Of non fable. 140 Nasciens going on  
 and whanne In this thowht he hadde longe I-be, board the ship.  
 Other wyse he gan tho him be-se,  
 and him bethowht In Other Manere  
 How that he Scholde Governe him there. 144  
 Thanne In this manere thus gan he Seyn :

<sup>1</sup> MS with Inne ne

- Nasciens says,  
"Lord God,  
" O goode lord God, of Alle thinges Sovereign,  
the wordis Of this Schipe Seith here,  
that but feyth nys there-Inne in non manere ; 148  
and ȝif these lettres now trewe here be,
- I know this Ship  
is sent by Thee.  
thanne wot I wel ful certeinle  
that this Schipe be ȝow hedir Is I-sent ;  
this knowe I wel thanne verament. 152  
And ȝif only it be Comen from ȝow,  
thanne In My Creaunce knowe I now  
that non Evel thing there-Inne May be,  
Ne Contrariowsness In non degre 156  
that scholde Aȝens ȝoure glorious Name
- I believe in Thee,  
ben Reprof, velenie, Oȝer elles schame.  
but, lord, I beleve In ȝow ful feithfully ;  
wheche Creaunce I took ful devoutly 160  
Of thin One Seriaw[n]t so dere,  
That ȝou wost ben worschepid & beleved In alle  
manere ;
- and in stedfast  
belief I shall  
enter the Ship."  
And In Stedfast beleve, the Ay worschepinge,  
I schal In Entren for Ony thinge. 164  
For who that Is In thi stedfast beleve,  
From Alle Misaventures it doth him Meve,  
and Saueth him, and Ek Alle tho  
that In thy beleve stedfast go ; 168  
In what Maner peryl that so he be,  
thi beleve him saveth Sekerle."
- Nasciens crosses  
himself,  
thus sone Sire Nasciens left vp his hond,  
and made the signe of Holy Cros, I vndirstond, 172
- and goes on board  
the Ship.  
And Entred In to the Schip Anon  
Also Faste As he myhte Gon.  
And whanne that Entred he was with-Inne,  
Fast loked he Abowtes, and nolde not blynne ; 176  
In Alle parties loked he ful faste ;  
And so faste he loked Atte laste,  
So that him thowhte In non Maner of Se  
A fairere Schipe ne Myhte be ; 180

And thus to him Selve he gan to seyn,  
 'That So fair a schip he Sawh neuere Certain,'  
 Ne so ful of Bewte neþer of Richesse  
 Sawh he neuere to fore As that, I Gesse, 184  
 As that Same was to his Avis,  
 for of Alle Schepis it bar the pris.

And whanne Alle the Corners he hadde Serched Nasciens pokes  
about the Ship,  
 Abowte,

Aboven and benethen, with-Owten dowte, 188  
 thanne to þe bowk of þ<sup>e</sup> schipe gan he gon,  
 and there atte laste he fond Anon ; goes into the  
hulk,  
 he beheld Where heng A Cloth of Whit ; sees a white cloth  
 it was ful plesaunt to his delyt ; 192  
 and lik A Cowrtyn him thowhte it was,  
 that was hanged In that plas. like a curtain,

thanne Anon lefte he vp this Courtyn In haste ;  
 there-vndir, a faire bed he fond atte laste, 196  
 the Wheche the fairest & þ<sup>e</sup> Richest bed it was and finds under  
it the richest Bed  
he ever saw,

that euere to fore he Saw In Ony plas ;  
 and at the hed of the Same bed  
 was A Crowne of gold In that sted ; 200 with a Crown of  
gold at its head,  
 and at the beddis feet Sekerliche  
 A swerd there was, bothe faire & Riche,  
 Wheche vppon the bed it lay Ouerthwert,  
 Al this, Sire Nasciens, it Sawh Apert— 204

Whiche that Owt of þ<sup>e</sup> Skawberk was drawe  
 half A fote & an handful, thus seith this Sawe.  
 this swerd was of diuers facioun Sekerlye,  
 as here Witnesseth this holy Storye, 208

For the pomel was of swich A ston  
 That Colours it hadde Manyon,  
 As Manye As on the Erthe myhte be  
 To his Sihte there weren vpon, sikerle ; 212  
 and Ech Of the Colours hadde a Clerte,  
 and Ech Clerte A vertu, as þat storie scheweth me,  
 Where As this Storie doth declare

The pomel of the  
Sword is a stone  
of many colours.



Of Mani mo<sup>1</sup> thinges whanne he Cometh thare. 216

The handle of the  
Sword is made  
of two scales, thanne to the handyl Of this sward,  
there nas non swich In Middillerd ;  
For tweyne Skales it hadde, with-Inne the hond,  
Of two diuers bestes, as I vndirstond ; 220

the 1st of a Ser-  
pent of Chaldea the ton skale was In Maner of A Serpent,  
that In Caldiens lond was most present  
thanne In Ony Oper lond Certein ;  
there was his hawntyng I telle 3ow pleyn. 224

callid Papagast,— and 'papagast' was this Serpentis Name,  
Whiche was a Serpent of A wondirful fame.  
For this is the kynde of that Serpent,

a bone of which What man that A bone of his hath verament, 228  
him Nedeth neuere non Other hete,  
Nethir of sonne, ne of travaille, to don him swete ;

will keep a man  
always in moder-  
ate heat,— but that Evere In Mesurable hete he schal be ;  
this vertw hath his bon ful Sekerle, 232  
Whereoffen the ton skale of the handele it is,  
As I haue 3ow told with-Owten Mys.<sup>2</sup>

the 2nd of a fish  
of the Euphrates The tothir Skale is Of A fysch of the Se,  
That In Ewfrate most wont is forto be ; 236  
And In Othir water Is it non,  
but only In Ewfrate Al Alon.

callid Tortenaus, 'Tortenavs'<sup>3</sup> is the Name Of this fysch,  
As we it Mown Sownen In Englysch. 240

a bone of which  
when held in the  
hand suspends a  
man's memory. And his bones of these strengthe ben,  
As Me declaren here schole 3e sen ;  
For As long As Ony man it hath On honde—  
I do 3ow ful wel forto vndirstonde— 244  
that nethir of ioie ne of sorwe schal he have In Mende,  
but onlich Of that bon, swich is the kende ;  
and whanne Owt his hond it is I-don,  
To his kende Memorie Cometh he Anon 248  
As Owhte forto ben In A kendly man.  
Lo, swich A vertu this bon hath than !

<sup>1</sup> MS no    <sup>2</sup> MS Nys    <sup>3</sup> Cortnaus—A. Ortenax—B.



Wheche weren As Red as Any Blood ;  
 thus him thowhte þere As he stood. 288  
 Nasciens reads on the sword-blade, thanne took<sup>1</sup> he this swerd A lytel Ner,  
 And gan to Reden tho lettres In this Maner ;  
 thanne Rad he how this Resown Mente  
 As I schal ȝow declaren here presente : 292  
 'Let no man draw me but the boldest of all, or he shall die.' It seide that " Neuere man Scholde ben hardy  
 Me Owt forto drawen ful Sekerly,  
 but better thanne Anothir he Mowe fyhte,  
 and more hardiere, & more Of mihte ; 296  
 And hos Otherwise drawe it In ony sted,  
 he schal ben the ferst that schal be ded."  
 (and this proved wel Schal ben,  
 As aftir In this Storie here scholen ȝe sen.) 300  
 and whanne Nasciens these lettres hadde Red,  
 he Merveilled him Mochel In that Sted,  
 Most Of Ony Othir thinge  
 that he Sawh sethen the begynneng. 304  
<sup>2</sup>And It was on of þe thinges most In his talent,  
 that Swerd owt to drawen verament,  
 and Owt of the Sckavberk it forto se,  
 to knowen what Meneng It Myhte be ; 308  
 For the lettres that it seide with-Owte,  
 ȝaf Nasciens Most Talent with-Owten dowte.<sup>2</sup>  
 Then he looks at the Scabbard, thanne Nasciens beheld the Sckawberk tho,  
 that for Merveille he Niste what to do ; 312  
 And for Al that he Cowde be-holde,  
 Benethen, Oþer Aboven, In Ony folde,  
 and ȝit Nethir In herte, Mynde, ne thowht,  
 he ne Cowde not weten where-offen it was wrowht ; 316  
 which is as red as a rose, but wel he wiste it was Al so Red,  
 and As Ony Red Rose In that sted ;

<sup>1</sup> Lors se traist vn peu auant, si les commencha a lire.—A.

<sup>2</sup> Car ch'estoit vne chose dont il auoit trop grant talent, ke de l'espee traire hors del fuerre, et de ueoir quele ele estoit. Car les meruelles ke les letres disoient de dehors, l'en faisoient plus entalente.—A.

Where-aboven weren lettres of gold,  
 As he gan there to be-hold ; 320  
 Euere On Of Gold, Anothir Of Asure ;  
 thus weren they set, I the Ensure.  
 And A thowsend braunches<sup>1</sup> on this schawberk were, The Scabbard has  
1000 hangings, 324  
 (Whiche was so Riche, As I Rehersed 3ow Ere,) 324  
 that issweden Owt from that Onle,  
 that Most Merveillous thing it was to se ;  
 For Of so fowl Mater they were,  
 and therto So powre In þat plase there, 328 but of foul and  
poor stuff.  
 And as of spittynges and Caytyvetes,  
 Of febelnesses, of filthes, in many degres,  
 that bothe be Semblaunt & Countenaunce  
 It was to hym gret dowtaunce : 332  
 For An Our the swerd it myhte not Sosteine,  
 So feble it was, him thowhte Certeine.  
 And the lettres that On sckawberke were,  
 In this Maner Seiden they there ; 336 On the Scabbard  
is written,  
 " hos that Me vppon him doth bere,  
 Ful Sewr he Schal ben Euery where ;  
 And more hardy therto schal he be  
 thanne Ony Oper man In his degre. 340  
 3if he bere me In that Manere  
 as the lettres Of þ<sup>e</sup> swerd Rehersed Ere.  
 For what man that Abowtes him bereth Me,  
 he ne schal neuere ben schamed In non degre 344 and never sham'd  
as long as he's  
girt with these  
hangings,  
 as longe as with these braw[n]ches he is gert,  
 and that On his body I hange Ouerthwert.  
 but that neuere non be so hardy  
 that the Raunges that here ben to don Away ; 348 which no man  
must ever take  
off.  
 for him schal happen Manie Misaventure  
 And Manye Evel dedes, I the Ensure,  
 that he, ne non Man levenge,  
 Of him schal tellen non Amendynge ; 352

<sup>1</sup> Et si n'i auoit nules renges ki auenissent a si riche  
 fuerre com chil estoit. —A.

- 'Ne behoten neuere schal be to Man  
 So hard as to him Schal be than  
 that now Is, ne that Neuere schal be,  
 but ȝif In sauf Ostag he be Sekerle; 356  
 And ȝit him be-hoveth to ben Ostayed  
 In the Manere as here Is seide,  
 Wheche sholde ben be A wommannes hond,  
 bothe kynges dowhter & qweene, I vndirstond.<sup>1</sup> 360  
 this womman be þ<sup>e</sup> Riht name schal clepen this swerd,  
 and Me by my Name Openly & Apert;  
 For neuere to-foren In-to that day  
 Non Creature be oure riht name Clepen ne may." 364  
 Ful longe this Nasciens this Skawberk gan beholde,  
 and in his herte he Merveilled ful Manifolde.  
 & whanne thus In the Schip he hadde loked Abowte  
 On Alle partyes with-Inne & with-Owte; 368  
 but neuere so soft ne Cowde he gon,  
 that Al the bed be-gan to qwaken Anon  
 from the ton Ende to þ<sup>e</sup> toper, In that plas;  
 In this Manere this bed So qwakyng it was. 372  
 And whanne he tornede, & it be-held,  
 For discomfort he ne Myhte hym weld;  
 For to him it semede tho As Red As blood;  
 and þervvpon wondirful lettres there stood, 376  
 that As Ony Cole so blak they were,  
 the Resoun that was I-weten there;  
 Wheche lettres Seiden In that Stede,  
 As that tyme I Cowde hem Rede: 380  
 "hos that Me preiseth most here,  
 Most Schal I him fynde In Oper Manere,  
 So that In gret Nede blamed schal he not be  
 In non wise, As I telle it the. 384

But the hangings  
shall be taken off  
by the daughter  
of a King and  
Queen.

Nasciens turns  
the sword,

the Bed quakes.

[leaf 31]  
The other side of  
the sword is  
blood-red,

with coal-black  
letters on it,

saying,

'Who praises me  
most,

shall blame me  
most in his need.

<sup>1</sup>— Ne il n'est otroie a nul home qui ore soit, ne auenir soit, ke il en soit osteres. Anchois en doiuent estre ostes par main de feme, fille de roi et de roine. Et si i metera tel escange pour chea, ke ele en fera vnes autres de la chose qui sour li soit ke ele ara plus chiere, et si le metra en lieu de chea.—A.

- and to hym to whom I scholde ben Most debonayre,  
 To him with most Anger I wele Repeire :  
 Which schal be-happe but Ony[s], Sekerly,<sup>1</sup>  
 As I the telle here now Openly : 388 But only once.  
 For with-Owten faille so moste it be  
 At that tyme Onys ful Sikerle."  
 Swiche wordis seide the lettrure there  
 that on þ<sup>e</sup> swerd weren wreten In that manere. 392  
 and the Skavberk he be-held Agein :  
 than merveilled he gretly In Certein,  
 For that partye was non Othir I-liche,  
 but to his Sihte As blak As Ony pich ; 396 as black as pitch.  
 thanne Abasched he was ful Sore,  
 that he ne wiste what to sein no More,  
 For he ne Cowde demen of what kynde,  
 Ne nether to purposen In his Mynde ; 400  
 but As him thowhte there be Resoun,  
 Aftir A maner of tre was the facioun ;  
 and Oper whille him thowhte þat it was  
 Of lether I-mad In that plas, 404 leather,  
 but he ne Cowde devise In non degre  
 Of what Maner Of Beste it Myhte be ;  
 Anothir tyme him thouhte Of yrne it was, iron, or metal :  
 Owthir of sum Oper Metal In þat plas : 408  
 Thus wolde he han declared it be him selve ;  
 but þit Cowde he not putten the Ex In þ<sup>e</sup> helve. but he can't put the axe in the helve.  
<sup>2</sup>Thus doth Nasciens with gret Entencioun ;  
 but Ay he is In ful gret Trebulacioun, 412  
 For the Skawberk to haven Offe knowenge,  
 but he ne Cowde for non manere thinge,  
 Oper Whille to On thing In Certeinte,  
 And Operwhille to Anothir ; but it wolde not be.<sup>3</sup> 416

<sup>1</sup> Et che n'auenra o'une fois.—A.

<sup>2-3</sup> Enal estoit nasciens en tencion pour le feurre vers soi meisme ; Si ke il en affermoit a le fie vne chose, et a le fie desdisoit, ke a nule chertaine parole ne sauoit asener a quoi il se peust tenir.—A.

thus nethir the swerd hondel, ne pomel,  
 Ne Cowde he declaren Neuere A del ;  
 Where-Offen the swerd I-forged was,  
 And whens it Cam, & from what plas, 420  
 Ne ho that the Sward schold thedir bringe,  
 he ne cowde not weten for non thinge ;  
 Nether the strengthe of that schethe pere  
 he ne Cowde declaren it In non Manere, 424  
 Ne not devisen of what kynd it was  
 he ne Cowde for non Maner of Cas,  
 Neþer of the grete Merveilles that ben comenge  
 In diuers Reawmes with-Owten varyenge ; 428  
 And of the grete Breteyne Also,  
 What Merveilles that schal Comen hire to :  
 Of Alle these thinges that to forn Rehersed be,  
 this Storye zit declareth not Sekerle. 432  
 but whanne that tyme Cometh therto,  
 That declareng of þ<sup>e</sup> swerd we scholen gon to ;  
 Thanne schal that swerd be knowen ful wel,  
 And the propre Name there Offen Everidel, 436  
 And the lettres that vppon the schethe be,  
 thanne scholen they ben knowen Openle.  
 For whanne that Cometh bothe tyme & day,  
 Al this schal ben declared sauns delay, 440  
 the kynde of the Sward, and schethe also,  
 And Alle the vertwes that longen therto.  
 thanne Openly I-schewed scholen they be,  
 Lik as this holy Storie telleth Certeinle.<sup>1</sup> 444  
 Now beleveth this Storye here  
 Of the Sward and the schethe, In this Manere ;  
 and Speketh here of Anothir Entent  
 that Oppon the Bed was verament : 448  
 A spyndeles was there schoten forth Ryht  
 thorwh the bordis Of the bed, I the plyht ;

<sup>1</sup> End of a chapter in the English MS. The French runs on.

- and Anothir Spynde Ouerthwert was *pere* do,  
 that bothen to-Gederis metten they tho ; 452 a second Spindle  
runs across it ;
- and bothe Spindel<sup>i</sup>s, As long they were  
 As lengthe & brede of þ<sup>e</sup> bed Everywhere.  
 And to the hed Of the two spyndelis certein  
 An<sup>o</sup>þer spynde was Ioyned, I sey 3ow pleyn ; 456 and a third 's  
joind to the top  
of the other two.
- Of these thre, ful Mochel there is to schewe,  
 Of manie diuers poyntes vppon A Rewe.  
 but now this Storye telleth here,  
 that the ferste spyndle was In Alle Manere, 460 The 1st Spindle  
is white ;
- was Also whit As ony snow snewenge ;  
 And the laste was as Red as blood bledenge ; the 3rd red ;  
 And the ouerth-wert that Aboven was,  
 lik to An Emerawde In that plas ; 464 the 2nd emerald-  
green.
- As Grene As An Emeraude it was there  
 To his Syhte In Al Manere :  
 Of these thre Colowres Sekerlye  
 Weren these iij spyndelis trewelye, 468
- that with-owten Naturel peynting were,  
 but Offe here Owne kynde Alle there ;  
 For nether be Erthly man ne wommane  
 thedyr ne weren they now browht thanne. 472
- And for As mochel as to the peple it is dowtaunce,  
 but declareng *pere-onne* be with-owten variaunce,  
 And but *pere-offen* they knewen more vndirstondeng,  
 Elles wolden they holden it for A gabbyng, 476 And because folk  
would think all  
this nonsense  
unless more were  
said about it,
- There-fore here turneth this Storye,  
 and of Anothir thing Maketh Memorye  
 that is ful swete forto here,  
 bothe forto lestene & ek to lere ; 480
- And In tyme Comeng, this Storye  
 the thre spyndelis schal declaren Openlye,  
 And Of the Schipe Al the knowlechinge,  
 Alle this Scholen 3e knowen In tyme Comenge.<sup>1</sup> 484 this Story 'll tell  
'em all about the  
Ship, Spindles,  
&c.

<sup>1</sup> Sir Thomas Maleor's account of Galahad's finding the Ship,  
 and of the Mysteries and their history, is in Chapters 83—88,



## CHAPTER XXIX.

The Episode of Adam and Eve in Paradise, the Tree of Life, the Death of Abel, and the building of a Ship for Solomon and his wife. How Eve, the first sinner, is tempted by the Devil to eat of the forbidden Tree, and pulls off a branch of it (p. 368), and gets Adam to eat an apple too (p. 368). How they know that they are naked, and are ashamed 'each of others members' (p. 369). God comes to them and pronounces their doom (p. 369), and turns them out of Paradise, Eve carrying the branch of the Forbidden Tree in her hand (p. 370). She thinks she will always keep the branch in sight, to remind her of her sin; but, as she has no hutch to put it in, 'for at that tyme was no swich in making,' she plants it (p. 370), and by God's grace it takes root, and signifies much gladness (p. 370); for, as by woman Paradise was lost, so by woman (the blessed virgine Maree) it shall be restored to man (p. 371). How the branch grows into a great tree, which is wholly white, signifying Virginitie (p. 371). Of the difference between maidenhood, purity of body, and virginity, purity of soul and body (p. 372). How Eve is a Virgin when she plants the branch of the Tree of Life, and till Adam lies with her at Christ's command (p. 372). She and Adam sit grieving under the Tree; and Eve says it is the cause of their grief, and may

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pp. 293—304, vol. ii. of the 1816 reprint of the 1634 edition of 'The History of the renowned Prince Arthur, King of Britain.'

## Chapter

- LXXXIII. *How Sir Galahad rode with a Damsel, and came into a Ship whereas Sir Bors and Sir Percivale were in.*  
 LXXXIV. *How Sir Galahad entered into the Ship, and of a fair Bed that was therein, with other marvellous things [the Serpent and fish Ortenar], and of a Sword.*  
 LXXXV. *Of the Marvels of the Sword, and of the Scabbard [and of Nacien on the Isle of Turnance, &c.].*  
 LXXXVI. *How King Pelles was smitten through both the Thighs, because he drew the Sword, and of marvellous Histories [namely, the Three Spindles: Erc's planting the white tree, its change to green; Abel's death; Solomon and his wife].*  
 LXXXVII. *How Solomon took David's Sword by the Counsel of his Wife, and of other marvellous matters [making the Bed, Ship, and Girdles for the Sword].*  
 LXXXVIII. *Of the wonderful Tale of King Solomon and his Wife [and how Sir Percivale's sister put a new girdle of her own hair to the sword, and girded Sir Galahad with it; and how they came on the morrow to a castle that men called Cartelwise, that was in the marshes of Scotland].*

be called the Tree of Death (p. 373). A voice tells them to comfort one another, as Life is much nearer them than Death. They do this, and call the tree The Tree of Life (p. 373), and plant branches of it (p. 374). One Friday, as they sit under it, a voice commands Adam to know his wife fleshly (p. 374). They are greatly ashamed. So Christ pities them (p. 374), and ordains that men shall restore the Tenth Legion of Angels that were cast into Hell, and sends Adam and Eve darkness, in which they copulate, and beget Abel the Just. The darkness disappears (p. 375), and, in consequence of the copulation, the white Tree of Life, and all other trees, turn from white to green (p. 376); and the Tree of Life, which before was barren, bears flowers and fruit (p. 376): signifying Abel's good life. How Abel gives tithes and his best things to God (p. 376), but Cain gives his worst (p. 377). And when they sacrifice, the sweet smoke of Abel's offering goes straight to heaven, but the stinking smoke of Cain's spreads over the fields; on which Cain resolves to kill Abel (p. 377). One day Abel goes after his sheep, and lies down and sleeps under the Tree of Life (p. 378). Cain follows him, thinking to kill him unperceivd, but Abel sees him and welcomes him. Cain runs at him with an 'op-courbed knyfe,' smites him 'vndir the pappe' (p. 378), and,—'vntrewe brother,'—kills him (p. 379), on a Friday, under the tree under which he was begotten (p. 379). How Abel's death signifies Christ's, and Cain typifies Judas; 'for it is the condiscioun of a cursed man to hater a good man what that he can' (p. 379). How Christ condemns Cain 'be kyng Davy in the Sawter book' (p. 380). God asks Cain where Abel is. Cain covers the body up with leaves, and says 'with him have I not for to done'. God curses Cain and the earth (p. 380), but not the Tree of Life, which turns from green to red directly after Abel's death; and grows very large, but bears no flower or fruit (p. 381). How the tree is held in great reverence by Eve's descendants (p. 381); and how they come to it in times of trouble, and call it the Tree of Counsel and of Comfort (p. 382). How it and its saplings continue beautiful till, and after, the Deluge, and are calld 'Trees of Life' by all who see them (p. 382-3).<sup>1</sup>

Thus be Aventure As gan be-falle,  
that Eve the ferst woman of Alle,  
that the ferst Synne Evere wrowhte,  
wherthorwh mankynde was browht to Nowhte 4

<sup>1</sup> The Additional MS 10,292, ff. 31, b. 3, heads this chapter, "Ensi que eue et adam sunt pardevant l'arbre, et adam se prent par le geule."

	be the Cownscyl Of the moste dedly Enemy, wheche was the devel, ful Sekerly, that Envie hadde to Mankynde Anon For he In paradis was So I-don.	8
The Devil resolves	Thanne bethowhte him the devel In haste how he myhte hem of paradis Owt Caste, that dide he Al hys fowl konnenge, Adam & Eve Owt of paradis to bringe,	12
to tempt Eve to eat of the Forbidden Tree.	And fondede to Eve there forto gon, To Maken here to Eten of that tre Anon which sche was forboden Ouer all <sup>1</sup> thing Only of that tre the Neygheng, Wheche sche was forboden of hire Creatoure, that tre forto Neyghen In non Oure. to wheche tre the devel hire tempted faste,	16
He gets her to pull off a branch, to pluck an Apple,	tyl that Eve A branch kawhte Atte laste, and there-Offen An Apelle Anon sche took, and there-Onne sche gan ful faste to look ;	20
bite it,	thanne there Offen sche bot anon, and faste to hire spowse ward sche gan to gon,	24
give it to Adam,	and Conceilled him there-Offen to Ete, & that for non thing he scholde it lete.	
and he eats of it too.	So Adam Ete that Appel Anon, To his grete peyne, and Owre distroccioun. Whanne Eve had him taken this appel, I vndirstond, 3it lefte <sup>2</sup> the braunch Stille In hire hond ; but it was Azens hire knowenge that the braunch In hire hond was Abydinge.	28 32
When they've eaten, they become mortal,	thanne whanne they hadden Eten of this tre— Wheche dedly froyt wel clepid May be, For there thorwgh dedlich becam he tho, and alle that Euere Aftir from him gonnen go ;—	36

<sup>1</sup> MS Ouerth<sup>2</sup> Si auint vne chose ke li rainsiaus remest en la main sa feme. Si com il auient asses souuent ke on tient aucune chose en sa main, et si n'i quide on riens tenir.—A.

thanne knew they wel that Naked they were ;  
 to-form hem thowhte Spiritwel In Alle Manere, and know that  
they are naked.  
 For they weren formed to Everelasting lif ;  
 but that fowle Synne browhte vs Alle In Strif. 40  
 And whanne hem Self they gonne beholde,  
 Aschamed they weren ful Many folde ;  
 For Al Naked knewen they þat they were,  
 And Aschamed Ech Of Oþer Membres was there ; 44 They cover their  
privy members  
with their hands.  
 & with here hondis they kouerided hem tho ;  
 So dyde there Eve thanne Also,  
 And the braunch Euere stille In hire hond,  
 but that Cowde sche not tho vndirstond. 48  
 Thanne he whiche Alle thowhtes doth knowe, Then God  
 To hem Cam there In A throwe,  
 and knew here Synneng Everydel,  
 Wheche was to hem A sory Mel. 52  
 There ferst Adam he gan to Calle, calls Adam,  
 that him thowhte most Resoun of Alle<sup>1</sup>  
 that Ferst Chalanged that he were,  
 thanne the womman In Ony Manere ; 56  
 For the womman is of so feble Complexioun  
 that of Mannes Rib was mad, As Axeth Resoun,  
 and that Obeischawnt scholde be to Man ;  
 Wherefore Crist ferst clepid Adam than. 60  
 And whanne god hadde Reproved him of his synne, reproves him,  
 thanne to him he seide, & nolde not blynne,  
 “ thy bred In Swetyng shalt thow Ete ;  
 thy liflode with travaille shalt thou gete ; 64 and says he shall  
get his living by  
work and sweat.  
 And for thi wif In feleschepe with the was tho,  
 With the, compenie to be, schal she go ;”  
 and Seide to hire, “ that In Sorwe & gret drede  
 hire lif in Erthe Scholde sche lede, 68 Christ tells Eve  
she shall bear  
children with  
great pain.  
 And In gret peyne to beren hire pariture ;<sup>2</sup>

<sup>1</sup> Et il estoit bien raisons ke il en fust plus occoisouneus que la feme.—A.

<sup>2</sup> et en douleur enfanteras ta porteure.—A.

Of this Eve thow schalt ben Seure."

Adam and Eve  
are driven out  
of Paradise,  
thane Owt of paradys weren they bothe Caste,  
And be An Augel owt dreven Atte laste, 72  
Wheche is clepid 'paradys of delyt,'  
there-offen weren they sone bothe qwyte;  
And Evere, As þat I vndirstond,  
Eve holding the  
branch of the  
Tree of Life,  
held stille Eve þe braunch In hire hond, 76  
and ne left it neuere for non thing;  
And ȝit was it not be hire wetyng.  
thane Atte laste sche gan beholde  
Vppon this Braunch ful Manifolde, 80  
and Evere lich Grene it was,  
As ferst sche it polde Owt of þe plas.  
Anon wiste sche thanne certainly  
that they hadden Synned tho dedly, 84  
and that it was cawse of here disheritaunce;  
Wherfore that braunch kept sche In remembraunce,  
and that she wolde it putten In swich A plase  
Often tymes to sen it, In hire fase, 88  
there-offen forto haven ful Remembryng  
that sche was Cause of here disherytyng.  
thane bethowhte sche hire on this Manere,  
that nothing had sche to putten it In there, 92  
Nethir huchche ne non Oþer thing,  
For that tyme was non swich In Makyng;  
So thanne this braunch took sche Anon Ryhte,  
And there In the Erthe Anon sche it pyhte. 96  
thane seide sche 'þat often scholde sche it sen,  
For In hire face Ay scholde it ben.'

and it takes root  
and grows.  
And whanne this Braunch In the Erthe don was,  
Anon it wax, & Roted be goddis graa. 100  
This brawnych that Eve the ferste Synnere  
Owt of paradys browht with here there,  
Signefied ful Mochel gladnesse  
In tyme Comeng, And Ek lyhtnesse. 104  
And ȝit al this tyme was Eve

A Clene Maide, As this storic doth preve ;  
 And thanne sche seide "dismaie 3ow nouht ;  
 for they out of Oure Eritage we ben browht, 108  
 3it for Evere han we it not lost,  
 but therto A3en Restoren we most."

Eve is a virgin  
 all this time.

And 3if 3e welen E[n]qweren of this storic  
 What the Cause was, & the Skele 'whye 112  
 that Man the Braunche Owt of paradis not bar,  
 As wel as the womman dide tho thar,  
 Sethen that man is Of heighere degre  
 than is the Woman ful Sekerle ;' 116

To this answerith this Storye,  
 and seith 'that to þ<sup>e</sup> Man It<sup>1</sup> belongeth not trewlye,  
 but Al only to the womman

that Owt of paradis brouht it than : 120

Her bringing the  
 branch out of  
 Paradise,

It signefieth that þ<sup>e</sup> womman Owt it browhte,  
 that be womman the world was brouht to nowhte ;  
 and be A womman Restored schal it be ;

means that the  
 world shall be  
 restored by  
 a woman,

wheche signefiet be þ<sup>e</sup> blessed virgine Māree.<sup>2</sup> 124

the Virgin Mary.

[leaf 32]

Lo Now torneth the Storye here ful pleyn  
 to groweng of this braunch Anon here ageyn ;  
 and how it Molteplyed So hugely

that a gret tre it wax trewly, 128

The branch grows  
 a great tree,

and gan to brawnchen & schadwen ful fere ;

and this was with-Inne riht fewe 3ere.

bothe braunches, leves, and bark, as I telle 3ow,

with white bark,  
 leaves, &c.,

Was Also whit As ony snow ; 132

Whiche that signefyeth virgenite,

that this vertu hath ful Sekerle,

a mannes body it kepeth Clene,

and the sowle whit al be-dene. 136

For In as moche as that þ<sup>e</sup> tre whit was,

It signefieth virginite in that plas ;

signifying  
 Virginity.

<sup>1</sup> ke li porters de che raim n'apartenoit de noient a  
 home.—A.

<sup>2</sup> End of a chapter in the English MS. The French  
 runs on.

Eve was a virgin when she planted the Tree of Life.	For virgine sche was whanne sche it sette ; thus Recordeth the Storye with-Owten lette ; for ȝit At that tyme clene virgine sche was from Alle thowhtes of lecherie In that plas.	140
Maidenhood differs from	but Maydenhod and virginite Ne ben not bothe In on degre ; but gret defferense betwene hem Is, as ȝe scholen heren with-Owten Mis. For Maydenhod In non degre	144
Virginity	Nis not lik to virginite ; and I schal ȝow telle the Resown why ; For Maydenhod is In this maner trewly, that felte neuere man fleschly,	148
In being bodily purity,	neȝer In weye of lecherie lay hire by. <sup>1</sup> but virginite is An heighere thing,	152
or freedom from copulation,	And More vertuos to thin vndirstondyng : For bothe Man & Womman that virgines be, Ne thowhte neuere Amys In non degre of Bodily lust to ony luxure :	156
whereas Virginity belongs to both sexes, those who've never thought of lechery.	this is virginite bothe good & pure. and thus was Eve In Clene virginite Whanne Owt Of paradis Cast was sche ; and ȝit the same Our sche plaunted this braunch, Virginite with-Inne here was ful stauunch.	160
Christ bids Adam 'know' his wife.	but Aftir Crist Comanded to Adam Anon that 'to his wif there scholde he gon, and here to knowen there fleschly, As Man And Womman Scholde trewely' ; thanne loste sche Anon virginite thorw desireng of lust, sekerle.	164
He does so, and they mourn under	and whanne Adam & Eve thus hadden I-do, and fleschly to-Gederis knewen they tho, thenne Maden they bothe ful Mochel Mornenge	168

<sup>1</sup> Puchelages est vne virtus ki tout chil et toutes cheles ont  
en aus, qui onques n'orent compaignie ne atouchement de car-  
nelle luxure.—A.

Vndir this tre, bothe lementacion & wepinge. 172 the Tree of Life.

and whanne that Adam In his herte gan devise

his Exyleng Owt of paradise,

Ful hevy Chere Ech other gan to Make,

And Eche was Sory for Otheris Sake.

176 Adam and Eve  
griene under the  
Tree.

thanne Seide Eve to Adam tho,

"Sire, ne merueille 3e not so gretly so ;

For non wondir it nys In non Manere

thowh Owre trespas [we] Remembren here ; 180

For ther may non Abiden vndir this tre—

thowh glad & Joyful that he be,—

but 3if In Moroneng he parte Away ;—

Sire, it were wondir, I 3ow Say ;—

184

For the tre of deth this May wel be,

as Myn herte Remembreth now me,

whiche tre that we resten vndir,

Vs Maketh so hevy, it nis non wondire."

188

Anon As sche hadde this word I-spoke,

Abowtes hem faste they gonue to loke ;

A vois than herden they with here Ere,

A vois bids them

That In this Manere to hem Seide there ;

192

"Sey, 3e Caytives, why demen 3e so

Ech Otheris deth, as 3e now do ?

Ne deme 3e no more in swich degre

Of desperaunce, I warne 3ow Certainle ;

196

but Comforte 3ow In All wise

Ech oþer, As 3e best Connen devise ;

comfort one  
another,

For the lif Is to 3ow moche Nerre Iustly

thanne Ony deth Certainly."

200

for Life is much  
nearer them than  
Death.

Thus Spak the vois to hem riht tho ;

thanne mochel Comfort they token hem to.

thanne Aftirward Clepid they that tre

'the tre of lyf,' ful Sikerle ;

204

They call the  
tree 'The Tree  
of Life.'

For the goode Comforte þat þere-on dir hadden they there,

'the tre of lif' they clepid it Every where.

and for the Ioye they halden of this tre,



They plant  
branches of the  
Tree of Life,  
which take root.

Many brawnes they plauntid þere-offen Sekerlye ;  
and As sone As it was Set In the grownde, 209  
bothe it took & Roted with-Inne A stownde ;  
and In Alle degre it kepte the Colowr,  
As it was the wyl Of Oure Savyowr. 212

than<sup>1</sup> often tymes it be-happed So,  
that vndir theke tre gonnen they go,  
hem forto Resten ful often Sithe,  
whiche Mad hem bothe glad & blythe. 216  
So that it happid vppon a day,

Adam and Eve,

that Adam with Eve with-Owten delay  
Seten to-gederis bothe tweyne,—  
thus þis holy Storie Reporteth Certeine, 220

one Friday,  
are resting under  
the Tree,

that vppon A fryday it happede so  
that vndir theke tre bothe gonnen they go,—  
and longe there gonne they hem Reste  
til A vois there Cam þat Sowned be Este, 224

and a voice bids  
Adam know  
his wife.

Whiche vois Seide to hem verrailly,  
'that Adam his wif Scholde knowen fleschly.'

They're both  
ashamed to do  
it there.

thanne So Achamed bothe they were,  
Swich Manere of thing forto don there, 228

that Nethir of hem On Othir dorst loke  
that dede to don, so seith this boke ;  
For as sore Aschamed þ<sup>e</sup> Man was there  
As the womman In Alle Manere, 232

For they Nesten thanne In non degre  
how here Lordis Comaundement skapen scholden hee ;  
and for be encheson of þ<sup>e</sup> first trespas,  
they dradden hem of here lordis Gras ; 236

and so Rewfully Ech on Oþer loket than  
For gret schame, bothe man & womman.

So Jesus pities  
'em,

thanne beheld Iesus, Owre worthy lord,  
here Schamefullest<sup>2</sup> & drede be here Owun Acord, 240  
that God In hem Anon hadde gret pite  
For here Schamfastnesse In that degre ;

<sup>1</sup> MS that

<sup>2</sup> For 'Schamfastnesse,' see l. 242.

And, for his wille distorbeled ne schold not be,  
 For hem he disposede ful worthile, 244 and arranges  
 that be hem two the lygne of Man that they shall  
 the tenthe Order of Awngelis Restore scholde than, restore the 10th  
 that Owt of hevene weren Cast Adown Legion of Ange's.  
 for pride Into helle, that lowe doniown. 248  
 And therfore Azens here schame Comfort he<sup>1</sup> sent  
 to hem bothe there Anon presente ;  
 and, Al here Schame-fastnesse forto hyde, He also sends  
 In Maner of A Nyht God sent hem that tyde, 252 darkness to hide  
 that So Mirk it was with hem there their shame.  
 that non myhte Other sen In non Manere.  
 thanne Abasched werex they wondir Sore  
 how þat so sodeinly that dirknesse Cam thore. 256  
 thus sone the ton the tother gan to Callen tho,  
 and to-Gyderis they felten thanne bothe two  
 there with-Owten sighte Of Ony day,  
 thus to-gederis knewen they with-owten delay. 260 Under its cover  
 For it behoveth that Alle thing be do they copulate,  
 Aftir goddis wille ; he wele þat it be So ;  
 and that tyme Ech Other fleschly gan to knowe,  
 Only goddys Comandement forto Avowe ; 264  
 So that there, thorwh here Comownenge,  
 Seed forth browhte to here Synnes Aleggyng.  
 For there thoruhe hem bothe was conceyved than and beget Abel  
 Whiche that me Clepid Abel, that Rihtwis man, 268  
 and the ferste man that to his god dide worthy Service,  
 him to worschepen & plesen In Alle wyse.  
 In this Manere was Abel vnder the tre of lyf under the Tree  
 be-geten of Adam, Conceyved of his wif ; 272 of Life.  
 Wheche was don vppon a fryday,  
 As this Storye thus doth here Say.  
 thanne there behelden they bothe Anon  
 that thus sone this dirknesse was gon ; 276 The darkness  
 thanne knewen they wel ful verraylly, then goes.

<sup>1</sup> MS be

	that God it dyde ful specyaly Forto hyden here Schame-fastnesse, Where-thorwgh they weren bothe In distresse.	280
After the copulation,	and Anon A gret Merveille to hem þere was, that God there schewede In that plas ;	
the Tree of Life	For As grene be-Cam þ <sup>e</sup> tre In that stede As Evere dyde Gras In ony Mede ;	284
and all its actions	And so diden Alle that Out of þat tre gonne gon, Aftyr that Adam and Eve so hadden I-don ; bothen bark, bowh, Ek lef, and tre,	
turn from white to green,	From whit to Grene I-torned they be.	288
and bear flowers and fruit,	thanne Anon Aftyr Evene Ryht There This tre flowres & froyt began to bere ; and whiles þat Tre & braunches weren white Echon, thanne nethir flowres ne froyt ne bar it non ;	292
	but Aftir that it was woxen Grene, It bar bothe flowres & froyt Alle be-dene. For the whitnesse of theke tre Only betokeneth virginite ;	296
signifying that	but whanne Virginite was Agon, thanne be-Cam þ <sup>e</sup> s tre Grene Anon ; Wheche that signefieth þ <sup>e</sup> seed of Manne that vnder thike tre was Conserved thanne,	300
Abel was chaste,	that Chast and trewe was to his Creatour, and In Alle tymes dyde him honour ; and the froyt of that tre doth Signefie	
and religious.	that Evere he was Religious Sothfastlye.	304
	Thus Continued ful longe this Tre there, So that Evere was grene, & In on Manere, tyl that Abel was woxen wel of Age,	
Abel grows,	and to his god did moche Servage ; And Euere deboneure to his Creatour he was, geldenge him that his was In Every plas, As wel of tithes, As of Offrenge ;	308
and worships God with his best.	thus to his god dide he worschepinge ; and of the best thing that his were,	312

he offrede to God In Ech Manere.

but Cayn his brothir ne dide not so ;

For Evere of his werste took he tho ;

and to God there-Offen made his Offring,

Swich as that to Cayn was fowlest thing.

Lo, and God to hym sente As gret plente

As to his brother Abel ; thus þ<sup>e</sup> storie scheweth me.

So whanne they comen bothe In-to the plase 321

that for Sacrefyenge be God Ordeyned was ;

and for to maken there here offrenge,

bothe Cayn & Abel weren thedyr Comenge, 324

lyk as it was be Goddis Comandement

Thedir Comen they bothe verament.

and whanne Abel his Sacrefyse gan to do,

Streight vp-ward to hevене thanne gan it go ; 328

but Caynes Offreng In that Stede,

the fwme spred Abowtes al the Mede,

Which was bothe blak, fowl, & stynkkenge ;

thus was the Maner of Caynes Offreng. 332

and thiike that of abelis offring was,

was Cler & swete smellyng In that plas.

and whanne Cayin beheld this Manere,

that abelis Offreng Resceived was so there 336

passinge his In alle degre,

therto gret Envye Anon had he,

and gret wraththe Aȝens his brothir took,

that God Abelis Resceyvede, and his forsook. 340

thanne Cayin bethouhte him sone Anon

In what wyse Abel he myht vengen him on :

thanne to him Self he seide tho,

‘ that Sekerly his brothir wolde he slo,

So best on Abel avenged Myhte he be ; ’

thus thowhte Cayin In his Memore.

Thus bar longe Cayin this fowl Envye

to his brothir abel Gyltleslye ; 348

ȝit perceyved abel neuere Chere ne Contenance

Cain offers

316

his worst things  
to God.

Abel's sacrifice  
goes up to  
heaven,

but the stinking  
smoke of Cain's  
spreads over the  
mead.

Cain is angry,

340 that God receives  
Abel's sacrifice  
and refuses his.

344 He resolves to  
slay Abel.

	that Cayin him thouhte Ony Grevauunce. So longe Cayin heledē this haterede In his herte, that ilke fowle stede,	352
One day, Abel	tyl that it happed vppon a day that Abel gan to walken, as I þow say ; For Owt of his fadris Syhte tho Gan this abel thanne forto go,	356
goes to the Tree of Life, to his sheep,	tyl that he Cam to the tre of lif, For there wenten his schepe with-owten strif. the day gan wexen hot ful faste, and of the sonne strong hete In haste,	360
	So that strong [hete] not suffren myhte he, but wente to schadwen him vndir that tre ; So that gret lust Cam him þere vppon that Nedis moste he Slepen anon,	364
lies down under it,  and sleepe.	and so vndir this tre he gan him leye— as now that me ȝe heren Seye,— and to slomberen he gan there Anon. thanne Gan Cayin forth to gon,	368
Cain sees Abel, and goes to kill him.	that longe hadde thowht þis felonye : there abel his brothir he gan aspye. thanne beheld Cayin þat selve day Where abel his broþer vndir þe tre lay, and faste hin hyede forto sle, & wende Aparceyved it schold not han be. but Abel ful wel sawh him comen tho, & vp him dressed, and Azens him gan go,—	372
	For he him lovede wondirly wel as it was þere sene Everidel ;—	376
Abel welcomes him, but	and seide, “ welcome, my brother dere, I am ful glad we ben In fere : ” and Evene In this manere of gretying spak Abel to Cayin At here Metyng.	380
Cain stabs him with an upcurved spear.	Anon this Cayin there to him Ran, and A op-Courbed knyf he drowh out than, & the pappe smot him Anon	384

Also fer as the knyf wolde gon.

and thus abel Anon ded was there  
Of his vntrewe brotheris hond In þis manere. 388  
lo, In the same stede that he Conceyved was  
Of his Modir, In that plas  
Suffrede he his deth with vnriht,  
As was be the Suffraunce of god Almyht. 392  
And Evene lik In the same Manere  
as on the Fryday he was begeten there,  
Lik So vppon a fryday be Cayin was he ded,  
as this holy storie Recordith In this sted. 396

Thus Abel is  
slain by Cain

In the  
same place  
that he was  
conceivd in,

and on the like  
day, Friday.

Lo, whanne þat abel suffrede deth be trasown,  
In Al thys World ne weren but thre men In-virown ! [leaf 33]

behold how that the deth of Rihtwas Abel  
Is likned to Cristes deth Everydel ! 400

Abel's death  
typifies Christ's ;  
and Cain typifies  
Judas.

Be Cayin signefyed was Iwdas,  
the falsest Tretour that Evere was.  
For lik As Cayin his brothir gan to heylle,  
So dide Iudas to Crist Sawn faille ; 404

So that these tweyne dethes Acorden wel  
As be fals tresown Everydel ;  
and As Abel vppon A fryday was slayn,  
So be tresown was Iesus In Certayn. 408

Both Abel and  
Christ were slain  
on a Friday.

So that Iudas In alle Manere  
To Cayin Is likned Everywhere ;  
For Iudas hadde non Maner Enchesown  
To don his lord to þat distroctiown, 412

For to him myhte he han non haterede  
For Owht that Iesus dyde In Ony dede ;  
and for he say neuere In him but goodnesse,  
ther-fore was he ful Of Irfulnease ; 416

For it is þe Condisciown Of A cursed Man  
To haten A good Man, what that he Can.  
and Of the tresown þat Cayin to his brothir hath do,  
Spekith Iesus Crist, and of Many Mo, 420

A cursed man "H  
always hate a  
good one.

be kyng davy In the Sawter book—

- ho that there-after wile there-Inne look ;—  
 That A dredful word now speketh there  
 that thus Seith, and In this Manere, 424
- Cain's treachery  
 is spoken of in  
 David's Psalms. ' thow purposist, & seist fals felonye  
 to thy brothir, & seist al trechorye ;  
 and to thin Owne Modris sone  
 swich tretories thou dost As is thy wone ; 428  
 Wherefore I schal the Chastise,  
 and the pvnschen In hard wise.'  
 and thus In the Sawter schole 3e it fynde  
 of dauid his enditenge, kyng good & kynde. 432
- thanne oure lord, Cayin gan to Calle  
 Aftir this dede thus was befalle,  
 God asks Cain  
 where Abel is. and seide, " Kayin, where is thy brother Abel,  
 that to the trespased neuere A del ?" 436  
 Whanne that kayin vndirstood Al this,  
 that he hadde So fowle don Amys,  
 and that so gret tresoun he hadde I-wrowht, 440  
 Anon it tornede than In his thowht,  
 and kouered Abel with the leues of þ<sup>e</sup> tre  
 Cain covers the  
 corpes with  
 leues, That Aspyd ne schold not than be.  
 thanne Axede him Owre lord Ageyn,  
 " Cayin, where is thy brothir, sey me pleyn." 444  
 thanne Kayin Answerid A3en Anone,  
 " With him have I not for to done ;  
 For I ne haue hym not In kepinge,  
 and says, Neþer of him I ne Can tellen non tydyng." 448  
 " I don't know." thanne Answerid Oure lord to hym ful sone,  
 " that fowle dede that thow hast done,  
 and slayn thyn Brothir So falslye,  
 Afor Me veniaunce his blood doth Crye. 452
- God curses Cain, therfore Acursed schalt thow be  
 thorwh-Owt Alle the Erthe ful sikerle,  
 and the earth, A-corsed I wel it be do,  
 for his sake, that thy brotheris blood hath Resceyved so." 456  
 thus Crist the Erthe Cursed there ;

- the tre In non Manere  
 Modir that Abel was ded,  
 Cursed In non sted. 460  
 A wondir Merveille of that tre  
 ly befel, hos myhte it se :  
 an As Abel there-vndir was Slayn,  
 ne Colour it torned Anon Certayn, 464  
 cam As Red as ony blood,  
 me tre, there as it stood,  
 membranse Of hym that ded was there,  
 Abel In swich A Manere. 468  
 alle his plawntes that Abowtes him were,  
 an Anon In Schort Manere ;  
 that tre Grew so Merveillously,  
 the fayrest tre it be-Cam trewly 472  
 at Evere man Myhte beholde with Eye ;  
 ful of Bewte this tre was Sekerlye,  
 Neuere chonged ne peyred nowht there  
 Ethen Abel was per-vndir ded, In non Manere, 476  
 saufe that flowr ne froyt ne bar it neuere non  
 Ethen there-vndir that fowle dede was don.  
 but tho that of him weren I-set to-forn,  
 bothe flowres and froit of hem ben born ; 480  
 and so these Trees gonnen to Multiplie,  
 and the world Encresid ful plentevouslye,  
 So alle that of Adam & Eve Comen tho,  
 To that tre ful Moche Reuerence they do ;  
 and Eche of hem Other doth telle  
 In what Manere that it befelle,  
 'That how here ferste Modir it plaw[n]ted there,  
 and how thedir it cam, & In what Manere ; 488  
 and they Scholden Restoren agayn  
 here ferste Eritage In Certeyn,  
 Where-Owt here ferste Modir was Cast,  
 but Aȝen we scholen it haven Atte laste.' 492  
 and whanne they weren In Ony disseise,

After Abel's  
death,

the Tree of Life  
turns from green  
to red,

and its actions too,

but it never more  
bears flower or  
fruit,

tho' its actions do.

Adam and Eve's  
descendants  
reverence the  
Tree much.



	ho that there-after wile there-Inne look ;— That A dredful word now speketh there that thus Seith, and In this Manere,	424
Cain's treachery is spoken of in David's Psalms.	'thow purposist, & seist fals felonye to thy brothir, & seist al trechorye ; and to thin Owne Modris sone swich tretories thou dost As is thy wone ;	428
	Wherfore I schal the Chastise, and the pvnschen In hard wise, and thus In the Sawter schole 3e it fynde of dauid his enditenge, kyng good & kynde.	432
	thanne oure lord, Cayin gan to Calle Aftir this dede thus was befallē, and seide, " Kayin, where is thy brother Abel, that to the trespased neuere A del?"	436
God asks Cain where Abel is.	Whanne that kayin vndirstood Al this, that he hadde So fowle don Amys, and that so gret tresoun he hadde I-wrowht, Anon it tornede than In his thowht,	440
Cain covers the corpse with leaves,	and kouered Abel with the leues of p <sup>e</sup> tre That Aspyd ne schold not than be. thanne Axede him Owre lord Ageyn, " Cayin, where is thy brothir, sey me pleyn."	444
	thanne Kayin Answerid Aȝen Anone, " With him have I not for to done ; For I ne haue hym not In kenne, Neȝer of him I ne Can telle of dyngge."	448
and says, 'I don't know.'	thanne Answerid Oure lord, ful sone, " that fowle dede that thou hast done, and slayn thyn Brothir, Aforȝ Me veniaunce, both Crye.	452
God curses Cain,	therefore Acursed seist thou, and the Erthe, thorwh-Owt Alle thyng that thou seest that thy brothir thus Crist th	
and the earth, for his sake.		

	That Ony thing here hertes dide Misplesse, and Anon to þat blessed tre they wente, here Conceil to taken veramente ;	496
	whanne that to theke tre they Comen Anon, Comforted they weren thanne Everichon ;	
They call it 'The Tree of Coun- sel and of Comfort.'	and Sethen they Clepeden it ' þ <sup>e</sup> tre of Consails And the Tre of Comfort ' with-Owten faille.	500
	This tre Grew & wex ful faste, and alle that Euere of him Comen Atte laste, bothe that weren of þ <sup>e</sup> Grene tre, and Also of the white Certainle,	504
	So that the peple Sore Merveilleden tho how that they Endured & woxen so ; and Ewere kepten they that Same Bewte Tyl that God sente the flood of Noe,	508
Its acions keep their beauty till Noah's flood ;	Where-thorwgh Alle wikkyd peple than Weren distroied, As I tellen ȝow kan, So that on lyve lefte non sikerle but Noe & his wif & here Compene.	512
	For it was Goddis wille tho that the world distroyed scholde be so, Sauf only hem that god trewe fond Afor Alle Othere, I vndirstond ;	516
	and be hem the world Restored Schold be, that to-forn tyme was lost In swiche degre. but wete ȝe wel for Certeyn, thowh tho trees to here kynde comen Ageyn,	520
after which they	ȝit boren they neuere Aftyr so kendly As to fore tymes they dyden vtterly, that they ne losten Clene þ <sup>e</sup> Savours	
lose their savour and smell, thro' the bitter water that covered the world.	Of here ferst froit, & the Odowre, thorw the water that so bitter was, that ouerkeuered the world In Every plas ;	524
But the Tree of Life, and its branches planted by Eve,	Sauf Only thiike Selve tre of lyf and þ <sup>e</sup> braunches þat þere-of comen, whiche sette Adams wif,	528

of Bewte, froit, ne of Colour,  
 ne weren not Chonged In non Oure ;  
 For witnesseth they that hem Sye—  
 these trees ful openly to here Eye,— 532  
 For trees of lif I-cleped they were  
 of hem that hem Sien In all Manere ;<sup>1</sup>  
 For of deth dreden they In non degre  
 whiles there-offen they hadden In here compene. 536

never change their  
 fruit or colour.

### CHAPTER XXX.

The Episode of [the Fall, Abel's death, and] Solomon's building the Ship, continued. How the Tree of Life continues till the time of Solomon, who is wonderfully wise (p. 384), but is deceived by a woman, and, when much troubled by her, speaks his Book of Parables (p. 385), and says that not one good woman can be found in the world (p. 386). One night he declaims against women (p. 386), and a voice reproaches him, and says that a woman of his race shall bring men to greater joy than Eve lost (p. 386-7). Solomon thinks that he was a fool to blame women so, and searches the Scriptures till he knows of the Virgin Mary and her Son (p. 387). A voice tells him that this Son shall come of his line, and be a knight passing all others (p. 388). He is greatly rejoiced, though the Son is not to come for 2,000 years (p. 389). His wife asks him to tell her what he has been thinking of (p. 389). He tells her ; and on the third night she says she can certify him of the Coming Knight of his line (p. 390). She bids him send for all the carpenters in his realm, and order them to make a Ship that will last for 4,000 years, which she will fit up (p. 390). Solomon sends for the carpenters, and orders them to make the Ship (p. 391). They say they will do their best, and then they set to work and finish it in half a year (p. 391). Solomon's Queen then tells him that he ought to provide a precious piece of armour for his descendant, namely, King David's Sword (p. 392), to which he is to make a point of precious stones, and then a pomel and a sheath ; and she will add the hangings (p. 393). Solomon does as his wife tells him, and makes the point, handle, and sheath (p. 394). He then looks at them, and wishes that no one but the man the sword was made for may draw it

<sup>1</sup> par quoi chil qui che uirent, disent, 'que noirement estoit chil arbres de vie et non de mort.'—A.

without repenting for his deed. A voice promises him that it shall be so (p. 386). He writes letters on the scabbard, and makes fine hangings for it; but his wife will not have them, and puts foul and weak hangings instead (p. 387), which she says a fair maiden (like her who will undo Eve's work) will change into glorious ones (p. 388). A Bed is made in the ship, and the Sword put at its foot, and David's crown at its head (p. 396). Solomon's wife makes carpenters to the Tree of Life and its seedlings, and orders them to cut off three sprigs, red, white, and green (p. 397). Blood springs out of the Tree of Life, and the workmen leave their work, but the Queen makes them finish it. She puts the Branches on the Bed (p. 398), and tells Solomon that no one shall see the Bed unless he thinks of Abel's death (p. 399). Solomon writes a letter to the Knight of his line who is to draw the Sword, warning him against the wiles of women. This he puts into the Ship (p. 399). Then he writes an account of the building of the Ship, of the Bed, Spindles, &c., and puts it at the bed's head, under the crown; and then launches the Ship (p. 400). His wife tells him to have his pavilions set up on the sea-shore, that he and she may stay there and see what becomes of the Ship (p. 401). This is done, and one night in a dream Solomon sees a man and angels sprinkle the Ship with water, and say that it is a type of God's "New House" (p. 402). The man has a warning written to faithless people not to enter the Ship (p. 402). Solomon wakes and seeks the man and angels, but cannot speak or go to them (p. 403). A voice tells him that his desire is fulfilled, and the last of his line shall enter the Ship and get the Sword (p. 403). The men and angels vanish: Solomon is going on board the Ship, but the voice warns him, that if he does, he shall perish (p. 403). He draws back, and looks at the writing on the Ship, charging no man to enter it who has not faith and full belief (p. 403-4). Then he orders his men to put the Ship out to sea, and it is soon carried out of their sight (p. 404).

	Thus longe durede this ilke tre, Of Colour, of Savour, and of Bewte,	
To Solomon	Tyl that Salamon Regnede than Aftir king david his fadir, þat holy Man.	4
Christ sende more	To wheche Salamon Only Crist Sente Manie passing konnenges aftir hese Entente ;	
wit than man can understand.	he sente him more wit & discessiown In his lyve Thanne only wit of Erthly man cowde discrive ; For of Alle Scienses he was konnenge, Where-offen the peple hadd merveillynge.	8

- For he was konnenge In precious stones,  
and knew al here vertwes for the nones ; 12  
and the strengthe of herbes he knew also,  
And what ther-with he mylhte wel do.  
he knew the Cors of the firmament,  
And of alle the sterres *pere-onne*, verament, 16  
So that there nas neuere non Erthly man  
That non discressiovn to him ne kan ;  
jit Neuertheles, be bewte of a womman  
Ouertaken and disceyved was he than, 20  
So that he wrowhte Azens Goddis wille,  
that of Sum thinges he dide ful Ille.  
This womman that with Salamon was,  
be-thowhte hire in Many diuers Cas 24  
hym to disceyve, and beyondis him go,  
with Alle the deceites sche Cowde do.  
Where-offen ful lytel wondir it is ;  
For there nys non Man that lyveth I-wys 28  
that offen Owhten forto Merveille,  
azens A wommans wile with-Owten faille ;  
For there sche putteth hire Engyn & hire Entent,  
that wit of non liveng Man verament 32  
Schal hire withstonde of hire Concettyng :  
tak kepe of þ<sup>e</sup> ferst womman that Evere was lyveng.  
Whanne Salamon Sawh that in non degre  
To withstonden hire Engyn It nolde not be— 36  
Where-offen he gan to Merveillen Anon,  
and wax Right wroth, and forth gan gon—  
thanne Anon his book he spak  
that to him was with-Owten lak, 40  
Wheche that 'parables' he Calde the Name,  
To him A book of ful gret fame :  
" With this Book I have Sircvit þ<sup>e</sup> world Abowte,  
that there is non Erthly Man with-Owten dowte 44  
that to serchen Abowtes the woerld In-virown,  
Onnethes there-Inne to fynde, be good Resown,  
says he's searcht  
the world,

Solomon knows  
the course of the  
firmament,

but is yet deceivd  
by a woman.

And no wonder,  
for there's no man  
living can stand  
against a woman's  
wile.

When Solomon  
sees he's beaten,

he speaks his  
Book of Parables,

- and not found  
one good womman.
- On good womman to his Supposing."  
And thus Seide he for A wondir thing, 48  
For he ne Cowde In non Manere  
From wyles of his wif to kepen him there ;  
So that he Merveilled In Alle degre  
That so Manie wyles In A womman scholde be, 52  
so that he gan dispisen hem ful faste,  
and of hem [seide] mochel Evel Atte laste,  
And of Speritwel thinges neuere they Come,  
but Of Enmyte Al & some. 56
- Solomon, one  
night, scolds  
himself for
- As vppon A nyht In his bed he lay,  
thvs to him self he gan to say,—  
Ful thowhtful he was & ful Mornenge,  
that thus to him self he made pleynenge,— 60  
“thow man Caytyf, ful of disseise,  
why nisse ther non thing that the May plese ?  
Why Merveillest thow so Moche of wommans wile,  
that the hass disturbled with-Inne A while, 64  
and In Sorwe and Errour hath put the ?  
Tak An Ensample, and here now se ;  
For Oure ferste Moder lefte neuere hire Engyn,  
For owht that Adam cowde devyne, 68  
Tyl that owt of Paradis sche was cast,  
Thike delitable place thanne atte last,  
bothe Into Sorwe and In-to distresse,  
From Ioye, Mirthe, and gladsomnesse ; 72  
So that alle whiche of hire Owt gonnen gon,  
In peyne And Sorwe they leven Echon,  
and here bred they Eten with swot & peyn,  
And In Caytyvete they lyven certeine.” 76
- And whanne longe In this thowht salamon lay,
- Eve never left off  
scheming till  
she'd got Adam  
and herself out  
of Paradise.
- A voice rebukes  
him, and says
- A voys to him spak that he herde verray ;  
“Why hast thow thus womMan dispised here  
In Manie wises & In riht fowl Manere ? 80  
for thouhe be womman Cam ferst to Man disseise,  
Of here Anothir Schal come, this world to plese,

and bothe Ioye & mirthe bringen mochel more  
 than Euere Mankynde was grevid before ; 84  
 and thus be woman Amendid schal be,  
 that to forew tymes to womman was put to velone ;  
 and this womman schal Comen Of thy kynde."

that a woman of  
 his line shall  
 bring men more  
 joy than Eve ever  
 lost.

Anon thanne Salamon Cast In his Mynde, 88  
 that A fool & vnwis that he was,  
 wommen to blamen In Ony plas.

Solomon thinks  
 he was a fool to  
 blame women so ;

thanne anon he bethowhte him of Sotylte,  
 and Sowhte the scriptures In Eche degre, 92  
 And Also Alle the devyn Secres

that he Cowde fynde In Ony degres ;  
 and Atte laste so loffe he Sowhte

Til to his wit that it was browhte, 96

So that he fond and knew Riht wel  
 the Comeng of the virgine Eueridel,  
 and that the Sone of god Almyht

and then he finds  
 out the coming  
 of the Virgin,

Into þat blessed vessel scholde Alyht. 100

and Christ's birth  
 from her.

And thus that Scripture put him In Mende  
 Of that blessid virgine so good & kende,  
 that the froit þat of hire Owt scholde gon,  
 So gret blessednesse with him scholde comen anon, 104  
 and Mani More double of swetnesse

thanne be oure ferst Modir cam bitternesse ;  
 Wherefore the ton, 'Modyr,' Cleped scholde be,  
 and the tothir Clepid scholde be the 'See.'<sup>1</sup> 108

thanne stodyed Salamon from day to day, He studies this,  
 Of this blessed Maiden to knowen more verray,

þif that A Modir that Maide scholde be,  
 and Comen of his lyne, thus merveilled he. 112

thanne was he glad In Alle Manere  
 that of his Awncestris swich A spring scholde comen  
 þere, and is glad that  
 the Virgin is to  
 come from his  
 line.

<sup>1</sup> ! A mistaken translation of the Hebrew word for Mary,  
 makes it "Star of the Sea." It either means "bitter," like  
 Marah, or "The rebel" or "rebellion," like Miriam.—B.  
 Davies.

And thus longe he thowhte on this thing,  
 tyl Atte laste on A Nyht, In his Metyng, 116  
 To him from An hy Cam the devyne Answer  
 Into his Chambre, In bedde as he lay there ;  
 A message comes from heaven to Solomon,  
 " Salamon, On thing I telle now the,  
 that allynges of thy schal sche not be, 120  
 Ne not fully the Ende of þ<sup>e</sup> lignage,  
 but the Ende of Anothir knyhtes of herere parage,  
 that schal passen of bownte & of lif  
 that the last of his line shall be a Knight 124  
 Alle Othere Knyhtes, with-owten strif,  
 that Evere to-forn him ȝit were,  
 Oþer after hym scholen comen, oþer griues<sup>1</sup> bara.  
 who shall pass all others as the sun does the moon.  
 So mochel schal he hem passen In alle degre  
 Asse the sone the Mone doth, Sikerle ; 128  
 For whanne the Mone schineth most briht,  
 ȝit passith it, the Sonne, be Many fold lyht ;  
 lik so this knyht al othere schal pase ;  
 and as dide Ioswe In Ony place, 132  
 that past alle other In Chevalrye,  
 So schal þis knyht passen Ioswe Al oþer sekerley,  
 and ȝit Ioswe was told the beste knyht  
 that of al þ<sup>e</sup> world was, & most of Myht." 136  
 and whanne he this thor vndirstod,  
 that of his ligne schold Comen a knyht so good,  
 Solomon rejoices, Ful Mochel Ioye was in his herte tho,  
 And Aȝen to his bookis thanne gan he go, 140  
 And knew wel, & sawh be vndirstonding,  
 þat him scholde he not sen, ne Abyden his comenge ;  
 [leaf 34] For it was ful long tyme therto,  
 lik as that his bookes Schewed him tho : 144  
 and wonders that he thus knows of this Knight's birth,  
 " Now, Certes, this A wondir thing to me,  
 that So long tyme to-forn his perturite  
 how I scholde knowen of his birthe,  
 that to this world Schal bringen bothe Ioye & Mirthe,  
 As I haue here In vndirstondyng ; 149

<sup>1</sup> et qui a chel tans porteront armes.—A.



but ȝit is to me A ful straunge thing,  
for from this day ȝit thedir to,  
It is two thowsende ȝer & mo." 152

Ful longe thowhte Solamon of this thing,  
Tyl his wif it Aspyde, Atte last Endyng, Solomon's wife  
how that he was fallen In his thowht,  
Where-offen Comfort fond he Ryht nowht, 156  
So that he was wondirly Evel at Ese,  
he Niste non thing that myht him plese ;  
thanne hadde his wif gret drede Anon  
that som Manere Evel he wolde hire don ; 160  
So that it happed vppon An Niht tho  
that In bedde they lyen bothe two ; asks him in bed  
and whanne hyre tyme sche sawh forto speke,  
thanne to hym sche gan Owt-breke, 164  
And Anon sche gan hym forto Conioure tho,  
For alle the loves betwexen hem two,  
that he hire would trewly telle to tell her what  
he's thinking  
about.  
how of his pensifnesse it be-felle. 168

'and Salamon, that knew passingly wel  
Of hire Coniettyng Every del,  
Wyste wel that ther Nas non herte levenge  
that Cowde So Mochel of Coniettyng, 172  
that, And sche knew of his Menyng,  
Anon to the Ende Sche wolde it bringe ;<sup>1</sup>  
therefore than Anon thouhte Salamon  
how that best this Game myhte Gon, 176  
For Al the Certeinte tellen he Nolde,  
What After there Offen fallen scholde.

thanne discouered he his pensifnesse So he telle her all  
his troubles.  
To his wif, & al his hertes distresse, 180  
Of that he<sup>2</sup> hadde So longe I-thowht,  
To what Ende it scholde be browht.

<sup>1</sup>—<sup>1</sup> Et salemons, qui le vit plus soutil en mal et en engien  
ke nus hom ne peust estre, pensa ke, se cuers mortuus pooit  
metre conseil a chou ke il pensoit, ele en venroit a chief.—A.

<sup>2</sup> MS be

"I have done: now is the time  
To make the King of the King of the King." 184

"I have done: now is the time  
To make the King of the King of the King."

SHAKESPEARE  
HISTORICAL  
POETRY  
HISTORICAL  
POETRY

"I have done: now is the time  
To make the King of the King of the King." 188

"I have done: now is the time  
To make the King of the King of the King."

"I have done: now is the time  
To make the King of the King of the King." 192

"I have done: now is the time  
To make the King of the King of the King."

"I have done: now is the time  
To make the King of the King of the King." 196

"I have done: now is the time  
To make the King of the King of the King."

SHAKESPEARE  
HISTORICAL  
POETRY

"I have done: now is the time  
To make the King of the King of the King." 200

"I have done: now is the time  
To make the King of the King of the King."

"I have done: now is the time  
To make the King of the King of the King." 204

SHAKESPEARE  
HISTORICAL  
POETRY

"I have done: now is the time  
To make the King of the King of the King."

"I have done: now is the time  
To make the King of the King of the King." 208

"I have done: now is the time  
To make the King of the King of the King."

SHAKESPEARE  
HISTORICAL  
POETRY

"I have done: now is the time  
To make the King of the King of the King." 212

"I have done: now is the time  
To make the King of the King of the King."

"I have done: now is the time  
To make the King of the King of the King."

Swich As behoveth there-Inne to do, 216  
 As 3e scholen Afterward bothe heren & knowe  
 Al myn hol purpos vppon A rowe."

And Salomon it levede tho ful wel,  
 And there A3ens spak Neuere Adel; 220  
 but Suffrede hire wille Al that nyht,  
 Tyl on the Morwe it was day lyht.

On the Morwe Anon as the day gan Ryse, Next day Solomon  
sends for carpen-  
ters. 224  
 he Comaunded his Messengeris In Alle wise

Into Every partye forto gon,  
 Carponters him to bryngen Anon.  
 So that with-Inne a fewe dayes  
 these Messengeris Sowhten Many wayes, 228  
 and Carponters to the kyng Anon they browhte,  
 to weten 3if that with hem he wolde Owhte.

and whanne these Carpenteris weren semblid They come,  
 Echone,

To hem the kyng Aperede wel sone, 232  
 & hem Comanded there riht Anon and he bids 'em  
build a ship that'll

'a schip forto maken they Scholde gon,  
 So Strong, so Myhty, In Alle manere of gyse,  
 of swich tre As they Cowde devyse, 236

that for water ne Rokkes ne persen scholde  
 With-Inne iiij m' 3eres,' thus the kyng wolde. last for 4000 years.

thanne Answered the Carponters Agayn,  
 'his wille to fulfulle they wolde ben fayn, 240  
 To alle here powere & to Alle here Myht  
 they wolden don that Schipe to dyht.'

So that to werke they wenten Al In fere,  
 that the Schipe was Mad with-Inne half A 3ere. 244 They set to work,  
and build it in  
half a year.

And whanne it was fulliche I-browhte to An ende,  
 Thanne that lady to Salamon gan wende,  
 That thike Schip first dide begynne  
 thorgh hire qweyntise and hire Jenne; 248  
 "Sire," sche seide, "and it be so As 3e me telle,  
 that In tyme Comeng swich A Cas be-felle,

and that swich A thing scholde there be,  
 So worthy A knyht, and Of so ny degre 252  
 that In bowunte alle knyhtes scholde passen Echone  
 As don bemes of þ<sup>e</sup> sonne passith liht of the Mone,  
 And Alle hem that Euere to forn him were,  
 Oper after hym scholen Comen Armes to bere, 256  
 It were bothe my Cownseille & my wit,—  
 And 3e wolden Owht concentyn to It,  
 and as be good Resown As thenkith Me,  
 Sethen this worthy knyht Of 3oure ligne schal be,—  
 that 3e som Manere Of precious Armure 261  
 Whiche is bothen passing good & sure,  
 (So that 3ow he may haven In remembraunce,  
 What so Evere Aftir happe be chaunce,) 264  
 Scholen 3e Ordeyne & Arayen A3ens his Comenge  
 Of hym that 3e hauen so gret Merveillynge,  
 and that the Armure be passinge Merveillous In all  
 degre  
 As he schal passen Alle Oper knyhtes In dignete." 268  
 "Sey," quod Salamon, "what Armure it schal be ;  
 and 3if it be Covenable that I may se,  
 I schal it ordeine thanne Anon Riht,  
 And Into that Schipe it schal be diht." 272  
 thanne Seide this lady Anon Ageyn,  
 "Sire, I schal 3ow tellen now In Certein  
 On Of the Most Sufficiaunt Armure  
 that I knowe, as I 3ow Ensure. 276  
 the holy temple wheche 3e han don Mad  
 In the worschepe of oure lord In this sted,  
 In wheche temple the beste Armure is on  
 that Euere On knyht here was I-don ; 280  
 It is the swerd of thy fadir, kyng davy,  
 that there-Inne hangeth ful Sekerly ;  
 For it is On the Richest thing  
 That Evere Abowtes heng ony kyng, 284  
 the most Merveillous that Evere forged was,

Solomon's wife  
advises him

to prepare some  
precious armour  
for his descendant  
Knight,

to be put in the  
Ship,

namely,  
the sword of his  
father David,

the Most disgiest<sup>1</sup> In Ony plas,  
 the Scharpest & the Moste trenchaund  
 that Evere Ony Knyht took on hand ;— 288  
 taketh that, & Maketh Ordenaunce  
 For that swerd with-owten ony variAunce,  
 And Ordeyneth bothe for hondele & point,  
 To Setten Every thing In his Ioynt ; 292 and to make a  
wonderful handle  
and point to it ;  
 And Aftir for the blad 3e ordeynen Also  
 As 3ow thinketh best forto do.  
 and 3e that han of Alle herbes the knoweng,  
 and of Alle precyous stones the konnenge, 296  
 And the kynde of Alle thinges therto  
 that be-longeth ony konnenge to,  
 Ordeyneth, for the point, of precious stones,  
 And that they ben Sotely Ioyned for þ<sup>e</sup> Nones, 300 the point of  
precious stones,  
 So that non Erthly Man Aftir this day  
 In non wise hem departen ne May,  
 but þat they Supposen In Alle thing  
 that it Nis but On ston In beenge. 304  
 and thanne to the pomel Ordeynen 3e  
 As precious A ston & Merveillous As it may be,  
 That non so vertwos, so merveillo[u]s, ne so riche,  
 Of Alle Other stones be non him liche : 308 and the pomel of  
one marvellous  
stone ;  
 and thanne A schethe that 3e ordeyne,  
 tha merveillous blad forto susteyne. also a sheath ;  
 and whanne Alle this 3e han I-wrowht,  
 thanne wile I werken As cometh In My thowht, 312  
 and Ranges I wele Maken therto, but the hangings  
she will make.  
 Sweche As me liketh there-Inne to do."  
 thanne he that was wisest of Al degre,  
 And most vertwos In herbis & stones Knew he,— 316  
 passing Ony oper Creature  
 Most Connenge he was, I the Ensure,—  
 Owt of that temple the swerd they browhte,  
 the wheche kyng davy his fadyr owhte, 320 David's sword is  
brought out of  
the Temple.  
<sup>1</sup> ? disgiest, or dingniest, *northiest*.

- and that they helden as Riche and As worthy  
 As Ony thing þat In þ<sup>e</sup> temple was Sekerly.  
 and thanne wrowhte he Al Aftir hire Avys  
 With precious stones of gret delys ; 324  
 but Onliche to the pomel An hy  
 he putte but on ston Sekerly,  
 Whiche of Alle Manere Colowrs it was  
 that Ony Man Cowde thenken In Ony plas. 328  
 And thanne Al his hol Entent  
 the schethe to Maken, he dide verament,  
 Where Inne that this swerd schold be ;  
 Ful Coriously his wittes thanne Cast he. 332  
 but where offen the schethe þat he made there,  
 declaret not ȝit this storie here ;  
 For it schal ben non gret Mestien  
 the schethe ȝit to declaren In non Manere ; 336  
 but the pomel Made he so Ryaly  
 As here vs doth telle this Story.  
 And whanne this swerd thus garnysched was,  
 and be his devis wrowht In that plas, 340  
 thanne the Swerd Into the Schethe he pytte,  
 and ful fast be gan to beholden Itte,  
 bothe the schethe and Ek the swerd ;  
 Swich anothir nas there In Middlelerd. 344  
 and whanne he Sawh it Aparaylled So Richely,  
 In Al the world hym thowhte non So worthy  
 That for Erthly man Euere was Mad ;  
 thus In his herte to him Self he seid, 348  
 “ that there nas Neuere non knyht born  
 In Al this world here be-forn  
 that for hym swich a Swerd was diht,  
 Ne non So Riche to non Mannes siht, 352  
 ne non so vertwos In Al degre  
 As that is this swerd, as semeth me.”  
 Thanne of on thing desired he ful sore,  
 Of Alle his desir not mochelis More, 356

Solomon decks  
 David's sword  
 with precious  
 stones,  
 but puts one only  
 for the pomel.

Then he makes a  
 Sheath for it,

puts the Sword  
 in the sheath,

and says that no  
 knight ever had  
 such a sword  
 made for him.

- ' that Neuere Man theke swerd scholde drawe,  
 For lust, for drede, nether for Awe,  
 but him Repentyn Scholde Ryht Sore,  
 Sauf only he that it was Mad Fore, 360  
 What Manere of Knyht So Evere it be,  
 that non it drawe, but jif it be he.  
 thanne to hym Cam A vois with-Owten lak—  
 the Same vois that to fore tymes to him spak— 364  
 "Salamon, Of this that þou hast Axed before,  
 Schal non man it drawe, but hym Repente sore,  
 but jif it be the Same persone  
 for whom this Mater thou hast I-done, 368  
 and for whom this swerd is dyht;  
 It non Man to drawe schal hauen non myht."  
 And whanne that Salamon herde this,  
 thanne was his herte In Ioye & blys; 372  
 and Anon let wryten with his hond  
 dyvers lettres, as I vndirstond;  
 and, as this Storye doth devyse,  
 he<sup>1</sup> let Ordeyne Rawnges In his Gyse, 376  
 And to the schethe he gan hem Ordeyne  
 Also Ryaly as he Cowde Certeyne:  
 but so wolde not his wif  
 In non wyse be here lyf; 380  
<sup>2</sup>but so fowle Raunges, & so Spytable,—  
 that to so Ryal A thing ne weren not able—  
 his wif Ordeynede forto do,  
 that non thing weren Able therto, 384  
 As fer forth as Salamon Cowde seyne,  
 Not An Owr thike swerd to susteyne.<sup>3</sup>  
 "What?" quod Salamon to his wyf tho,  
 "how thenke ȝe now here forto do, 388  
 To putten So fowl A thing In Abvcious

Solomon desires  
that no one shall  
draw the Sword

but the Knight  
it is made for.

A voice assures  
him that no one  
shall.

Solomon then has  
letters written on  
the Sheath, &c.,

and wants to put  
fine Hangings on  
it,

but his wife insists  
on putting fool  
Hangings to it.

Solomon rebukes  
his wife.

<sup>1</sup> MS het

<sup>2-3</sup> sans en aporta vnes si laides et si poures comme de canure, et si febles par samblant ke eles ne peussent l'espee soutenir.—A.

To So Riche A thing *with-Owten* Comparison ?”  
 Solomon's wife  
 tells him that “3e, forsothe,” thanne quod sche,  
 “At this tyme it schal non *Oferwyse* be, 392  
 Sowf onliche, and it be goddis plesyng,  
 That so May happen In tyme Comeng,  
 That A damysele it Chaungen Schal there,  
 And Tornen hem Into Anothir Manere, 396  
 So Faire and so Riche, that wondir schal be  
 Ony Erthly Man to beholden Certainle.  
 and so be this swerd there scholen 3e knowe  
 the werkys of two wommen *with-Inne* A throwe ; 400  
 For lik as 3e don me to vndirstonde  
 That A Mayden schal comen In to this londe  
 Forto A-Mendyn Al the grete wronge  
 That oure form Modir dyde A forn ful longe, 404  
 Ryht So schal the Same Maiden Certeynlye  
 Amendyn In tyme Comeng Al my folye,  
 the fowle Raunges that I have the swerd put to,  
 Fvl Riche & worthy for hem wele sche *pere* do.” 408  
 Solomon wonders  
 at her words. Of these wordis thanne hadde Salamon  
 In his herte gret wondir Anon,  
 Where sche hadde that wit An discresciown  
 him forto tellen So straunge A resown. 412  
 Whanne the Schipe was Mad In this manere,  
 A wooden Bed is  
 made in the Ship, And I-Couered, as the Storye telleth here,  
 In the Schipe was mad a bed of Tre,  
 Wondirfully devised, I telle the ; 416  
 and the Sword  
 laid at its foot, and Ouerthwert ouer the beddis feet  
 lay this Ryal swerd, I the be-heet :  
 while at its head  
 is a Crown of  
 Gold which David  
 had worn, And Aboven, vppon the beddes hed,  
 A Crowne of Gold stood In that sted, 420  
 that Manie 3eris to-fore his fadir kyng davy  
 that Crowne hadde werid ful worschepfully ;  
 wiche Crowne Salamon put In to that plase,  
 Sethen that knyht neuere non So worthy wase 424  
 [leaf 35] As he of whos ligne scholde Comen that mayde,



As to forn tymes his Bokys had hym Sayde ;  
 And on non Man So wel, hym thowht, levenge,  
 Myht ben be-stowed So worthy A' thynga. 428

And whanne the lady thus hadde Seyn him do, Solomon's wife  
 "3it," sche Seide, "vs behoueth now thinges mo :  
 For 3it to this Schip there failleth Somthing  
 That there-Inne Moste ben with-owten faillyng." 432

And these Carpenters sche took Anon, takes carpenters  
to the Tree of  
Life,  
 And to the Tre of lyf they gonne to gon,  
 vndir wheche tre Abel was Slayn,  
 As the Storye to forn Reherseth Certain. 436  
 thanne Seyde sche to hire lord tho,  
 "Sire, to this tre now moot we Go,  
 And to the Tothir that of hem Come,—  
 the Cause I schal tellen 3ow Al & Some,— 440  
 Off wheche on Is Red, Anothir is whit,  
 The thrydde is grene, A tre of delyt :

Of these take 3e now springes thre, and bids 'em cut  
off 3 branches,  
white, red, and  
green.  
 Whit, Red, & Grene, lik as they be,<sup>1</sup> 444  
 Whiche the bed Scholen Envirown Abowte,  
 As I schal 3ow tellen with-Owten dowte."

thanne Answerid the Carponteris tho, The carpenters  
refuse at first,  
 'that the Tre of lyf wolden not they gon to, 448  
 For neuere to fore, as they Cowden vndirstond,  
 Ne was it persched with Mannes hond.'<sup>2</sup>  
 thanne Answerid this qwene Anon,  
 "but 3if that 3e my Comandement wil don, 452  
 3e scholen ben blamed Al In hye,  
 I-Seye 3ow, Seres, now ful Certeynlye."

Thanne they fulfilden here Comandement but then do it,  
 holiche Aftyr the ladyes Entent ; 456  
 and they dradden hem ful Soryly,  
 For neuere to fore hadde Man Comen ther Ny.

<sup>1</sup> prenes .iij. fuissiaus .i. vermel .i. blanc .i. vert.—A.

<sup>2</sup> Et chil disent 'qu'il douteroient moult a entamer l'arbre de vie, pour chou ke nus n'auoit este si hardis qui l'empirast de riens.—A.

- but ful sore Abascht they weren Atte begynnenge,  
 For so fresch blood owt of þ<sup>e</sup> tre gan sprynge, 460  
 As of A Mannes Arm it hadde be  
 that hadde ben of smeten Sekerle  
 In bataille, *oper* In tornement,  
 Lik As it semede to here Entent. 464
- and thanne weren they Abascht so sore,  
 that there-Onne wolden they werken no more,  
 and so leften they Alle here werkyng  
 that they diden Atte the begynnenge, 468  
 and Repentyd hem ful Sore  
 that they wrouhten after the ladyes lore.  
 But sche wolde it suffren In non wyse  
 but that sche wolde haven hire owne Gyse ; 472  
 and whanne they knewen hire Entent,  
 holiche they fulfilden hire Comaundement.
- And whanne these thre brawches weren I-browht  
 To þ<sup>e</sup> Schipe, to fulfillen the ladyes thowht, 476  
 git ful Sorye they weren therto  
 here ladyes wille thanne forto do.
- thanne devised the lady how it scholde be  
 of alle tho Braunches In Eche degre, 480  
 On be Fore, the tothir be hynde,  
 the thridde Ouerthwert, As Cam to hire Mynde ;  
 So that the bed ouer sprad was there  
 with these thre trees In this Manere. 484
- behold now of this merveillous werkyng,  
 What it was thanne to Signefieng!  
 For it was to a gret Signefyaunce ;  
 As this Storye schal schewen *with-owten variaunce.* 488
- And whanne sche hadde So I-do,  
 Thanne to Salamon gan sche to go,  
 "Now beholdeth these spyndelis thre  
 that vppon this bed to forn 3ow be ! 492
- Now herkeneth to me what I schal seye :  
 these Schal Neuere Man Sen ful Certainlye

but the Tree of  
Life bleeds.

The carpenters  
again refuse to  
work,

but at last do cut  
off the 3 Branches.

Solomon's wife  
puts these  
branches on the  
bed,  
1 in front,  
1 behind, the  
3rd across,

and tells her  
husband

that no man shall  
ever see them

But ȝif Abelys deth he schal haven In Mynde,  
 That Man that so Just was, and to God So kynde." 496 unless he thinks  
of Abel's death.

And whiles they spoken of this Matere,  
 Anon to hem Comen tydynges there,  
 that tho whiche the Branches hadden Atamed,  
 Aungeles<sup>1</sup> they weren, that weren not blamed. 500 The carpenters  
turn blind.

Thanne be-thowhte ful Mochel Salamon  
 Of Many thinges that he wolde don ;  
 And ȝit to his wif he Seyde Ryht nouht  
 Of Al that Euere thike tyme he thouht. 504  
 Thanne Anon Salamon began to write,  
 and with his wittes it gan to Endite,  
 A lettre In the Schipe forto be set tho,  
 In what plase he myhte best it do. 508  
 And this was the be-gynneng of his Resoun,  
 As ȝe scholen now heren, bothe Al & soun<sup>2</sup> :  
 " Behold, thou Knyht, (what I schal Seye ;  
 Of on thing I warne the Alweye,) 512 warning the  
Knight (Galahad)

That schalt ben Ende of Myn lynage,  
 As I am Certefyed, and of So worthy Corage.  
 Evere be thou war of wommens Engyne ;  
 And Also of Many thinges they welen propyne, 516 to beware of  
women's wiles,

loke that thou be wis, & kepe the wel,  
 and of hem be war thou Everey del,  
 and that thou leve hem In non wise,  
 For ȝif thou do, thou lelist thin Aprise ; 520  
 Ne Neuere prowessse ne non Chevalrye  
 Schal I the waraunten Certainlie,  
 but it torne Reprof to the ;  
 thus Sente the to Seyne Salamon be Me : 524  
 And of hym Remembraunce thou took,  
 Whanne that thou lokist vpon this book."

<sup>3</sup>Thys was the begynneng of his writ there,

and to think of  
Solomon when  
he looks on the  
letter.

<sup>1</sup> ke chil qui l'arbre de uie auoient entame, estoient auale  
[blind].—A. <sup>2</sup> for som

<sup>3</sup> Et teus li commandemens du brief ke salemons escrist  
pour le chiualer qui fist tant de cheualerie el roiaume de logres,

- Whiche Salamon wrot In this Manere ; 528  
 For of logres that worthy Knyht  
 Whiche that Into this Schip scholde be dyht,  
 Wrot Salamon this qwestion Sekerly,  
 and Into the Schipe it putte trewly. 533  
 And now of Forein londes scholen 3e here,  
 As the storye of Sank Ryal Reherseth In diuers  
 manere.<sup>3</sup>  
 And After he Wrot the verite  
 Of his wif there In Alle degre, 536  
 how his wif this Schipe gan to Ordeyne,  
 And Al that Richesse there-Inne put Certeyne,  
 bothe the Bed, & spyndelis Also  
 that overthwert the bed weren I-do, 540  
 of whiche on was whit, Anothir was Rede,  
 And the thridde was grene In that stede ;  
 and alle colowred of here kynde they were,  
 As<sup>1</sup> of the Tres they weren taken Ere. 544  
 and whanne this writ was thus I-do,  
 At the beddes hed he leyde it tho ;  
 vndir the Crowne there As it was,  
 There he it putte In that Same plas. 548  
 And whanne this Schipe thus was I-dyht,  
 Into the Se he it putte Anon Ryht.  
 thanne to his wif he Seide Anon,  
 " Lo, dame, now Al this thing [is] don, 552  
 and Into the Se I have it pyt,  
 Neuere weneng more forto Sen it ;  
 Ne I not neuere to knowen of his Comenge,  
 of theke worthy Knyht þat me Is put In Mynde." 556  
 " 3is<sup>2</sup> Certein, Sire," quod his wif thanne  
 " Som veryfieng Schole 3e han of that Manne ;  
 Charge 3e 3oure Meyne Anon Ryht

et mist a fin les auentures qu'el roiaume de la terre foraine et  
 en maint autre lieu auenoient par l'aenture et par la forche  
 del saint gñal, si com li contes deuisera cha auant.—A.

<sup>1</sup> MS As As<sup>2</sup> MS 3if

- That ȝowre pavylowns ben Redy dyht,  
 And be the se Syde that ȝe don hem Sette,  
 And for non thyng that ȝe ne lette  
 That ȝe And I and somme of oure Meyne  
 With-Inne the tentes to-gideres Mown be,  
 And there to Abyden and to dwelle,  
 To seen what this Schipe may be-falle."
- Thanne this Salamon Anon Ryht  
 Comanded his pavilowns to ben dyht,  
 And to ben Set faste<sup>1</sup> vppon the Se Syde,  
 with-Inne wheche he myhte abyde,  
 his wif, & with hem A prevy Meyne :  
 thus he Comanded that It scholde be.  
 And anon his comandement was I-do,  
 that he and his wif to-gederis Also  
 there-Inne Slepten Every Nyht,  
 and with hem here Meyne ful ryht.
- So vppon A tyme As there-Inne they lay,  
 As this Storye here doth Say,  
 As it be-happede Abowtes Mydnyht,  
 In his Sleep he Sawh a wondir siht :  
 that there Cam from the hevne An hy  
 A man, & of Aungeles A gret Company  
 that certein Instrwmentis with hem browhte ;  
 but what Maner they weren, he knew hem nowhte, 584  
 Ne he ne wiste In non maner degre  
 What Man it was that In that Compeyne  
 that with the Angelis Cam down there,  
 he ne Cowde him knowen In non Manere. 588  
 And Alle Into the Schipe they descendid Anon,  
 Ech After Oper there-Inne Gan gon ;  
 thanne to the water gonne they Reche,  
 And ther-with dyden as I schal the teche : 592  
 and Into that schip it Cast Abowte  
 Into alle parties, with-Owten dowte,

560 Solomon's wife  
bids him have  
his tents pitcht,

564  
to see what'll  
become of his  
Ship.

568

572  
The tents are  
pitcht,  
and he and his  
wife sleep in  
them.

576

One night

580

Solomon sees a  
man with a com-  
pany of Angels

584

588

come down from  
heaven into his  
Ship,

592

cast water all  
over it,

<sup>1</sup> MS foste

[illegible]

"Salamon, thy desir is fulfylld and do ;  
 For the Knyht that the Ende of thy lyne schal be,  
 In to this Schip schal Entren ful Sekerle, 632  
 And this swerd schal he have In honde  
 that þou hast Aparailled ; this thow vndirstonde.  
 and here-offen schalt þou knowen the verite,  
 that non schal Entren, but ȝif it be he." 636  
 And thanne After this word anon,  
 Owt [of] this Schip this Compenye gan gon,  
 that Salamon ne wiste witterlie  
 Where they becomen tho Serteynlya. 640  
 and whanne he hadde power forto speke,  
 thanne to his Meyne he gan to reke,  
 And to the Schipe he Cam Anon  
 Also faste As he Cowde gon. 644  
 and whanne the Schipe he wolde han Entred ther,  
 A voys to hym Seyde In this Maner,  
 "Salamon, I the Rede that thow *with-drawe*,  
 and that thou werke Aftyr my Sawe ; 648  
 for ȝif thou Into the Schipe Entre otterly,  
 Thou schalt ben persched Sothfastly.<sup>1</sup>  
 but loke the Schipe that thow lete go,  
 To Swich place As it is ordeyned to, 652  
 And where that fortune so wele it bringe ;  
 Forto manie stroung Contres is his goynge,  
 wheche that hens ful longe they ben,  
 As In tyme Comenge Oþer Men scholen sen." 656  
 Thanne there Salamon with-drowh him Anon,  
 And from that Schip faste gan to gon,  
 And beheld the lettres wreten vpon the bord,  
 that In this Maner they speken Every word : 660  
 "Thow Man that Entren wilt with-Inne Me,  
 be war that ful of Feyth that thow be ;  
 For In Me is, if non thing Ellis,

An Angel tells  
 Solomon that the  
 last Knight of his  
 line shall enter  
 his Ship,  
 and have his  
 Sword.

The Angels  
 vanish.

Solomon wants to  
 go on board his  
 Ship,

but is warnd by a  
 voice that he'll

be kild if he  
 does.

So he goes back.

<sup>1</sup> Se tu entres dedens, tu periras.—A.

<sup>2</sup> et saches ke ele sera encore vene et pres et loing.—A.

	but only feith, (As the Storye tellis,) and Riht-ful Creaunce, as I telle the.	664
No one is to enter Solomon's Ship unless he has faith without wavering.	perfore be war, hoso entre <i>with-Inne</i> Me, that he have bothe feith & Creaunce stedfastly, with-owten variaunce.	668
	and ȝif thow blenche from ony of tho, be war, from the than Schal I go, And the forsaken In alle degre, And Nethir Sustenaunce ne helpe getest þou non of me ; In what place that so Evere thou be, Sodeynly schal I forsaken the."	673
	and whanne Salamon Radde this Scripture, at that Schip myht he non lengere Endure, and Seyde 'that to Entren, he nas not worthy, Into non Swich place Serteinly.'	676
Solomon's Ship is sent to sea,	thanne Comaunded he his Men Anon Forth Into the Se that Schipe to don,	680
and soon sails out of sight.	So that it paste ful ferre from hem þ <sup>o</sup> that Owt of here Syhte it gan to go, that Nethir Salamon ne his wyf Non lengere it Syen, with-Owten strif.	684
The story turns to Nasciena.	Now leveth this storie here anon, And to Nasciens now let vs gon, that longe hathe ben In Tornaunt Yl, As thowh it were in Maner of an Exyl.	688

## CHAPTER XXXI.

Nasciens's account of his Adventures is resumed. How Nasciens can not make out how the Three Spindles are colourd (p. 405); and says that it is by trick (p. 406); whereat the Ship splits in two, and he is nearly drown'd. But he reaches the isle of his exile (p. 406), sees the letters on the Ship, and prays to God to forgive him his sin (p. 407); then he lies down on the ground and goes to sleep. In the morning he wakes (p. 407), and prays to God to protect him from his enemy (p. 408). He looks to the st, and sees a vessel with an old man in it, which comes



within two lance-lengths of the isle, but no nearer (p. 409). The vessel is richly ornamented (p. 409). Nasciens salutes the old man in it, who tells him that Calafere is dead (p. 410). Nasciens at first doubts this, but, being rebuked, believes the man, and asks the meaning of the Ship and the writing on it (p. 411). The old man explains that the Ship typifies Holy Church (p. 412), and the Writings forbid men to enter it unless they are cleansed from sin by confession of mouth and repentance of heart (p. 413). Therefore men must found themselves on Christ (p. 413); and Holy Church is here for their sustenance, and keeps them from deadly sin, purifying them like gold seven times refine (p. 414). Next, of the Bed; it means the Sacramental Table, 'the Cros that Crist was on crucified in Ivrie londe,' l. 330, the place where he likd to rest (p. 414). Further, as to the Spindles: the white one means the Virginity of Christ and his mother (p. 415); the red one, the Charity or Love of Christ, in giving the greatest gift, his body, for man's redemption (p. 416); the green Spindle means Patience, which ever remains in a man's heart (p. 416). And these three Virtues give victory over all enemies (p. 416); and were present with Christ at his death (p. 417). Nasciens now goes to sleep, and dreams that a serpent attacks him, and that a little worm kills it (p. 417-18). He awakes in wonder (p. 418).

Now schewith forth this Storye

[How] that Nasciens ful Sekerlye

[Beh]eld tho spyndelis that on þ<sup>e</sup> bed lye,

[And] tho thre Tres ful Sekerlye

that Colowred weren of here Owne kynde,

where-Offen he Merveilled Sore In his Mynde ;

With wheche Branches the Bed was spred

bothe Enlonges And Ouerthwert, as it is Seid,

And Evere this Nasciens beheld hem faste,

And Merveilled In his Mynde Atte laste

Whethir of the[r] Owne kynde it scholde be,

Oþer depeynted with Colours ful Sekerle ;

Ne stedfastliche he ne cowde not beleve,

Ne with Alle his wyttes ne Cowde not preve,

how that So I-Colowred they were,

Oþer I-peynted In Othir Manere.

thanne Anon A word to hym Self gan he say,

Whiche Sore him Repentyd that same day,

Nasciens looks  
at the coloured  
4 Spindles.

8

and wonders  
whether their  
colour is their  
own, or painted.  
12

16

- Nasciens then  
says he thinks  
the Bed is made  
20  
"be my trowthe," *quod* Nasciens tho ful pleyn,  
"Of this bed I not what I schal Seyn,  
For I ne Can not demyn In My Memorye  
but that this bed is Mad Al be trechorye,  
And be falsnesse, and be Engyn,  
thus thowhte me tho In hertē Myn." 24
- At once the Ship  
splits in two,  
and he falls into  
the sea.  
28  
And Anon As he hadde Seide this werl,  
he gan to beholde vpon the Schippes bord,  
and Sawh how that It Clef A-two,  
So that Into the Se thanne fyl he tho,  
And there Anon I-dreynt was he ful Ny,  
Ne hadde goddis helpe han ben Sekerly.
- And whanne In the water thus was he,  
Sore Abascht he was ful sekerle ; 32  
For he Niste whethir he slepe oper wook,  
So Sodeynly the watir him took.  
and thus Sone he loked him Abowte,  
And Sauf Of the Schipe that he was Owte, 36  
Beholdynge to-wardis the yl Anon ;  
Thedirward ful faste he swam ful son,  
tyl Atte laste he Recouerede this yl  
Where that he ferst was In Exil. 40
- He swims to the  
island,  
And whanne the yl Recouered he hadde,  
Ryht ful gret Ioye thanne he Made,  
And loked Aftyr this Schip Anon,  
And Aftyr tho lettres Everychon 44  
that Seiden In this Manere vtterlye,  
'In Me Nis but Only feith Certainlye.'
- And whanne he beheld this Scripture so,  
he wiste wel In Synne he was fallen tho 48  
be Miscreaunce & Misbeleve.
- and reproves  
himself for his  
want of belief,  
perfore Anon to him Self he gan to Repreve,  
And thus to him Self he gan to Seyn,  
"Ow thou Man of litel beleve In Certain, 52  
Why were thou Se Ethe for to tornen here,  
And of Misbeleve to ben On this Manere.

Of that Schipe that thou were Inne,  
 O fals belevere, why wost þou from it twynne? 56  
 Why Art thou Of Misbeleve & Miscreaunce,  
 Sethen god the hath Schewed be Many chaunce,  
 And be Many Merveilles In that Schipe Also :  
 A ! fals Cristen Creature, why wost þou so do !" 60  
 Thanne there to god Cryde he Mercye  
 With Sorye herte & weping Eye,  
 'That God wolde for-geven his Misdede,  
 And Evere him to Socoure In his Nede ; 64  
 And that wroth with him he wolde not be,  
 but on hym to haven Mercy & pite ;  
 And that for his newe Miscreaunce,  
 God On him scholde schewe non veniaunce.' 68  
 And thus vpon the yl stood Nasciens there  
 Al the live long day In this Manere.  
 And whanne to the Eward it gan to drawe,  
 And the lyht with-drawen, as be Old Sawe, 72  
 And that the Sonne hadde lost his lyht,  
 It wax to dymmen & to becomen to Nyht ;  
 thanne Made Nasciens his preyere  
 With good herte & In devout Manere ; 76  
 and whanne he hadde So I-do,  
 down he hym leyde Anon Ryht tho ;  
 And there he Slepte Al that Nyht  
 Tyl On the Morwen it was day lyht. 80  
 vpon the morwe, whanne it was day,  
 and that the Sonne it Schewede verray,  
 thanne Nasciens his Eyen Opened Anon,  
 And Abowtes hym he gan loken ful son, 84  
 And Into the See he lokede ful Stedfastlye,  
 Aftyr that Schipe there ful witterlye  
 that he hadde seyn the day to fore,  
 3if Owht thanne he Myht sen it there ; 88  
 but Nethir Fer Nethir Nye  
 he Cowde it non sen Certainlye.

Nasciens prays to  
God to forgive  
his misdeed.

At nightfall he  
prays again.

Next morning

he can see  
nothing of the  
Ship.

	and whanne that he Sawhe it wold not be that he ne myht it sen In non partië,	92
	thanne wondirly Sore Abaschet he was, So þat he left vpe his hond In that plas, and On hym he Made the Signe of the Crois, thus Cryeng to god with Milde voys :	96
Nascieus prays again to Christ	" Now, Jesu Crist, for thy grete pite, and for thy Mercy that is so large & fre, that Me Owt of Calasferis daungere Into this place hast Browht me here,	100
	Wheche that was My Moste Enemy that Evere ȝit hadde ich here worldly ; and Sethen, lord, that thou hast don so,	
to keep him from all his enemies,	From alle Oþer Enemyes kepe me now fro, that me Asailleth Every day, Me to deceyven, ȝif that he May, With his False conspiracye ;	104
	Now, goode lord, from him þou me gye ; And defende me, lord, As A Champiown, From the wiles of that fals Felown, That I mot kepen Euere for thy sake	108
[I did'nt to me]	Thike Iowel whiche thou distime <sup>1</sup> betake, Whiche is my Sowle, In Eche degre It to Kepen, lord, power graunt thou Me. And ȝif therto I ne haue neþer Strengthe ne powere,	112
and support him,	Now, goode lord, that thou Supporte me here, And that Euere My sowle that thou Kepe, Whethir that Evere I wake Oþer Slepe. For I Knowe wel In Myn Memorie, that ȝif that fals thef Owht me Aspye,	116
	ȝif I Owht be blenched from holy Chirche, thanne his Maistres On Me wile he wirche, And Me to strangelyn ȝif he May,	120
as he is so feeble in the new Faith,	That ȝit so feble am In the newe fay ; therfore Euere, lord, defende thou me, Tyl More Stedfast that In beleve there I be."	124

Whiles Nasciens Made thus his preyere,  
 Euere towardes the See loked he there, 128  
 Evene plat Est, 3if he myhte Aspye  
 Ony Schipe Owther fer other Nye.  
 And Atte laste he loked So fere  
 Tyl A schipe him thowhte he sawh comen there, 132 Nasciens sees a  
ship coming,  
with a very old  
man in it.  
 And there-Inne A Man of Ryht gret Age,  
 As him Semed be his visage ;  
 And streith it Cam to that yl  
 there Nasciens was Inne In Exyl ; 136  
 And So Nyhe to the yl there Gan it gon,  
 two spereschaft<sup>1</sup> lengthe there anon ;  
 but Non ner it ne kam there,  
 nethir not ne wolde In non Manere : 140  
 So Riche thike litel vessel was, The little ship  
is very rich,  
 That Sire Nasciens thowhte In non plas—  
 Nether vppon the lond ne vppon the See—  
 So Riche A vessel that Myhte han be ; 144  
 For with-owten it was Set so ful of precious stones,  
 Every bord ful thikke for the Nonis,  
 So that Nasciens wende ful Sekerly  
 that Alle worldly princes, ful Certeynly, 148  
 Ne hadden of precious stones so gret plente  
 lik As In that Schipe there gan he to se ;  
 And 3it was that Schipe In Other degre  
 Anoured<sup>2</sup> with diuers Iowellis Certainle. 152 adorned with  
many jewels.  
 thanne beheld Nasciens this Schipe on bothe side,  
 And Alle the Ietes sauf xij In that Tyde,  
 Alle they weren Echon of Sylver fyn tho,<sup>3</sup>  
 And the poyntes with fyn gold I-garnesched weren Also,  
 that was Also Cler Schynenge 157  
 As the sonne vppon the water whanne it is Glemerynge ;  
 And to forn, As scharpe And trenchaunt they were

<sup>1</sup> deus lanches<sup>2</sup> sournée d'autres choses dont nasciens ne s'esmeruilloit mie mains ; Car el bort d'une part et d'autre auoit saietes, truskes a .xij., qui toutes estoient d'argent.—A.

As Ewere was knyf Owther Ony spere. 160

Whanne Nasciens Sawh this good Man fast by,  
and beheld that he wolde Comen No Ny,  
Nasciens to-ward hym gan to dresse,  
With him to speken In Sekernesse. 164

Nasciens wel-  
comes the old  
man.

thanne seide Nasciens, "Sire, welcome 3e be!"  
"Graunt Mercye, Sire," quod this good man Sekerle.

thanne Axede This good Man Nasciens anon,  
"how that Into this Contre Gonnen 3e to gon, 168  
that Is so fer from Every Man?"  
thus Axede he of Nasciens than.

"Now Certes, faire Sire," quod Nasciens tho,  
"I ne wot Into this yl how I come to; 172  
but wel I wot It was be goddis wille  
That this yl I Cam vntille;

And bothe thorwh his grace and his Myht  
that me deliuerede from that Crwel Knyht, 176  
Owt Of his presown, Sire Calafere,  
Where that I was In Riht gret danger."

He telle Nasciens  
that Calafere is  
dead;

"3e, Sire, Of Calafere have thou non drede,  
For he is ded on Ryht Evel dede 180  
Al so wykkedly As man Myhte deye,  
I telle the, Nasciens, now Certainlye."

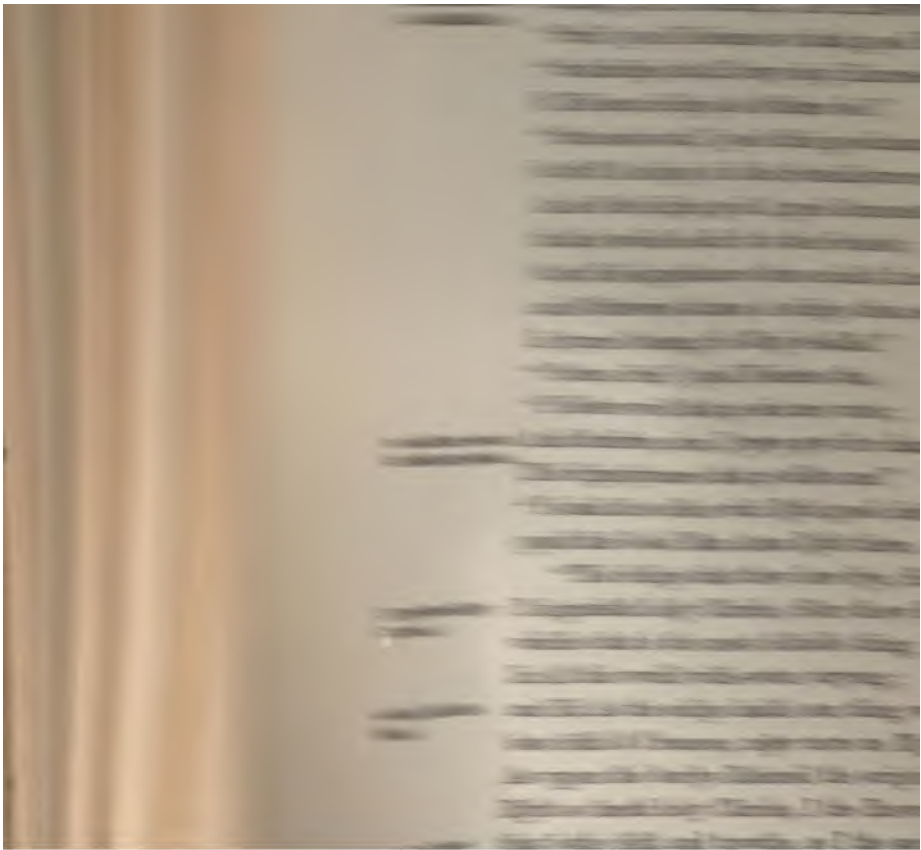
"ha, goode swete Sire," quod Nasciens tho,  
"Is this trewe that 3e seyn me vnto? 184  
And how myhten 3e haven thereoffen knowenge,  
this were to Me A Merveillous thinge."

he saw him die.

"3if, Sire, Sekerely," this good man seyde,  
"this day I sawhe whanne that he deyde." 188

"And this be Soth, Sire, that 3e me Seye,  
And 3e An Erthly Man Certainlye,  
It may not Acorden, In non degre,  
That I so fer from folk scholde be 192  
as 3e diden me ferst to vndirstonde  
that I was so fer Owt of londe;  
And 3it is it not past Matyn tyme,

Neþer no wher ny the Owr of pryme, 196  
 And 3e so faste scholde han gon,  
 For Erthly man myht neuere don it non."  
 "Now I the Sey," quod this goode Man tho, The Old Man  
 "I sawh hym ded with-Owten Mo. 200  
 And 3it Art thou from thyn Owne Contre  
 Ferthere thanne that thou wenest to be ;  
 And 3if thou wilt not Me leven of this, tells Nasciens  
he'll repent if he  
will not believe.  
 Sore Schal the Repenten with-owten mis, 204  
 Al so Sore As thou dydest Ere,  
 Whanne In the Schipe thou spoke thike wordys  
 there,  
 thorwh wheche Into the water þou wentest Anon,  
 & þere to hauen deid, wistest þou non Othir won." 208  
 Whanne Nasciens vndirstood hym tho Nasciens then  
 That he So Merveillously Spak him vnto,  
 and Remembred him In swich Manere  
 Of þ' wordis that he In the Schipe spak there, 212  
 Whiche that non man vndirstondyn ne Myhte,  
 but Only God thorwh his Insihte,  
 Thanne supposid he Aboven Alle thing  
 that from God it Cam, theke discouereng, 216  
 And that God hadde discouered hym tho  
 To thike olde Man that to hym Cam so,  
 And that to hym was he sent In Comfortynge,  
 Somme goode tydynges him forto brynge. 220 so he tells him  
that he believes  
him,  
 thanne to this good Man Seid Nasciens Agein,  
 "Sire, I leve 3ow ful wel In Certein ;  
 Of Alle thinges that 3e me Seye  
 I beleve 3ow wel Certeinlye ; 224  
 but of that Schipe that wente fro Me,  
 Sire, konne 3e there offen owht tellen Me,  
 3if It Euere Owht schold Comen Agein  
 Into on[y] place there I am Certein, 228  
 and 3if Evere Ony More I schal it se  
 In ony place where so that I be."





- wheche defendith that non Man schold Entren there  
 but he be stedfast In feith In Alle Manere ; 268 to enter it  
unless they're  
stedfast in faith,  
 Riht so defendith the same Scripture,  
 Non man holichirche to Entren but he be pure,  
 And of Synne I-clensed that he be, so no one can  
enter Holy  
Church  
 [By] confescioun Of mowthe ful Openle 272 [leaf 37]  
except by Con-  
fession and  
Repentance.  
 And with herte-ful Repentaunce,  
 And to God to ben stedfast In Creaunce,  
 & there-offen Mevable that he ne be,  
 As is the paynym In Eche degre, 276  
 That wile Tornen with Everey wynd ;  
 For swech is Evere the paynmys kynd.  
 But the Cristene owht not forto don so ;  
 but As A myhty Bole they scholden do, 280  
 that is Sekir of Fote And of fundement,  
 whanne that he is asaylled of his Enymyes present ;  
 Ryht so stedfastlych In Alle Manere  
 Scholde Evere Cristen Man lyven here ; 284 And after,  
he must live  
stedfastly,  
 And stedfastly beleven In holichirche,  
 And there-Inne Alle goode werkys to wirche,  
 Forto defenden hem with strengthe & Myht and work good  
works,  
 Agens that Enemy that, bothe day & nyht, 288  
 doth what he Can hem forto withdrawe  
 bothe from god & from holy Chirche lawe.  
 And therefore I Rede now Every Man  
 to fownden him In the fadir, what that he kan, 292 and found himself  
in the Father,  
even Christ.  
 the wheche is Crist, Goddis Sone of hevene,  
 that Into therthe discended with Mylde stevene.  
 " And lik As the Schipe, Ordeyned it was  
 thorwh the See to Gon In Every plas, 296  
 And with-Owten peryl to Comen to londe ;  
 So Is holy Chirche, as þat I vndirstonde,  
 For to Susteyne the Cristene In this world here,  
 That they ne perschen not In non Manere. 300  
 " be the Schipe vndirstonde thow holy Chirche ;  
 And be the See, the world, ȝif þou wilt wirche. The Ship is Holy  
Church.  
The sea is the  
world.

- And lyk As the Schipe through the See  
Saveth the Men that there Inne be 304  
From Alle Maneres perilles of here Body,  
Hk So loka holy Chirche ful trewely ;  
Evere Goddis Servautes doth he kepe,  
whethir that they waken other Slepe, 308  
From Alle Maner of Ielly Synne,  
That Non Schal Entren hem with-Inne.  
For holy Chirche povergeth Also Cleane  
Alle Manere of goddis Servautes bedene, 312  
Hk As the Gold Recceyveth his Clernesse  
be Sevene wayes In Sekernesse,  
Whiche that Maken hym to Schyne So bryht  
Aboven Alle Oþer Metales that ben more lyht ; 316  
And Hk As the Sonne posseth the sterre,  
So ȝich gold Alle Metales bothe Ny & ferre.  
- Now of the Schip I have the told the signifiaunce ;  
And now of the bed I wile with-Owten variaunce. 320  
the Bed signifyth In Certain  
the holy table. I sey the ful pleyn,  
where that Every day Goddis sone of hevene  
Is Onne I-Saured with ful Mylde Stevene ; 324  
Where that the wyn Is I-terned blood Red,  
And the bred to verrey flesch In that Sted,  
be the vertu of the holy wordys there  
that the blessed man Seyth In his Manere. 328  
So be this Schult then vnirstonde  
the cros that Crist was on Crucified In Ivrie londe,  
Where onne I-Saured that he was,  
and Made Redempcioun In that plas, 332  
Mannes Sowle to byen from helle,—  
The develis powste forto felle,—  
Whiche Every day to forn his ded  
Wenten to helle, that fowle Sted. 336  
“ Also ȝit myhtest thou vndirstondyn More  
be the Bed what it is to Signefye thore,

Holy Church  
keeps that's  
servants.

and purges them.

The Bed means  
the Holy Table

on which God's  
Son is con-  
secrated,

the wine turned  
to blood,  
and the bread  
to flesh.

The Bed also  
means Christ's  
Cross, that he  
was crucified on.

A thing that Mad is on forto Reste  
 Whanne Crist had Suffred deth, As hym liked beste. The Bed also  
means a place  
for Christ to rest  
on when he'd  
suffered death.  
 For Evere Aftir Strong Travaille 341  
 Behoveth A man to Resten Sawn faylle :  
 Riht so Schalt thou vndirstonde,  
 that aftir that god hadde suffred schonde, 344  
 Rest that Crist took As hym list  
 In what place so him liked best.  
 " Now haue I the told the signefiaunce  
 Of Schipe & bed with-owten variaunce. 348  
 Now of the thre Spyndelis wil y fonde, As to the  
Spindles,  
 Owther braunches, whethir 3e welen vndirstonde ;—  
 For, with-Owten gret Tokenyng,  
 Abowtes that bed Envirownenge 352  
 was not don, wel myhtes thou wete,  
 As I schal the Openly declaren itte,—  
 Of wheche on was whit, Anoper was Red,  
 the thridde was grene In that Sted : 356  
 what the Signefyaunce is of these thre,  
 Schortely I wele it declaren to the.  
 " Ferst, be the whit thou schalt vndirstonde, the White one  
means Christ's  
virginity :  
 Whanne Crist Cam ferst In to Erthly londe, 360  
 he Cam Only In virgenite,  
 And Into the blessid virgine so Entred he ;  
 And hire virginite ne dide Neuere schende,  
 but Clene virgine Abideth with-owten Ende. 364  
 For Into hire bosom he Entred As Clos  
 As<sup>1</sup> A 3ate is schet per that no man In gos ;  
 And As holyche he Isswede Ageyn,  
 And Euere the 3ate clos schyt In Certein. 368  
 So this betokeneth virginite  
 In Alle degres, As thou myht se.  
 " The Rede braunch that vpon that bed lay, the Red one  
 which of his owne kynde is profay, 372  
 therby schalt thou vndirstonden charite,

<sup>1</sup> MS As As.

	In Crist that So lowliche wolde be,	
means Christ's humility in giving his body to redeem man's soul.	that bowed his body to passiown, For Mannes Sowle to maken Redempcioun. behold, swich lownesse he schewed <i>pere</i> ! and the grettest gifte for man In ony <i>Manere</i> 3af Crist there ! his Owne Body, the wheche that is lyf Euere lastyngly.	376 380
It also means Christ's love.	lo, hire Charite myltest þou vndirstonde, whanne that In dedly flesch he hym wond In the welle of Charite and of pite ; lo, thus dyde Crist for love of the !	384
The Green Spindle	" Be the tothir Spyndeles that grene was, wheche On the bed was In that plas, that to An EMeraude I-figured it Is,—	
means Patience,'	The wheche that to paciense with-owten Mys Is the Semblaunce Of that ston, As men it knowen ful Manyon ; the wheche Emeraude is Evere Grene, lik so is paciense with Owten wene ; the wheche may neuere ben taken Away For non descisse, I dar wel Say, Nethir for non Maner Adversite, 3if In A Cristen Mannes herte I-grounded it be.	388 392 396
which ensures a Christian victory over his enemies.	For be pacyense schalt thou han victorye, And with paciense discomfit thyn Enemye ; For there as paciense I-herberwed he ys, There is Evere victorye with Owten Mys.	400
	For thouhe thy Enemy be neuere So wood, and these thre thou wel vndirstood, And kepe hem Sadly In thin herte,— thanne schal thyn Enemy neuere the Asterte,—	404
With Virginity, Meekness, and Charity	Whiche is ferst virgynite, Meknesse, and thanne Charite ; And with these thre Certainlye	
was the Bed cov-	was the bed I-couered sothfastlye, Whiche the verray Cros doth Signefye,	408

On wheche that Crist gan vpon deye ;  
 For whanne On the Cros he suffred ded,  
 Alle these thre weren In his Manhed ; 412 These three  
 For As holy writ it doth Certefye,  
 'with-Owten these thre was he not Sekerlye ;  
 For these three vertwes weren with him there virtues were with  
 whanne he suffrede deth In Alle Manere ; ; 416 Christ when he  
 So with virgynyte, Charite and pacyense," suffred death.  
 [He conquerd Death, and bought us bliss intense.<sup>1</sup>]  
 In this Mene while that this good Man While the Old  
 Of Alle these thinges to Nasciens spak than, 420 Man is explaining  
 and told hym Al the Signefiaunce these thinge,  
 of Schipe and bed with-owten variaunce,  
 that plesed to Nasciens So wondirly wel  
 Al that this Man Seide Everydel ; 424  
 For so swete and so delicat his wordis were,  
 that Nasciens fil on Slepe ryht there, Nasciens falls  
 And Evere him thowhte, As he lay, asleep,  
 that this good man to hym talked Alway. 428  
 And whanne that he whiche In the vessel was,  
 Sawh Nasciens On Slepe In that plas,  
 thanne then Anon he gan to hye,  
 And with-Inne A litel while Sekerlye 432  
 he was thennes A gret Iorne,  
 Ful fer Abrod Into the Se.  
 Whanne this good man was forth gon,  
 And Nasciens Slept stille as a ston, 436  
 In his sleep he thowhte, be his Entent, and dreams that  
 that to forn him Cam a gret Serpent, a great Serpent  
 And him Asaillde wonder faste, attacks him,  
 Tyl that he hurt hym Atte laste, 440  
 And smot hym sore vndir the lefte syde.  
 And sore he defended him At that tyde ;

<sup>1</sup>—' a chele angoisse qu'il souffri, li firent compaignie ches trois choses, virginites, carites, et pascienche ; et ensi, garnis de ches trois choses, uenqui il la mort, et ramena notre vie au monde.—A.

- and he can't  
defend himself,  
till a little worm  
comes to help  
him, but his defens Myhte ful litel Avaylle,  
Tyl atte the laste thanne saun faille 444  
there Can a Worm of lytel powere,  
In Socourenge of Nasciens there.
- when the Serpent  
flees. And whanne þ<sup>e</sup> serpent Sawh þat worm comen tho,  
From Nasciens he fledde him fro, 448  
wich Cam to him for Socourenge,  
thanne In this Serpent was non longere Abydyng.  
Thus thowhte Nasciens In his Slepinge.
- Nasciens awakes, And whanne he Awok, with-owten varyenge 452  
he was Abascht, And wende Sekerly  
þat with the Serpent he hadde fowhten Certainly ;  
and fully Awaked thanne was he,  
thanne wiste he wel ful Sekerle 456  
that verrayly Aslepe he was  
thorwh the Swete wordes þat In that plas  
that the goode man Seide to him tho,  
whiche In the vessel was Ago, 460  
that he ne Cowde be non-were Aspye  
In Al the See, nether fer ne Nye.
- and blames him-  
self for forgetting  
all that the Old  
Man had told  
him. thanne to hym Self he gan to Compleyne,  
And thus to hym Self he gan to seyne, 464  
'that he was bothe A fool & A Caytyf  
that In sweche degre hath led his lif,  
So that In his Slepe was taken Away  
Al that the goodman to hym gan say, 468  
And ful lytel of wit thanne was he  
that this forȝat In Alle degre,  
Of Alle the wordis of this good Man  
that In the yl to hym seide he than, 472  
And In his Sleppe it was from him gon,  
Onne this word Cowde he tellen non.'
- The story turns  
to Celidoyne. but leve we now of his talkynge,  
And Celidoyne his sone let vs forth bringe, 476  
And tellen forth of his Storye,  
That to him be-fil ful Certainlie.

CHAPTER XXXII.<sup>1</sup>

**Celidoyne's Adventures.** How when the Nine Hands bear him from Calafere, he is carrid to an island, five days' sail from Nasciens's isle (p. 420); and it is very wild, and 'feeble oomfort' for him (p. 421). A thunderstorm comes on, and Celidoyne gets into a cave (p. 421). Two ships come to the island, and an old mariner laments the hard fate of their crews (p. 422). Another tells him not to fear. Celidoyne approaches them: they are heathen Persians (p. 422), and are going, under their king Label, to fight the Syrians (p. 423). Label describd: he hates Christians. He has his pavilions pitcht on the shore. Celidoyne talks to his attendants, and they take him to King Label, who treats him kindly (p. 423), and asks who he is. Celidoyne tells him. Label says he knows Evalach, and is sorry to hear that he has changd his faith (p. 424). Celidoyne tells Label how he was deliverd from Calafere. Label wonders at the boy, and makes him a knight (p. 425), and lets him lie by him; and tells his Council that he should like to marry Celidoyne to his daughter (p. 426). Label then goes to bed, and has a Vision of a Tree from which flowers grow, and of a Fiery Serpent which destroys the tree and flowers (p. 426-7). In the morning the king's guards tell him they have caught a lion. They then wake Celidoyne, and take him to the king. Label orders his Council to be calld (p. 427), tells them his dream, and asks them to interpret it. They consult, but cannot. Celidoyne then rises, and tells the king that he will explain it to him (p. 428). Celidoyne then tells Label what he saw (p. 429), and declares that the Meadow means the World, which is pleasant to sinners, who think that it will abide with them for ever (p. 429); but, as the meadow is scorcht by the sun, so will mankind be when the soul leaves the body (p. 430). As to the Tree, it signifies man's person, even Label's, which is feeble and poor (p. 430). And of the Flowers, there is an unfading one, the Virgin Mary (p. 430); her, Label did not see, but only fading ones, Bounty, Prowess, Courtesy, of which and other virtues Label has many, but not devoted to the service of God (p. 431). The Heap of Earth signifies the mass of man's sins; and Label has heapt sin on sin daily since his birth (p. 432). The Serpent signifies the death of the soul, which comes to those who will not turn from the joys of earth (p. 432).

<sup>1</sup> The Additional MS 10,292 (fol. 36 b, col. 3) heads this chapter 'Ensi que j. tempest en mer la v deus nes furent en grant peril,' and begins 'En ceste partie dist li contes, que quant les .ix. mains en orent porte celidoine hors de la poeste calafer en petit d'eure, si comme on le sot uraiement, puis que il fu eslongies del pais tant comme l'espace de .x. iournees dure.'

Celidoyne then says that he will tell Label of a secret deed done by him, and warns him that he will die within four days (p. 433). Celidoyne then tells Label that God commands him to turn Christian; and as a sign tells him that he, Label, had secretly murderd his sister on the 1st of May, for refusing to let him lie with her, and had cast her body into the sea. Label says no earthly man could have known this (p. 434). He has his bed made ready; gives Celidoyne in charge to his barons (p. 435); goes to bed, and makes long and grievous lamentations, calling himself a poor caitiff, who shall die like the poorest man. And where shall he then go? (p. 435). What shall he take with him? (p. 436). He has nothing to meet death with, and none can tell him what he shall be after death. Therefore, let him remember his life, and choose now for endless joy or pain (p. 436), knowing that this world's joy is but sorrow and mourning. Wretch that he is; yet God has warnd him. And so he falls asleep (p. 437).

	Now here declareth in this partye,	
	how that the Nyne hondis Sekerlye	
When the Nine hands deliverd Celidoyne from Calafere,	delyverid Celydeyne Owt of dawngere	
	From alle the veniaunce of Calafere;	4
	With Inne Schort tyme, Er he Cowde knowe,	
	Ful fer from his Contre was he throwe	
	Into the Se ful Apertlye;	
they left him 10½ days' journey off,	Al hol x. Iornes ful Sekerlye	8
	And half A Iorne, <sup>1</sup> —As Seith the book,—	
	there was he left, ho-so wile it look,	
	be the wil of the Maister Above,	
	that on Celidoyne gan preven his love,	12
in an island.	and lefte him there In An Yle	
	besides that his fadir was In Exyle; <sup>2</sup>	
	properly from his fadir fyve Iorne	
	this Celydoyne was left ful sekerle.	16
	and whanne In this yl he was there,	
	Amyddes In the See he wiste neuere where,	
He was only 7 years and 5 months old.	and therto A Child but of 3ong Age—	
	vii. 3ere v. Monthes <sup>3</sup> —and perto fair of visage,	20

<sup>1</sup> tant com l'espace de .x. iournees durent.—A.

<sup>2</sup> sour la riue de mer, en vne isle ou ses peres estoit.—A.

<sup>3</sup> iouenes enfes en l'age de .x. ans seulement.—A.



- & therto Closed In A wondir place ;  
 In the Same plase þere that he wase,  
 vppon the ton side A wylde forest  
 Walkyng wel ful of Raveynous beste ;  
 the tothyr was the Open see,  
 Where as litel Comfort thanne Sawh he  
 but hyghe Rokkes & wateres wilde ;  
 this was feble Comfort for A Childe :  
 but ȝif he hadde had þ' More Compenye,  
 To A child it was ful gret Anoye.
- On one side of  
 Celidoyne is a  
 wild-beast forest ;
- 24
- on the other,  
 rocks and sea.
- 28
- Anon As thus In this yl he was,  
 The wedyr gan chongen In that plas,  
 To dyrkene, & to Reyne it gan ful faste,  
 And to lyhtene and thondren thanne Atte laste ;  
 And So Oribly ferde that trowbelynge,  
 that semede An Ende Al the world to bryng.
- It rains, lightens,  
 and thunders.
- 32
- 36
- thanne this Child of tendir Age  
 Sawgh that the See was So savage  
 And So spetous onne forto loke,  
 that for drede his herte tho quoke  
 lest that the wawes Of the se  
 Scholde han Comen þere he hadde be ;  
 And so vpe Into the yl he drowh him faste,  
 & In a Rokke he Aspyde Atte laste  
 Where it was Cloven In part Asondir,  
 And thedir In he wente for ferd of thondir  
 Also sore Abasched As he Myhte be ;  
 And Ewere to wardis the see lokod he.
- Celidoyne takes  
 refuge in a cleft  
 of the rock.
- 44
- [leaf 28]
- 48
- So longe atte laste lokod he there  
 Tyl him thowhte, As be his Manere,  
 he sawh where Comen, As to his Eye,  
 Schepis with Meyne tho Sekerlye,  
 So that the wawes of the Se  
 To that yl hem drof ful Sikerle.  
 thanne they Criden þat with-Inne were,  
 "Save vs, oþer we schole perschen here."
- He sees ships  
 coming to his  
 island.
- 52
- 56

- And whilles they Criden, & Maden this fare,  
 Two ships come to the island. Tweyn Schepis to þat yl A-Ryved there ;  
 To the Same Roche there Celydoyne was,  
 Comen bothe Schepis, As was here gras. 60  
 And whanne that they weren Aryved there,  
 An old mariner thanne Cam þere forth An Old Marynere  
 that Knew more thanne Ony Othir  
 Of Al that Compenye Among þat fothir ; 64  
 And thus he Seyde ful sore wepinge,  
 With deolful Noise and Sore Cryenge :  
 "Sire," he seide, "this ys A wondir Chaunce,  
 that of Oure lyves we weren In dowtaunce ; 68  
 and now is mochel wers than it was Er,  
 For we ben In A grettere daunger ;  
 For here Nys non thyng but wilde beste  
 as wild beasts 'll devour them. That vs schal devouren, bothe Mest & leste, 72  
 and Serpentes bolde, and dragouns wilde,  
 that don devowren bothe Man and Childe."  
 thanne sterte there forth An Old Knyht,  
 And Spak to the Maister with Al his Myht ; 76  
 "Maister," he seide, "have thow non fere,  
 Whiles that fyve hundred knyhtes ben here ;  
 Of the bestes we scholen not drede,  
 So mochel we trosten In Owre Manhede." 80  
 And In the Mene whille þat thus gonnen talke,  
 Celidoyne walks towards them. Celydoyne to hem ward gan forto walke,  
 and Supposed that Cristene they hadde ben,  
 but paynemes they weren Alle beden, 84  
 They are pagan Persians, and born of the lond of pereye,—  
 thus weren they Alle ful Sekerlye—  
 going to fight the Syrians. And wenten toward the Ost of Syrre,  
 that Kyng Samwelis brothir had slayn Sekerle,<sup>1</sup> 88  
 for that with his wif he hym fond  
 dishonestly, Aȝens lawe of lond.

<sup>1</sup>—<sup>1</sup> et ne de perse, et aloient a ost el royaume de syre, sour samuel, qui le frere au roi de perse auoit ochis.—A.

So happed, that Amongs this Compene  
 was thiike tyme the kyng Of percy, 92  
 Which that was ȝong man, bothe faire & lel ;  
 his Name was Clepid there Kyng Label ; Label is King of Persia.  
 which was A knyht bothe stalworthe and worthy,  
 And vpon his Enemyes ful Crwel & hardy ; 96  
 but In Al the world So mochel hatred<sup>1</sup> he than He hates Christians.  
 As he dyde the trewe Cristene Man.

And whanne to this Roche Aryved they were,  
 Anon kyng Label Comanded there— 100  
 Whanne he Sawh þ<sup>e</sup> wedyr was Ouerpast,  
 And it Gan to Cleren Atte last,—  
 he Charged that his pavylouns weren pyht,  
 For there wolde he Resten Al Nyht. 104  
 Anon they fulfilden his Comaundement,  
 And pyhten his pavylouns þere present.

And whiles they weren Abowten here harneys,  
 Celydoyne Cometh down In to that pres, 108 Celidoyne asks the Persians who they are.  
 And hem Grette In his Manere,  
 And Axed of what Contre þat they were.  
 And they that of him hadde wondir tho,  
 Merveylled what Contre that he Cam fro, 112  
 And thus him Answerid Certainlye,  
 ‘that they weren of the lond of percy:’

And so they token this Child Anon,  
 And to Kyng Label they gonne to gon. 116

thanne whanne Kyng label hym behelde King Label  
 So faire A Child, and of so ȝong Elde,  
 And therto Clothed So Richely,  
 In his herte he hadde gret ferly, 120

And thowhte he was Comen of gentyl Kynde,  
 for this Ran Euere In kyng Labelis Mynde.  
 And that Child ful gret Chere he Made, receives Celidoyne kindly.  
 And fayn he was that Child to glade, 124

<sup>1</sup> ? for ‘So moche ne hated:’—ne nus ne haoit si mortel-  
 ment crestiens com il faisoit.—A.

- & sore desired he forto knowe  
the Childes kenrede vppon A rowe ;
- King Label asks  
Celidoyne whence  
he comes. So that this Child he gan to freyne,  
And gan to Axen thanne Certeyne 128  
Of what Contre that he was.
- Celidoyne And thanne þat child so ful of gras,  
that Cowde more In his degre  
thanne ony oþer Child ful Sekerle, 132  
Told hym Evene the Rihte weye  
Of Al his Kynrede ful Sekerlye,
- tells him, & told hym Ek More ouer therto
- and how Nasclens that his fadir newe Cristened was tho, 136  
And Al the lond Abowtes In-virown,
- and he, Celidoyne, “ And, sire, Cristened I am with-owten More sermown,  
& Cristendom I took Certainle
- were christend  
by Joseph. Of the hyghe bischope Of Cristiente, 140  
the wheche hyght Iosepe, I vndirstonde,  
that Crist Sacrid bisschope with his owun honda.”
- Whanne kyng Label herde of this tydyng,  
With-Inne him Self he made Mochel Mornyng, 144  
For he knew kyng Eualach ful wel,  
And of his prowesse tho Everydel  
that Eualach dyde with his Owne hond ;  
thus dide he Celidoyne to vndirstond ; 148
- Label laments  
that Mordreine  
and Nasclens have  
turnd Christians “ Also, Celidoyne, ful Certainly  
I knowe thy fadir As A knyht worthy ;  
Wherfore me Repenteth In Myn herte,  
For these tydynges don me smerte, 152  
that they ben torned to the wikked fay,
- and forsaken  
paganism. And han forsaken here Owne lay ;  
and Also thy Self, with gret folye,  
thy feith hast forsaken vtterlye, 156  
therfore with me schalt thou go,  
to Asayen what I kan don the to ;  
And ȝit schalt thou tellen Me  
how that thou Come Into this Contre, 160

Into So savage and so wilde A plase,  
there as Neuere to foren tymes Man I-wase."

And Celydoyne hym tolde Anon,  
'how that he Owt of presown was gon,  
Owt of the hows of Calafere  
that My fadyr & I In presown were,  
and how bothe they weren Owt past  
thorwh Cristes Myht, and that In hast.'

164 Celldoyne tells  
Label how he and  
Naaciens were  
deliuerd from  
Calafere.

"And whanne Calafere sawh that it was so

that my Fadir owt of presown was go,  
thanne Comanded Calafere Anon  
that An hy Into þ<sup>e</sup> towr I scholde gon ;  
and there, of his hy Crwelte,  
Of that hye towr down Caste he Me.

168

but Iesus Crist, of his goodnesse,  
Wold me not weten In swich distresse ;

172 Christ had him  
caught in mid-air,

But be his Mynestres there Anon  
I was deliuered from Alle my fon.  
and whanne I was In myn fallyng,  
they me Resceyved with-owten taryenge,  
and Into this plase they me browhte ;  
but Sekerly I ne sawh hem nowhte.

180 and brought to  
this island.

Wherfore, Iesus Crist, graunt Mercye,  
that so me deliueredest from myn Enemye !"

184

Whanne the kyng herde Al this Mevyng,  
With-Inne him Self he Made gret Morneng,  
and seide tho to his Compenye,

King Label con-  
sults his men,

"Of this Child I Merveille now Certeinlye."

188

thanne Seide his Cownseil to hym tho,

"Maketh hym A Knyht, we reden ȝow so,  
For that, sire, is the manere

192

Of Cristen peple Everiwhere ;

For An Awnter vs thenketh In oure Mynde,  
that A fairere Child schole ȝe neuere fynde."

there the kyng him made knyht Anon tho,  
Supposing Of his feith to putten hym fro.

196 and then knights  
Celldoyne.

That Nyht the Kyng Ordeynede so,  
 that wachche Abowtes hym scholde be do ;  
 And Celidoynes he worschede there ouer Alle thing,  
 & Al Nyht be hym lay As his derlyng. 200

King Label says  
 he'd like      tho whanne the Child on Slepe was,  
 3it slepte not the Kyng, As happed be Cas,  
 but Axede Of his Conseil there Anon,  
 'What were best with that Child to don, 204  
 that thus hath Taken Cristiente,  
 And his Owne lay forsaketh he.'  
 "3if I Cowde don him it forsake,  
 My dowhter his wif thanne wolde I Make ; 208  
 For I knowe ful wel In My Mynde  
 that he is Comen of ful gentyl kynde,  
 So that he may not faille In non wyse ;  
 he Moste ben A knyht Of worthy Aprise ; 212  
 So thanne my dowhter schal he have,  
 And Al my Rem bothe Sownd & save."  
 Thanne Aftyr the kyng was leyd Anon,  
 And Every Man to his wachche gan gon, 216  
 the kyng On Slepe be-fyl Anone ;  
<sup>1</sup>And thus sone hym Cam vision vppone.  
 Label has a Vision      hym thowhte that In A medewe he was,  
 Whiche was large & Grene In that plas ; 220  
 And In that Medewe A fair Tre there was tho,  
 And Many diuers flowres Owt of it Gonnen go,  
 that Envirownd this Tre Al Abowte,  
 And ful of flowres it heng with-owte, 224  
 As it Axeth the kende After A tre ;  
 And this Manere wise thus thouht he.  
 Whiche tre the kyng beheld ful faste,

<sup>1</sup>—<sup>1</sup> et maintenant li fu aus qu'il estoit en j. pre, grant, et large, et verdoiant, et biel. Et en chel pre auoit vne ouchele [*pot*] de terre qui estoit toute nueue, et estoit emplie de motes de terre. Et ichele ouchele estoit par de-fors toute auirounnee de flours qui de li issoient ausi comme d'un arbre naissent par nature flours et fuelles. Et li rois regardoit l'ouchele, dont il se meruilloit moult quant il en ueoit flours issir.—A.

- And þer-Offen Merveilled Atte laste 228  
how this tre Swiche flowres scholde bere,<sup>1</sup>  
Wher-offen he Merveilled In his Manere.  
And besides this Tre Cam Owt A Serpent, and a Serpent that  
that there flawmes of fyr out Caste verament, 232 casts out fire,  
and wasted this faire tre Anon, and burns up the  
And Alle the flowres þere Everichon : Tree and its  
thanne Anon After, I the plyht, sowers.  
Al this was past Owt of the kynges syht. 236
- Thanne on the Morewe whanne it was day,  
the wache to hym Cam with-owten delay,  
And tolden hym how they hadden that Nyht  
Taken A lyown with ryht gret myht, 240 Label's men tell  
So that they thowhten, As I vndirstond, him they've  
That lyown to leden Into here Owne lond. caught a lion.  
Thanne Celydoyne tooken they þe way,  
And A-wooken the Child there he lay ; 244 They wake Celi-  
for ful sore On slepe was he, doyne,  
that Al nyht to fore In thowht had be  
For his fadir Sire Nasciens,  
That he ne hadde ben In his presens. 248
- And whanne he was Clothed Anon tho,  
To the kyng Anon was he browht to ;  
thanne the kyng him took be the hond,  
And sette hym At his feet, I vndirstond. 252  
thanne Comanded he there anon  
that Alle his Conseille to forn him scholde gon.  
And the wysest of Alle his Meyne,  
to forn hym they sembled ful sekerle. 256
- And whanne they weren sembled Everichon,  
To hem the kyng thanne seide Anon :  
"Lordynges," quod the kyng tho,  
"A wondir avicioun this Nyht Cam me to ; 260  
Wherfore In Ese neuere schal I be  
tyl there-Offen I knowne the Certeynte,  
And wherto that it Tornen May,

and tells them of  
his Vision.

- In herte schal I neuere ben glad parfay. 264  
 & this is the Cause that I for 3ow sente,  
 [<sup>1</sup> MS Entente] 3if Ony of 3ow be 3oure Entente<sup>1</sup>  
 Cowde me declaren the verite,  
 & what signefiaunce þat this myhte be." 268  
 Label tells his  
 Council his  
 Vision,  
 and asks 'em to  
 explain it.  
 So þat he declared to hem his Avisiown,  
 Of Al that he hadde Sein, hol & som ;  
 And Aftir, hem preide Everichon  
 here Avis to schewen þer-offen Anon. 272  
 thanne these Men thowhte hem be-twene,  
 What Maner of thing it scholde Mene ;  
 but they ne Cowden for non thing  
 bryngen that vicyown to An Endyng. 276  
 And so they seiden to þ<sup>e</sup> kyng Anon,  
 They can't. ' that non Exposiscioun Cowde they don.'  
 thanne the Kyng Abascht hym sore,  
 & seide, "somwhat it tokeneth, with-owten More." 280  
 "Sire," they Seiden verament,  
 "We konne non oþer knowen in owre Entent."  
 Then the boy  
 Celidoynæ  
 Whanne that the Child wheche þere sat  
 Atte the kynges feet, undirstood Al that 284  
 Whiche the kyng hadde Schewed to his Meyne,  
 there-offen to han knowen the verite,  
 this Child him dressed vp Anon,  
 & on his feet stood to forn hem Echon, 288  
 [ . . . . . no gap in the MS.]  
 [<sup>2</sup> wende, turn] And forto speken wolde he wonden<sup>2</sup> for non,  
 But spak so lowde to the kyng  
 that þere offen þ<sup>e</sup> peple hadde Merveillyng : 292  
 tells Label that  
 he'll  
 "Kyng label, I se wel now here  
 that thy Conseil ne Can in non Manere  
 the declaren the verite ;  
 expound the  
 Vision,  
 as God enables  
 him.  
 but, sire kyng, I schal schowen it to the, 296  
 lik as the grete Maister Above,  
 Whos Servaunt I am, & whom I love,  
 Me hath schewed In My Mynde,



- the goode lord that is so kende. 300
- “thou sie In thyn Avisiown  
A grene Medwe, Alle & som,  
& pere-Inne was A fair Tre  
þat with flowres Envirownd was he ; 304  
And Aftyr thou sye A Serpent,  
wherthorw Alle the floures weren schent.  
“Now schal I tellen the my Resown  
As Cometh to myn 3onge discrossioun, 308  
For I nam but 3ong, and litel of wyt,  
So gret A thing to declaren It.  
but wete þou wel In Certeyn,  
that þ<sup>e</sup> holigost fulfilleth pleyne 312  
Alle his Servauntes Everychon ;  
& so be his Miht I schal the it vndon.  
“The medewe that was so fair & Grene,  
signefieth the world ful of treye & tene ; 316  
and 3it is likenge to alle tho  
that there-Inne Abyden & go,  
an tho þat there-Inne ben wel at Ese,  
And Namliche to synneris it doth hem plesse 320  
that lyn Evere In gret dedly synne,  
To hem þ<sup>e</sup> world is plesyng neþer more ne Mynne ;  
For thus they wenen, with-owten Mo,  
That the world scholde neuere hem fro, 324  
and that Evere In strengthe scholde they be,  
and the world with hem laste ful Sikerle ;  
& thus they hopen Algates to dwelle  
In Ioye & blisse, as I 3ow telle. 328  
“but ho so wele vndirstonde the verite,  
I schal declaren, and 3e welen herkenen Me ;  
and Oper wise it is in signefiaunce here,  
for the Medwe fareth In this manere : 332  
On þ<sup>e</sup> Morwe it is grene, & ful of flowres  
that fair is to Syhte, & swete of Odours ;  
and At Even, be hete of the Sonne,

Celidoyne tells  
Label he saw a  
Meadow,

a Tree surrounded  
by Flowers,

and a Serpent  
that destroyd  
the Flowers.

[leaf 80]  
The Meadow is  
the World,

which in the  
morning is green  
and full of flowers,

and at even is

scorcht and dry,	Forskorchid & drye to-gederis ben Ronne :	336
	Ryht so fareth Mankynde Anon	
like man's soul when it's left the body.	Whanne the Sowle from the body is gon, to this Medwe may likned I-be, as to foren tymes I schew to the.	340
The Tree means	" and what this tre <sup>1</sup> doth signefie, Whiche is of feble Nature Sekerlye,	
man's person,	Signefieth be mannes persone here, That Is so poure In Alle Manere,	344
	and is Comen of so poure kynde, zif thou wilt here-offen taken Mynde ; and of so gret Freelnesse & Caytyvete here often cometh Mun, As thou myht se :	348
which to-day is, and to-morrow is not,	this day A man he Is, to Morwen Is he non :	
like King Label.	& so it schal fare be vs now Everichon. but sekerly, kyng label, to this Tre At this tyme I lykne now the. <sup>1</sup>	352
	" and of the flowres that <i>pere</i> Abowtes be, be-thenk <i>with-Inne</i> thi self, and be-hold & se ; but And thou wilt herkene to me, of A blessid flowr I schal tellen the,	356
The unfading Flower is the Virgin Mary.	that Neuere defaded for non thing, whiche is þ <sup>e</sup> virgine Modyr of þ <sup>e</sup> glorious kyng, That bar god & Man, Owre Savyour, whiche is Marye modir & Maide, þat blessid flour. 360 this flour, non thing Apeyren it May, from þ <sup>e</sup> begynneng Into domesday ; and there as Oþer flowres boþ <sup>e</sup> dryen & fade, this flour is Evere bothe Ioyful & glade.	364
	" but of this flour that is bothe bryht & Cler,	

<sup>1</sup>— Si dois apres ueoir la senefianche de l'ouchele [*pot*], qui est feble chose et mauuaise, et de si poure sustenanche ke ele puet maintenant estre brisie, Et ke li potiers le fist de limon [*mud*] vil et mauuais ; senefie home, qui est si poure chose, et com crees de si mauuaise semenche, qu'il est ausi frailles et ausi caitis comme li pos qui de legier est brisies. Ensi frailles est hom, car or endroit est, et ore endroit n'est mie. Par l'ouchele ke tu veis en ton songe, es tu senefies, rois labiel.—A.

In thyn Avicion haddist þou non warneng ther ;  
 For that flowr fareth In non degre  
 As the flowres that weren schewed to the. 368  
 The flowres that Fadyn so Every day, The Flowres that  
fade are  
 Abowtes the, Sire, they ben In fay.  
 And wilt thou knowen, sire, what they be ?  
 Anon, Sire, I schal here declaren hem the : 372  
 The ton flowr is bownte, ful Sekerly ; 1. bounty ;  
 The secund prowesse ; the thrydde is Cortesy ; 2. prowesse ;  
 and Manye other vertwes ben The Abowte, 3. courtsey ;  
 Mo thanne Anoper man hath, sawnz dowe, 376  
 And bettere Norture In Alle degre  
 thanne Manye Oper ben Sekerle ;  
 For As manie vertwes thou hast, with-Owt n variaunce, all which,  
and others,  
Label has ;  
 As Euere hadde Man that is ful of Mescraunce ; 380  
 And therto thou Art bothe fair & semly ; and is fair,  
 but not to god, I sey þow pleylnly, but not to God.  
 but onliche to that fals & strong Enemy  
 that Alle dayes of thy lyve thou woschepist only. 384  
 For so manye vertwes In the ben  
 As Ewere In Miscreaunce A man may sen ;  
 Wherefore it is gret Rowthe & pyte  
 that so gracious vertwes In Miscreaunt schold be. 388  
 "Now schal I the declaren<sup>1</sup> Every del  
 —and thou wilt vndirstondyn Me wel—  
 What signefieth that Ilke tre,  
 and the floures that þere-Abowtes be ; 392  
 and the <sup>2</sup>hepe of Erthe that is therby, The heap of earth  
 As schal I the declaren ful Openly.  
 "that hepe, it is to vndirstonde,

<sup>1</sup> for 'have I the declarid': the French is, "Or t'ai demoustré," fait li enfes, "ke l'ouchiele senefie, et les flours qui entour estoient."—A.

<sup>2</sup>—<sup>3</sup> The earth is in the pot: see the French note to l. 341, p. 430. Ore te dirai ke la mote de terre senefie. La terre amoncheles dedens le pot, senefie la grant charge des pechiez mortuus ke li hom maleureus amonchiele chascun iour dedens soi plus et plus par mesesrer encontre son creatour, quant il ne se ueut amender, ne pour parole ne pour amonestement ke on li die.—A.



as me scheweth the holy gost with-Owten variaunce.

"and for þat in me thou schalt han more Affyaunce, That Celidoyne  
may be more  
trusted,  
I schal the tellen of a more dowtaunce, 432

of swich A thing As thou hast don

longe tymes hens, & fern Agon,

and thou hast evere In supposing

that þer-offen knoweth non Erthly thing 436 he says he'll tell  
Label a secret  
thing.

but thou Alone, ful Certainle ;

but þou art desceyved, I telle it the ;

For he that knoweth Alle thing,

Me hath it put in vndirstondyng." 440

Whanne the kyng herd him thus seye,

Al Red he was for schame Sekerlye :

"Sey on," quod the kyng tho Anon,

"What is that thing whiche I have don, 444

that thou seyst non knoweth but I :

Sey on what it is now, belamy."

"Sire," quod Celydoynes tho,

"that schal I anon gladliche do : 448

And thou wilt, Afor Al thyn Meyne,

Owther thou wilt Ellis, In prevyte.

<sup>1</sup>For As I haue be ful supposing

of Enformeng of þat glorious kyng, 452

the prikkes of deth doth signefie

the serpent, I sey the ful sekerlye."<sup>1</sup>

The Serpent  
means the pricks  
of death,

"Schal I thanne dyen ?" quod the kyng.

"ȝe, with-Inne fowre dayes, with-owten varyeng, 456

Owt of this world schalt thou pace ;

but whedir thou Nost, ne Into what place.

and Label will die  
within 4 days.

and therfore loke what Conseille thow wilt have,

ȝif that thou thenke thy Sowle to save ; 460

and loke that thou now leve Me,

For thing that I schal tellen to the."

<sup>1</sup>—<sup>1</sup> et si le vous mande par moi li haus maistres, chil qui  
set toutes les choses qui sont a uenir, ke li serpens ke vous  
veistes en nostre songe, senefie le point de la mort ou vous estes  
venus."—A.

	thanne this kyng took hym on Syde, to weten what he mente At that tyde.	464
Celidoyne tells Label how	“Sire kyng, warneng I ȝeve to the, Anon that Cristene Man that thou be ; And thus Sente the forto Say, the hyghe Maister that is god verray ; And be this Tokene he sente to the, that non thing to him Is preve :	468
on May I he murderd his sister because she wouldn't lie with him.	how that thou, the ferst day of May, thin Owne Soster thou slowe In fay, For Cause sche wolde not suffren the with hire bodyly to done Synne and foolee. And whanne þou Sye sche wold not don so, And thy folye Concentyn therto, Anon thou smotest of here hed, & Into the se threw it In that sted ; Anon the bodi Aftir thou threw Also ; this Movrdre didest thou <i>with-owten</i> Mo. And to this wendest þou ful Sekerle that non Man hadde ben preve ; but he that is Aboven Alle thing, Of this Made me to havez vndirstondyng : therfore, lord, worschepid Mot thou be, that sweche thing openly schewest to Me !”	472
	Whanne the Kyng herde hym tho speken so, “ <i>Merveilles</i> thou hast me told,” quod þ <sup>e</sup> kyng tho, “For there nys non Man Erthly levege that I supposid coude telle me this thinge ; And of Myn Avicioun hast þou me told verray trowthes be many fold, And so openly as thou hast declared it to me Cowde non Erthly man don Certainle.”	480
Label confesses that no earthly man could have told him this.		484
	thanne he Comaunded his Meyne ful sone his bed to Maken, for þerto wolde he gone, For distempred A lytel he was, So he hem tolde In that plas	492
He orders his bed to be made.		496

they fulfilden Anon his byddyng  
 In Alle Maner wise, to plesen the kyng ; 500  
 And thanne Comaunded he his barouns Anon,  
 Good warde of þat child to setten vpon.  
 thanne they Answeyrd hym Anon,  
 And seide his Comaundement scholde be don. 504

To his Cowche wente the kyng thanne,  
 Also hevy As Ony Erthly Manne,  
 And warned his Barouns Everichon,  
 'that Nyhe hym Comen scholde neuere on ; 508  
 Whethir he be freend other kynnes man,  
 Ny hym Scholde Comen non Maner of Man.'  
 So that they kouered the kynges pavyloun,  
 that of non wyht he scholde heren þ<sup>e</sup> sown, 512  
 and Also that alle Maner of Clerte  
 From that kyng defended scholde be.

The Kyng on his Cowche was leyd Anone,  
 And to hym Self he Made ful gret Mone 516  
 For the wordes that Child Celidoyne  
 to hym hadde there seid In Certeyne.  
 thanne gan he to wepen wondirly Sore,  
 With wryngeng of hondis, & ȝit Mochel more, 520  
 that the water of his Eyen Ran by hym Adown,  
 Al Abowtes his body there In virown ;  
 And thus to his persone he gan Compleyne  
 of Manye Caytyvetes tho In Certeyne : 524

"Ow thou now ful powre Caytyf,  
 With owten Counsel, & Cursid Of lyf,  
 that Neuere ne woldest Counseilled be  
 to non good lyveng, In non Maner degre, 528  
 that the mylke Counseille thy sowle to save ;  
 Swich Maner Counseille wost thou not have !  
 Now, fals Caytyf, here schalt thou deye  
 As the porest man In the world trewlye. 532

"Whedir schalt þou go, thou Cursed Caytyf,  
 Whanne from thy body Is past thy lyf ?  
 and where shall  
 he go ?

King Label goes  
 to bed,

and means over  
 what Celidoyne  
 has told him.

He weeps bitterly,

says he's a poor  
 caitiff,

with no one to  
 save his soul :

he shall die ;

and where shall  
 he go ?

What, trowest thou, Caytyf & wrechche Also,  
 thy Crowne to have whanne þou dost go, 536  
 Owther thy Septre In thyn hond ?  
 What, wenest þou to ben kyng of a lond,  
 And to haven lonschepe As thou hast here,  
 King Label says 540  
 that he has And therto so moche welthe In Alle Manere ?  
 A, thou Caytevous kyng In Alle Manere,  
 With Owten Cownseil that the konue lere !  
 Now atte ferste myhtest thou knowe  
 no counsellor. 544  
 that þou hast non Conseille, neþer hy ne lowe.  
 A, kyng and Caytyf Also,  
 With owten Ioye Art thou Euere Mo.  
 For this that me clepeth the prykke of deth,  
 Whanne that Eche man schal lesen his breth, 548  
 thanne forsaken Me bothe Modir & wyf,  
 And Alle the peple that Ewere boren lyf ;  
 For there kan non of hem Alle  
 None can tell him 552  
 what shall befall him when he  
 quite this world. tellen what Aventures me schal be-falle  
 Whanne owt of this world that I schal gon,  
 What Aventures me scholen fallen vppon ;  
 Whethir Riche other powre that I schal be,  
 Owther A man of lowere degre, 556  
 Owther At Ese, Other At non Ese.  
 "O caytevous kyng, ho schal the þere plese ?  
 O thou wrechche and Ek Caytevous kyng,  
 that hast here So gret A gaderyng, 560  
 And so Manye worschepis As thou hast here !  
 O, powre wrechche, what schalt þou han Ellis where ?  
 And whanne hens that thou schalt go,  
 thow nost whether to Ioye oper elles to wo. 564  
 Now, Caytevous kyng, Remembre the wel  
 Of Alle thy lyveng Everydel ;  
 And 3it, powre Creature, whiles þou Art here,  
 Conseille the bettere, and In Other Manere ; 568  
 For At thine choys now shal it be,  
 Now he must 572  
 choose joy or  
 punishment. Whethyr to Ioye oper to peyne þat thou wilt fle,



Whanne Owt of this world thou schalt pace,  
thow wost neuer Into what Manere of place. 572

“For of this worldys Ioye Inowh haue I,  
As mochel As Ony Erthly man trewly  
that Ewere of myn Age was born—

King Label has  
enough of this  
world's joy :

As I have Rehersed here beforn— 576

But for As Mochel As that I have knowenge  
that this worldis Ioye nys but sorwe & mornenge,

And that In Morneng schal ben the Ende,  
Alle sweche as I am Euere forto schende, 580

thanne knowe I wel that In Every Owr  
the Ioye of this world Nys but dolowr,

It is but sorrow  
and wretchedness.

Wraththe, Envye, and wrechchednesse ;  
this hath me thus browht In distresse. 584

thus thanne be my self now may I knowe,

that Alle my Ioyes to sorwe ben torned On A rowe.

“A, kyng Caytyf, whanne thou hennest dost go,  
And Into what place þou Nost, ne whedyr to, 588

And whethir that sorwe schole Euere hauen Endynge,  
Owther Ellis Endelesly to ben lastynge !

O most vnworthy wrechche that Ewere was,

Now þ<sup>e</sup> Ende of thy lif Aprocheth In this plas, 592 His end draws  
And the begynneng of thy Sorwe & Care nigh.

Now hast thou fownden Every whare.

Now bethenke the, the moste wrechche þat euere was born, [leaf 60]

why ne wost thou knowen this here beforn ? 596

For he that knoweth Alle Manere of thing,

God has reprov'd  
him,

Of hym it is to me ful gret Reprovyng ;

and he that knoweth Alle thing that is Comenge,

and that to me hath now sent this warnenge, 600 and warn'd him

Whethir þat I wele Chesen Ioye other peyne,

to choosē either  
future bliss or  
pain.

he hath me warn'd now In Certeyne.”

And thus In sweche maneres, & In Mornenge,  
the kyng there fyl tho On Slepinge ; 604

Al be-wept lik As he there was,

he fil on slepe In that plas.<sup>1</sup>

<sup>1</sup> There is no new chapter in the Manuscript.

## CHAPTER XXXIII.

King Label's Vision in his Sleep, and Celidoynes Interpretation thereof. Label dreams that he is on a broad highway (p. 440), where felons take all the passers-by, rob them, and put them in prison. A seemly man accompanies him along the road, and suddenly disappears (p. 440). He enters on a little path, full of trees and flowers, and hears a voice calling all people to wash and eat meat in the High City above (p. 440). Label goes on, and comes to a high mountain, and a fair fountain where the people are washing themselves (p. 441). He does not wash, but goes on to the City, and wants to enter, but cannot, because he has not washt in the fountain (p. 441). He looks through a wicket in the door, and sees at the table the sister whom he had murderd (p. 441). She tells him to wash, and then eat with them (p. 442). He goes back to do it, but the thieves lay hold of him, and drag him to a house in a desert valley, where foul people are, and which is filthy, black, and full of weeping and crying (p. 442). Label is in such a fright at this dream, that he roars for help, and all his lords rush to him (p. 443). Two of them ask him what ails him (p. 443); he says he has seen marvels in a dream, of which he *must* know the meaning; and he orders Celidoynes to be brought before him (p. 443). The lords wake Celidoynes, and bring him to Label, who asks him to expound what he shall tell him. Celidoynes promises to do so, by the help of God, and threatens Label with endless darkness if he will not obey him (p. 444). Label kneels to him, and promises to do all he is told to (p. 445). Celidoynes then expounds Label's dream to him: The Broad Road is the Old Law, the Robbers are the Devil, the Fair Guide is Jesus Christ, who took pity on Label (p. 445) as he had once pitied him. Again, as a ship at sea in a storm, without captain or pilot, is driven hither or thither on the broad sea, and can only be helpt by God (p. 446), so is a man on the broad road of sin in which Label has walkt; but God can bring him out of it (p. 447). As to the Green Way, it is the New Law (p. 447); and the Strait Way shows that they who are in it, wish not to leave it, but to obey God's commandments, which forbid sin. The Green Trees are the Pastors of Holy Church. The Voice calling all people to come and eat, is God's Grace (p. 447). The Well in the Mountain is God on his Throne, and the Uction of Baptism. The City is Paradise. The refusal to admit Label, when unwasht, into the City, shows that he cannot be God's child till he is christend (p. 448). The desert lands are Label's wicked works (p. 448).<sup>1</sup> The dark black house

<sup>1</sup> See in the French text, note <sup>1</sup>, p. 449, the exposition of the Serpent, its blindness, its flying to the Red Sea, and the

is Hell, to which Label will go unless he amends his life (p. 450).<sup>1</sup> Label promises to do whatever Celidoyne tells him (p. 451). Celidoyne bids him go to a hermit in a forest close by, and be baptizd. Label says he is willing, but asks his knights what they advise. They declare that they will not forsake their faith (p. 451). Celidoyne then dresses Label in poor clothes, and they go off to the hermit's abode (p. 452). They reach it at night, and the hermit is surprisd to see them; but embraces Celidoyne, and rejoices to hear the cause of their coming (p. 452). All night he teaches Label what belongs to holiness (p. 453), and tells of the lives of holy men (p. 454).<sup>2</sup> On the morrow the hermit fills a hollow stone with water, puts the king in it and baptizes him (p. 455). He then asks the king's followers if they will be baptizd. They say No. Label is clothed in a white robe, and thanks Celidoyne for saving him (p. 455). He then tells his knights that he forsakes them, and will take to his new life (p. 456). They are cast down at this, but seize Celidoyne, and carry him off (p. 457). He tells Label to remain with the hermit, and not to fear for him, as his God will protect him from all perils. On the morrow, Label dies, and goes to the bliss of heaven, and Christ works miracles for him on those who seek him (p. 457).

And Anon As In Slepe he was falle,  
A wondir Aviciown he hadde with-alle;  
that he Entred In to An hy weye  
Whiche was brod & large ful Sekerlye,  
And so with men it was vsed to fore,  
Where-offen he Merveilled wondir sore;  
Where As mochel peple there was  
hawntyng that weye and that plas,

King Label has  
a second Vision:

4 he is on a broad  
highway,

full of men,

8

passage thereof by the Israelites, and the Serpent's change of colour;

<sup>1</sup> And, note <sup>1</sup>, p. 450, the reason of Label's sister being in Paradise.

<sup>2</sup> The French text makes Label tell the hermit a former Vision of his (p. 453),—how he was summond before a judge to answer accusations, and could only get three friends to go with him, of whom one lent him a cloak; the second took him to a strange house and left him there; but the third went with him to the judge, and produced a writing that cleared him from all the charges against him. The hermit explains, that the cloak is a grave-cloth (p. 453); the second friend, the relatives who take a man to the grave, the strange house; but the third friend is the record of a man's good and evil deeds (p. 454). If the good preponderate, the man is saved; if not, he goes to the dark house of Hell (p. 454).

whom felons imprison and rob.	that þere non Man Milte Entren ne gon but that be felouns thei were taken Anon, And In presown Anon I-do, and alle here good Itaken hem fro.	12
A seemly man bears Label company,	Whanne he was Entred Into this weye, A man by hym sauwh he faste bye, Whiche semed A man of gret honour, A semly persone, & ful of Favour, And seide 'he wolde beren me Compene, tyl that weye I were past ful Sekerlye.'	16
	So that togederys gonnen they gon ; the goodman to fore þ <sup>e</sup> kyng folwed son ; And Euere hadde the kyng gret drede how In that weye he scholde spede.	20
	And As he loked hym there Abowte, he Sawh of thevys A ful gret Rowte, So þat þ <sup>e</sup> kynges drede dyde Evere laste	24
and protects him from the thieves who seize other men.	Tyl that theke weye he were paste ; For þer the thevys token there Every Man That they Myhten leyn hond vppon.	28
	And whanne In this weye long hadde he gon, Abowtes hym he lokede thanne Anon, And that man thanne sawh he nowht, the whiche theke weye hadde him browht.	32
Label enters on a little path,	thanne In to A lytel path there Entred he, The moste delytable that Evere myhte be, and ful of trees froyt berenge, Al grene, & ful of flowres, to his semenge.	36
and hears a voice saying, 'Come, wash, and go to eat in the High City, as God bids you.'	And whanne he was Entred Into this plas, A wondirful vois him thoulte ther was, "Cometh & wascheth, 3e pleple Echon, And to 3oure Mete thanne schole 3e gon	40
	Aboven In that hye Cyte ; For þer þ <sup>e</sup> tables Al redy they be, and swete Metes for 3ow I-dyht ; thus sente 3ow to seyne the lord most of myht."	44

- The kyng, that desired sore to knowen of this,  
 Whethir his sorwe scholde han Ony Ende I-wys ;  
 And As he wolde han Enqwered of hem tho,  
 Faste to forn hym thanne Gonnen they go ; 48  
 and so folwede he faste Certayne  
 tyl that he Cam to An hy Mowntayne,  
 the heyest that Evere he to fore  
 From the tyme that he was bore ; 52  
 On whiche Mountayn was A welle,  
 The fairest that Evere he herde of telle ;  
 and there they weschen Everychon  
 that to þ<sup>e</sup> Mete In that Cite scholde gon ; 56  
 but the kyng, wysch there not he,  
 but Aftir that Compenye faste gan he fle.
- And whanne to the gates they comen Echon,  
 Of that Cyte, they Entred Anon ; 60  
 Alle that Evere hadde waschen Atte welle  
 To that Cite weren welcomed ful snelle,  
 Where As gret Ioye they hadden there  
 In Manye A worschepful diuers Manere. 64
- Thanne the kyng Anon Entren wolde he,  
 but therto hadde non Maner of powste.  
 thanne Axede he of the porter Anon,  
 ‘ Why that In to the halle he ne myhte gon.’ 68  
 thanne Answerid the porter Aȝeyn,  
 “ for þou wost not waschen thiin hondys In Certein  
 At the welle, As Other han don,  
 þerfore here-Inne schalt þou not gon. 72  
 For non Man, but ȝif he Clene be,  
 Into this halle Entreth not he.”
- And the kyng, that ful of sorwe was,  
 Atte A weket loked In to that plas, 76  
 and sawh his soster that he hadde slayn,  
 Atte the hygh table Sitten Certein,  
 And with A chapelet vpon hire hed,  
 ful of precious stones In that sted ; 80

Label goes to a  
high mountain.

His companions  
wash;

but he doesn't.

At the gates  
of the City,

all who have  
waslit are  
welcomd.

68 But Label can't  
get in because he  
hasn't waslit.

He sees his  
sister whom  
he murderd,  
at the high table.

	And him thouhte hire neuere so fair Er be A thousandfold As sche was ther.	
	And whanne sche sawh he beheld hire so, Sche seide, "go, wasche the As we han do, And panne schalt þou with vs atte Mete be, And ben I-servid with alle deynte."	84
Label's sister bids him go and wash.	Whanne the kyng beheld Al this Manere, That he ne myhte not ben Resceyved there,	88
He turns to go,	Anon his weye he turnede Ageyn that same weye that he cam Certein ;	
but, having no guardian,	but wardeyn thanne hadde he non, whanne thoruh this medwe he scholde gon.	92
the thieves lay hold of him,	thanne Cam this peple there Anon, and vpon hym leyden hond Echon, that of his deth neuere was he so sore Aferd Sethen he Cam In-to Middillerd.	96
	thanne he Axed hem Everichon, 'Why they leyden hond hym vpon.' 'For we welen so, I telle it the ;	
saying he belongs to them,	For thou Art Al oure In Every degre, And with vs now schalt thou go, In to what place we welen leden þ' to."	100
	"thanne drowen they me forth Anon be the her & be þ' hondes, & forth gonne gon ; and be the feet they drowen me faste	104
and drag him to a foul house in a wild valley,	to An hows In A valeye Atte laste, the whiche was wastful & wilde ; and In that hows, Meyne that was vn-Mylde,	108
	For it was so fowl, so hydous, forto be-holde, that Erthely man was neuere so bolde that hous to Entren to discrye,	
full of filth,	It was so ful of filthe and velonye.	112
and weepings and cryinga.	and wondir blak it was therto, Ful of wepinges & Cryenges as it myhte go :" and Al this the kyng In Avisioun Say, that for drede he deyde nygh that day.	116

And whanne him thouhte In his Aviciown  
 that Into þat hous they wolden han throwen him down,  
 And for drede Anon wook he there,  
 And wondirly Cryde, & in An hy Manere, 120  
 And Seyde, "help now, I nam but ded  
 but ȝif ich have Ony other Red."  
 And thus Cryde he with so An hy A voys  
 that he Made Riht A wondirful Noys, 124  
 So that Alle his lordis and Baronye  
 herden how wondirly that he gan to Crye,  
 And to hym Ronnen they Alle Anon  
 Forto weten what so he wolde don. 128  
 there fownden they him In his bed liggenge,  
 As A Man that Made wel Mochel Mornenge,—  
 Neuere Man So mochel Made to here mynde,—  
 which stoned hem Alle In here Kynde, 132  
 For Al day Merye they hadden ben.  
 But whanne the kyng thus gonne they sen,  
 Astoned fowle weren they alle,  
 What of this Mater Myhte befallē. 136  
 Thanne tweyne that with him weren most preve,  
 To hym they Comen ful Softele,  
 and seiden, "Sire, what may ȝow Aylle,  
 Oper what Manere thing dyde ȝow Asaille," 140  
 For they knewen, be his Cryenge,  
 that he was Aferd In his dremenge.  
 thanne seide he to hem Anon there  
 That thike tyme Abowtes him were, 144  
 'That there Say Neuere Erthly man  
 So Merveillous Syhtes as he Sawh than ;'  
 "where-fore I schal neuere blithe be  
 Tyl there offen I knowe the Certeinte. 148  
 Now to fore me bring forth Celidoyne,  
 That myn Other Avision declared Certeine ;  
 and ȝif of this he telle me As verraylly  
 As he of the tother dyde trewly, 152

Label wakes  
with fright,  
and cries out  
for help.

His lords run  
to him

and find him  
mourning in bed.

Two ask him  
what's the  
matter.

He says no man  
has seen such  
sights as he has.

Celidoyne must  
be fetcht to him  
at once.

	what thing he wele Comanden me to At his Owne wille, I wyle it now do."	
Label's lords wake Celidoyne,	So to this child thanne gonnen they go, that I[n] A pavilown On slepe was tho ; And him A-woke ful tendirlye, For that to the kyng he Moste hye. and the Child him dressed vp Anon,	156
and bring him to the King,	And to forn the kyng thanne Gan he gon. & whanne the kyng on þ <sup>e</sup> child gan looke, Gret Comfort thanne to him he tooke ; "Now, Maister," quod the kyng thanne, "As I holde the, most wysest manne that euere Sawh I of thin Age, And that born Is of so hygh parage,	160
who asks him to explain what he shall tell him.	I preye þow that ȝe wolden tellen me Of that I schal þow schewen, the Certeinte."	164
Celidoyne says he will,	"Sire," quod Celidoyne, "I wele ful gladly ; but not be myn owne wit, sire, trewly,	168
by God's help :	but As I am Enformed of the Maister Above, Whiche that thou Owhtest wel forto love. and for thow wost not leven his word be me, There-fore sore blamed schalt thou be. For whanne thou Come to that Cite Which In thy Slepe was schewed to the, ȝif that thow wylt Entren there, Thou Most don As I schal the lere ; And but thou wilt Aftir me don so, To Endeles dirknesse elles schalt thou go, To that dirk hous, ful of teres & sorwe, Endelesly to dwelle, þat no man schal the borwe."	172
but if Label won't obey him, he'll go to hell.	And whanne the kyng herd hym speken so, On kues Aforn hym down fyl he tho, & seide, "Al that Evere thou seyst me here, I knowe it verrayly In Eche Manere, And that thou Art hy with god Above, I knowe ful wel he doth the love,	176
Label kneels to Celidoyne,		180
		184
		188



- So what that Evere tho[u] Comandest Me,  
 I schal it fulfyllen ful Certainle.  
 For thou hast told me verraillye  
 That In myn Avicion I sawh Certeynlye." 192  
 "3e," quod Celidoyne Anon ryht tho,  
 "3it More schal I tellen the Er that I go :  
 I schal the schewen the Signefiaunce  
 Of Al thin Avicion with-owten variaunce, 196  
 So that the bettere thou schalt me leve,  
 For that swiche thinges I schal þ<sup>e</sup> preve :—  
 " The grete weye that thou there Sye,  
 Signefieth the old lawe Sekerly, 200  
 Where that so gret peple to forn han gon  
 As thou hast herd tellen of Many on ;  
 and swich As grete Maistres were,  
 And wolde not vndirstondin þ<sup>e</sup> peple to lere, 204  
 but let hem Gon to Alle wrechednesse,  
 to filthes, and synne, And vnkendenesse,  
 So that Every day that Cursed Enemy  
 To hym hem draweth by and by, 208  
 And Casteth hem In to helle anon,—  
 As wel good as bad thedir wenten Echon,—  
 lo this Enemy is to Signefye,  
 that be the weyes lyn so aparttly 212  
 For to taken hem that passen therby,  
 this signefieth the devel ful trewly.  
 " Now [be] this weye that thou hast Seyn,  
 ' the olde lawe ' vndirstonde thou ful pleyn ; 216  
 and be the Robberis that ben there,  
 vndirstonde thou the devel In Ech Manere ;  
 And be the faire Man that with the wente,  
 vndirstonde thou Crist veramente ; 220  
 There God Of the hadde pyte,  
 And In that dredful weye Governed the,  
 So that thyn Enemyes hadden non power  
 In Non wyse forto Neyhen the there. 224

and vows to do  
all he bids him.

Celidoyne then  
expounds Label's  
Second Vision :—

the Broad Way  
is the Old Law,

by which the  
Devil casts men  
into hell.

The Robbers who  
seize men,  
are the Devil.

Label's com-  
panion is Christ.

- Label once took  
pity on Christ,  
and so For of him Ones haddest thou pyte,  
there fore so hath he now of the ;  
And wistest thou neuere what pete was  
thike tyme In that same plas. 228  
“ Now haue I told the Al In fere  
Of that faire Man, In this Manere,  
that In that weye Cowndered the  
Among Alle tho thevys ful Sekerle ; 232  
3it A Nothir Resoun I schal the Schewe  
To forn Al this peple vppon A rewe,  
be the grete weye that is so wyde  
I schal the declaren At this tyde. 236  
“ thou sixt wel whanne A schipe is *with-Inne*,  
And to the Se goth, and may not blynne,  
And hath nethir Maister ne Governour  
That schipe to Steren In that stowr ; 240  
And whanne fer into the Se Is he go,  
and with the wynd beten bothe to & fro,  
Tyl Amyddes the see that he be,  
that brod & large Is Onne to se, 244  
there Nis non Man that him Socoure May,  
Sauf Only God that is verray ;  
This Owtestest thou to vurdirstondyn here  
Of the weye of Synneris In this Manere. 248  
“ For Anon As A Cristen man In Ony weye  
Forsaketh his Creatour, Serteinlye  
thanne hath he broken this weye Anon  
that thou Sie Alle the folk Inne gon ; 252  
thanne taken they bothe leve & lycense  
Forto folwen the develis precense,  
And thanne scholen they haven Compenye  
that weye to gon ful Sekerlye, 256  
and here flessches lust to fulfille,  
and leven the goode wey, & taken the ylle  
Aftir the develys Cownsaille,  
that Nothing may hem A-vaylle. 260
- Christ led him  
safely thro' the  
thieves.
- As a ship with-  
out a cozwain
- is at the merry  
of wind and wave,
- so is a Christian  
who's forsaken  
his Creator.

- And In this weye, Sire kyng label,  
 hast thou longe gon, thou wost ful wel ;  
 but now at this Manere of Comenge,  
 And thou wilt, thou schalt haue Comfortynge 264  
 Of him that the best helpen he May,  
 [He] Schal the Owt Bringe this selve day.  
 " ȝit schal I more to the here declare [leaf 41]  
 Of the grene weye that thou sye thare : 268 The Green Way  
is the New Law.  
 'The newe lawe' it doth Signefye,  
 that Everiday Encresith certeinlye.  
 And the streite weye that was there,  
 Signefieth of hem that there Inne were, 272  
 [they] hadden [no] leve forth there to gon,  
 that Goddis Comaundement fullilden Echon,  
 And of holy chirche Also thanne,  
 In þat wey wente swich maner of Manne. 276  
 " lo, this Goddis Comandement Is,  
 that non Child of holy chirche Iwys  
 Scholde Erren Aȝens his Creatour  
 be non manere of wise, for non dolour, 280  
 Ne nethir to don non dedly Synne,  
 Ne vsen non Coveitise neȝer more ne Mynne ;  
 And forsaken Envye Also therto,  
 ȝif Aftir god & trowthe thou wilt do ; 284  
 Ne be non thouht to fallen In to synne,  
 but Evere the Ryht weye hold the with-Inne.  
 " The Trees that be that grene weye stoden Abowte, The Trees by the  
Green Way are  
Pastors of Holy  
Church.  
 'pastours of holy Chirche' it signefien withowten dowte,  
 that Alle Abowtes the world don gon, 289  
 The holy vangelye forto vndon.  
 " The vois that thou herdest Clepen there, The voice speak-  
ing to man is  
God's Mercy.  
 Signefieth 'goddis Mercy' In Eche Manere, 292  
 that Clepith Synneris that Synne han forsake,  
 And Iust that to his Servise han hem take,  
 And behotyth hem Al Manere of delicasye  
 That to ony Mannes wyt May Applye. 296

The Well is the  
Mountain which  
is the Throne.

Be that welles vnderstonde thou here,  
Whiche In that Mowntayne thou sye there,  
that is to Signefye Euer' god Alone.  
That Aboven Siteth In his throne. 309  
the wheche is the heyest lord & kyng,  
and heyghest he is ouer Alle Maner thing :  
Which is sene be his Browne.  
And be many Miracles In diuers degre 311  
Whiche he wrowhte In this worlde here ;  
For ouer Alle Erthly men he hadde powere,  
And Aboven Alle Other heyest is he.  
lik As þat Mowntayn Aboven oþer semed þ' to be : 313  
and lik As that Mowntayn Aboven therthe was,  
So Is God heyghest In Every plas.

The Well is end  
the Fontaine of  
Baptisme.

" & for that Cause the welles Icleped It is  
'The vntious of Baptisme' with-owtea Mis, 315  
Wheche was be goddis Ordenaunce,  
And God it fulfille to his plesauce,  
There sye thou god In Maieste  
that toward this welles browhte the. 316

The High Cley on  
the Mountain is  
Paradise.

" And that Cyte that So fair & swete was,  
vnderstonde thou 'paradys' In this plas,  
Where that god Maketh his hyghe feste  
To alle his beloved, bothe leste and Meste. 320

Label's not being  
able to get in at  
the gates because  
he hadn't washed,

" And vnderstonde thou here-by Also,  
that whanne In Atte gates thou myhtest not go,  
For thou Nost waschschen In non Manere  
Atte welles, As other diden there,— 324  
þefore it signefieth In this degre

means that none  
can serue God

That Goddis Seriaunt ne myht þou not be,  
Nethir non Child of holy Chirche,  
but gif Oþerwise that þou wilt wirche, 328  
And that I-Cristened that thou be,'

unless he is  
christend.

gif thou wilt Ony of these festes se.  
" And for the bettere þou scholdest han me in  
creaunce, 331

Al this I the telle with-owten Enqwerance,  
 And þen so longe In swevenyng thou hast be,  
 In schort processe I haue declared it to the ; 334  
 And there fore leve me ȝif thou wilt,  
 And but ȝif þou do, thou schalt be spilt.

" Al this, Sie thouw, kyng Label,  
 In thyn Avicioun Everydel, 338

This Vision of  
 Label's,

Whiche thou woldest neuere to man discure,  
 for þou wendist that neuere Creature  
 Of non Manere Erthly londe

Cowde it the don to vndirstonde : 342  
 but As the hyghe Maister Enformed bath me,  
 I haue the told In Eche degre.

God has enabld  
 Celidoyne to  
 explain.

" Be the wastful lawndes, haue vndirstondyng  
 'Thy wykked werkys' In Alle thing 346  
 that thou hast don Al thy lyve

The Desert Lands  
 are King Label's  
 wicked works.

Sethen thou were born In wo & stryve.  
 therefore Cristened loke that thou be,  
 ȝif thou wilt ben holpen In Ony degre.<sup>1</sup> 350

<sup>1</sup> *Par le serpent, dois tu entendre les males oeures, et toi meisme. Car sans faille tu ies drois sarpens et drois anemis ; Car tu ne fesis onques chose se peu non qui a nostre signour pleust. Et che que il ne veoit goute, senefie ke tu ies auules ; Car, se tu ueisses uraiement, tu<sup>2</sup> n'eusses pas tant demoure el pechie com tu as. Et che que li serpens uoloit trusc'a la rouge mer, senefie toi qui uoleras. Ch'est a dire, ke tu enterras en la sainte eue, et en la boineuree, ke on apiele l'aptesme, et serras oirs ihesu crist, et fiex ausi, com li autre sont qui au saint baptesme sont uenu.*

The serpent  
 means Label  
 himself, who has  
 never done good.

Its not seeing,  
 means Label's  
 spiritual blind-  
 ness.

Its flying to the  
 Red Sea, means  
 Label's going to  
 baptism.

*Par la rouge mer ke nostre sires a ouuri iadis as fiex israel, dois tu<sup>3</sup> entendre le baptesme ou li se[r]gant ihesu crist sont purefiit, et sont oste des mains as [a]-nemis perdurables, tout ausi com li fil ysrael furent oste des mains es egyptiens. Par la rousee de la mer, dois tu entendre le boineure sanc qui issi del boineure coste au prophete dont iou parole. Et tout ausi com li fil ysrael furent peu de l'aumosne qu'il lor enuoia es desers iusc'a tant qu'il vinrent en terre de promission, Ch'est*

The bringing the  
 Israelites through  
 the Red Sea,

means the rescue  
 of Christ's  
 servants from the  
 Devil by baptism.

The Israelites  
 reaching the  
 Promised Land,  
 means their

<sup>2</sup> MS ke tu, leaf 55, back, col. 3      <sup>3</sup> leaf 57.  
 GRAAL. 29

The Dark Black  
Mouse = Hell,  
" Now forthermore I schal the telle,  
that dirk blak hows signefyeth ' helle ' ;  
To wheche place Al Miscreaunt  
Atte the day of dom schal ben here haunt ; 354  
To whiche Ostel that Is so blak,  
where Label'll  
go for ever unless  
he repenta.  
At that dom Gost thou with-owten lak ;  
but ȝif it In this world thou it Amende,  
Ellis thedir gost thou with-owten Ende : 358  
And so In this world myht thou don here  
To blisse to Comen, that hath non pere."<sup>1</sup>  
" Now, Certes," quod kyng label tho,  
King Label  
" Merveillously hast þou this vndo. 362  
And ȝit more merveillous is that lord  
that to the hath discouered Every word ;  
And but he were Myhtiere thanne oþer be,  
this Mihte he Neuere han schewed to the. 366

attaining the joys  
of Paradise.  
The serpent's  
change into a  
dove means  
Label's change,  
through Baptism,  
from the foe to  
the friend of  
Christ.  
a dire, qu'il vendront a la ioie de paradis qui ia ne  
faura, et ch'est la terre qui lor fu promise. Che que li  
serpens fu mues en coulou, senefie la muanche qui sera  
faite de toi se tu viens a baptesme. Car de chest saint  
laument seras tu mues d'anemi en ami ihesu crist, et  
de serf en franc ; Car illuec seras tu mues et deslies des  
loiiens as morteus gaiteours. Or t'ai descouuert, rois  
label, ton songe, ke tu onques ne descouris a home  
mortel. Or pues sauoir ke chil seit auques de tes affaires  
qui che m'a demoustre.

Baptism is the  
only way to Bliss.  
Label's sister  
was in Paradise  
because she died  
a Christian,  
having been  
baptizd by  
Seraphe, who  
lived in the  
forest of Maube,  
in which serpents  
us'd to kill  
people, till the  
hermits' coming  
drove out the  
vermin.  
<sup>1</sup> " Et sans recheuoir baptesme," fait li rois, " puet  
nus venir a chele hauteche ne a la chite ou iou vi  
mener si grant ioie." " Chertes," fait celidoines, " nenil."  
" Coument," fait li rois, " fu che dont ma suer, qui  
faisoit ausi grant ioie comme li autre ? " " Che vous  
dirai iou bien," fait celidoines. " Sachies ke vostre  
suer mourut crestiene, et rechut baptesme de la main  
seraphe l'ermite, qui maint en vne forest ke on apiele  
' maube.' Et chele fores soloit estre habitee merueilleuse-  
ment de serpens qui ochioient les gens ; Mais puis .v.  
ans n'en i fu nus veus. Et seis tu que<sup>2</sup> ele fu widie de  
la vermine par la venue des preudomes qui a chel iour  
se vinrent herbergier en la forest."

<sup>2</sup> MS quant, xiv E iii, leaf 56, col. 2.

Where fore to him only I me take,  
 And Alle myn Olde werkes I forsake;  
 And what that Evere ȝe Comanden me to,  
 At ȝoure byddyng I wele it do."

370 turns to God,  
 forsakes his  
 old werkes,  
 and will do  
 whatever Cell-  
 doyne bids him.

"thanne schal I tellen þe," Celidoyne gan say,  
 "thus me hath Schewed the Maister varray,

hos Seriawnt I am ful prest,  
 that here besides In this forest  
 dwelleth An holy Ermyt, and of good lif,  
 and þerto A prest with-owten stryf.

374 Celidoyne tells  
 Label to get  
 baptizd at once  
 by a hermit in a  
 forest near.

Go we to hym streyht Anon,  
 Cristendom to don the vppon,<sup>1</sup>  
 that I have to the Spoken of to fore,  
 forto Entren In to that Cite thore,  
 To that hygh worthy feste,  
 In paradis to dwellen with lest & meste."

378

"Certes," quod the kyng tho,  
 "Al this I am Redy forto do."

382

Thanne Axede this kyng Anon Ryht  
 Of duk, Erl, barown, And knyht,  
 ȝif they wolden Conceillen him þerto,  
 this Manere thing Al forto do.

386 Label asks his  
 lords if they  
 advise him to  
 do it:

"For weteth wel In Certayn,  
 that In Myn herte I schal neuere be fayn  
 Tyl I-Cristened that I be,  
 As Celidoyne here Enformeth Me."

390 he can never be  
 happy till he's  
 christend.

thanne Answered they him Aȝeyn,  
 'that wold they neuere In Certein  
 Ne not departen from here lay,  
 No more thanne here fadres be Olde day.'

394 Label's lords  
 refuse to give up  
 their old faith.

"leve,<sup>2</sup> sire kyng," quod Celidoyne tho,

<sup>1</sup> Alons a lui, si te feras baptiser et laver en la sainte  
 onde.—A.

<sup>2</sup> "Signour," dist celidoines, "or le laissies donques.  
 Car se vous le fesissies a forche, il ne vous vauroit mie  
 grantment. Vous remanres ichi comme sergant al anemi  
 et poeure de sens et garni de mal ensient. Et li rois s'en

The barons will  
 stay, as servants  
 of the devil.

"For Aȝens here wil it schal not be do." 398  
 Thanne Celidoyne this kyng vnclothed Anon,  
 and powre Clothes dyde hym vppon ;  
 'For he ne wolde In non Manere  
 that so to forñ him he Come there 402  
 In non Maner of swich Aray  
 that signifieth to pride in Ony way,  
 "but As In lownesse And In humylite  
 So to forñ him Comen scholen ȝe." 406  
 Anon the kyng dyde his Comandement,  
 And with hym wente with good Entent.  
 And from here pavilouns they partyd Anon,  
 & forth thorwgh the forest gonne they gon, 410  
 That so forth to Gederis wenten they faste,  
 tyl Into A gret valey they comen Atte laste ;  
 And so longe to-Gyveris they wente,  
 Tyl that the day was Al I-spente ; 414  
 So that it happed hem be Grace  
 That to thermyt they comen In þat place,  
 And Clepeden At his dore Anon,  
 and thus sone he gan it vndon. 418  
 thanne ful gret Merveille þis hermyt hadde,  
 What maner of thing thedyr hem ladde,  
 And what they sowhten In that straunge place,  
 thiike peple that thedir Comen wase ; 422  
 For fully A mounthe to forñ that day,  
 Neuere Man ne womman ne child he ne say.  
 And whanne the dore was thus vndon,  
 Celidoyne Entred thanne In Anon, 426  
 and beknew that Cristened he was,  
 Whiche was to thermyt A Ioyful Cas ;

Label will  
 depart the lamb  
 from the wolves—  
 as an heir of  
 Christ.

*partira comme liex et oirs de ihesu, si puis vraiment dire  
 que nostre sires par sa misericorde a oste l'aigüel d'entre  
 les leus, sans che qu'il n'i a este estranles ne deuoures."*  
*Et il li demandent, "qui sont li leu?" "vous estes,"*  
*fait il, "li leu ; et chil sont deuenu aigüel qui a dieu*  
*se tiennent."*





The Hermit tells  
Label of the lives  
of martyrs.

So that Al Nyht this good man Gan hem preche,  
And of holy niennes lyves he gan hem teche, 446

The second friend  
is the relatives  
who take the  
corpee to the  
grave.  
The strange house  
is the grave.

afublail,' *et* maintes fois est chis garnimens dones<sup>1</sup> pour cheus qui s'en vont. Li secons amis qui te conuoioit trusc'a la maison, senefie les parens a chelui qui est trespasses, qui conduisent le cors del mort trusc'a la fosse.

La fosse doit bien par droit estre apielee 'maisons descouneue.' Car nous ki en cheste uie somes, ne sauons ke nous trouuerons, ne ne le counissons enchore de riens; et quant nous i entrons, ne sauons enchore que dire; et donques doit on bien apieler chele maison, 'maison descouneue,' *et* maison dont on ne voit nule autrestele. Et li tiers amis, rois label, qui au parestroit te faisoit compaignie, *et* moustroit pour toi une chartre qui t'aquidoit [*sic*] de toutes les choses que li riches hom te demandoit, senefie les boines oeures ke li hom a fait en sa vie, *et* est ausi com li boins clers legistres qui hardiement deffent le cause son ami, *et* maine a boine fin. Li fil, *et* les filles, *et* li autre parent, laissent en la fosse chelui qui il conuoient a ami, *et* en auant d'iluec ne li font compaignie. Qui respondera pour lui de quanqu'il ot el siecle, de quanqu'il sot, de quanqu'il pot? Il n'en portera riens de sa rikeche deuant lui, fors seulement vne chartre; *et* en chele chartre ara escrit quanqu'il onques fist de mal *et* de bien. Et s'il i a plus de bien ke du mal, li biens alegera l'ome, *et* le deliuera de quanques on li demandera. Et s'il i a plus du mal ke du bien, li maus qui tous iours apoise *et* atere l'ome, le traira aual, si ke chil tresbuchera en la tenebreuse maison d'infer. Rois label, or t'ai deusei [*sic*] si comme iou croi de ton songe la senefianche. Ore me di s'il te samble ke iou en ai uoir dit." "Chertes," fait li rois, "Il n'a home en ches siecle au mien ensient qui mieus le m'eust deuse, se chil meismes ne li enseignast ke on apiele ihesu crist. Or n'est il hom el siecle, s'il l'entendoit ausi com iou l'enteng tout, qui mieus n'en vauisist tous les iours de sa vie. Car or sai iou bien qu'il n'est diex fors chil ke vous aoures. Car il seus counoist la verite de tout le monde. Ne nus autres, au mien quidier, n'en puet riens sauoir, s'il ne li est descouuert par la uirtu de ches saint signeur qui tout puet sauoir." "Chertes," fait li preudom, "vous dites voir sans faille." [The Addit. MS 10,292 also has this Vision, leaf 40, back, col. 3.]

The third friend  
is the good works  
that the dead man  
did while he liud,

which are like a  
good lawyer who  
wins his friend's  
cause.  
A man's relatives  
leave him in the  
grave.

Who then shall  
answer for him?  
He has no riches,  
but one writing  
of all his deeds  
evil and good;  
and, if there are  
more good than  
evil, the good  
shall clear him  
from all trespass;  
but if there are  
more evil than  
good, the evil  
shall drag him to  
the dark house  
of hell.  
Have I not in-  
terpreted your  
dream right?  
Label answers,  
'Yes, and no one  
could have told  
you but Jesus.

And I know that  
He alone is God,

for He alone  
knows the truth,  
and none can  
know it but by  
His power.'

<sup>1</sup> MS dones pour plus.

that for Crist Suffrede Tormentis harde,  
 And to the Blisse of hevene wenten Aftirwarde;  
 So that Evere the kyng for Ioye he wepe,  
 That of Al theke Nyht he ne slepe. 450

Vppon the Morwen, whanne it was lyht, Next morning  
 Thermyt his Matynes seide Anon Ryht;  
 and whanne his Matynes weren I-do,  
 A fair ston ful Redy Made he tho, 454 the Hermit fills a  
stone with water,  
 And there with water he gan it fille.  
 thanne Anon the kyng he Clepid him Tylle,  
 & made him don Of his Clothes Anon,  
 And there Into that ston forto gon. 458

Anon there ȝaf he hym ful Crystenynge and baptizes  
Label in it.  
 holich after holy Chirches werkynge.  
 Whanne the kyng thus Cristened was there,  
 his Name nolde he Chonge In non Manere; 462  
 For of fairenesse it hadde Semblaunce,  
 Wherefore þere offen nolde he maken non variaunce.

Whanne this Good Man hym Cristened haddē so,  
 Anon hem gan he forth Clepen tho 466 The Hermit  
 that with hym Comen In Compenye,  
 And Axede hem there Anon In hye,  
 'ȝif that they wolden Cristened be then asks Label's  
lords if they'll be  
baptisd.  
 lik here lord was, As sche<sup>1</sup> myhte se,' 470  
 thanne Answerid they Anon Ageyn,  
 'that wolde they Neuere don In Certain;  
 For they wolden Neuere Chongen here lay They refuse.  
 That here Fadris helden to forn here day.' 474

thanne this goodman Ryht Anon  
 A whit Robe the kyng dide vppon,  
 holiche be thermytes Ordenaunce;  
 Swich was thanne the kynges Chaunce. 478

thanne Seide the kyng to Celidoyne tho,  
 "Faire child, þou hast me browht Owt of wo; Label thinks  
 For I am becomen So heyl A man  
 that non Erthly tonge tellen ne kan. 482

<sup>1</sup> for they

For me semeth now In My syht,  
 that I am At theke Cyte so bryht  
 where that I say the grete feste  
 Of manye peple, bothe lest & Meste, 486  
 Where As I was put Away Anon Ryht,  
 that Into the halle Entren I ne Myht,  
 For that I wysch not In Certeyne  
 Atte the welle vppon the Mownteyne." 490  
 Thanne seide the kyng to his Compenye  
 that thedir with hym Comen Certainlye,  
 "Lordynges, that In Myn Compenye han be,  
 and In Travaille and In Adversite, 494  
 and welen not beren me Compenye  
 Now at this tyme feythfullye  
 there As I am In a Ioyful lyf,  
 And 3e dwellen stille In wo & stryf; 498  
 holiche Alle I 3ow forsake,  
 And to this lif I wele me take;  
 For with 3ow schal I neuere go  
 Into the Cuntre that I Cam fro." 502  
 And whanne they herde the kyng thus seyn,  
 Alle ful wooful they weren In Certeyn,  
 And seiden that they hadden lost Alle here pray,<sup>1</sup>  
 Whanne that the kyng hadde Torned his lay. 506  
 So that Owt of this hows they wenten Anon,  
 And to-Gederis to Conseil gonne they gon,  
 And Axeden how that they Scholden do,  
 that thus the kyng was parted hem fro. 510  
 thanne Answered Anothir there,  
 "What Nedith vs lengere to Abyden here?  
 for his lay wile he not forsake,  
 that he hath now hym to I-take, 514  
 but of hym that Conseil 3af therto,  
 I oke what with hym welen 3e do."

he's in the bright  
 City where he  
 saw the great  
 Feast.

Label forsakes  
 his lordis,

and says he'll  
 never return to  
 Persia.

The lords consult  
 what to do.

<sup>1</sup> et dient 'qu'il ont tout perdu, quant lor sires est tournees  
 a la crestiene loy.'—A.

thanne wēntēn they Into thermytage,  
 And token Celidoyne with wilde Rage. 518 They seize  
Celidoyne,  
 And whethir that he wolde oper Non,  
 with hem that Child Moste Nedis gon.  
 And the kyng defended hem faste ;  
 Not withstondyng ȝit forth they paste. 522  
 thanne seide Celidoyne to the kyng,  
 "Sire, for me Make ȝe No Morneng.  
 Sire, of on thyng I warne now the :  
 styлле with this good man that thou be, 526  
 whiche schal the ȝeven good Consaille  
 That to thy Sowle schal Availle.  
 And whedir so Evere thy Men Me lede,  
 Of hem Certein haue I non drede, 530  
 For he that I worschepe and Serve,  
 From alle perylles he wele me swerve."<sup>1</sup>  
 And so, be Celidoynes Cownsaylle,  
 the kyng left Stylee with-owten faille, 534 Label stays with  
the Hermit;  
dies next  
morning ;  
 and on the Morwe with Mylde stevenne  
 he deyde, and wente to the blisse of hevenne.  
 As God wolde haven it, so was it don,  
 For hens to blisse gan he gon. 538 and goes to the  
bliss of heaven.  
<sup>2</sup>and sethen for hym Crist Meracle wrowhte  
 vppon Mochel peple that there hym Sowhte. [storye,  
 And thougħ this Mater and Opere longe not to þis  
 ȝit he that this book Made hath put it in Memorye<sup>3</sup>  
 Forto Maken A Cler Notysyng, 543  
 And forto declaren so Everithing  
 More Openly to mannes Mynde,  
 Al the mater the bettere to bryngen to an Ende : [leaf 43]  
 thus Alle thinges doth he putten In Memorye,  
 he that ferst Made this holy Storye.<sup>2</sup> 548

<sup>1</sup> Car chil en qui seruiche ie sui entres, me gardera et deffendera de tous perieus.—A.

<sup>2-3</sup> Si fist nostre sires puis pour lui maint biel miracle, dont li contes se taist, pour chou que chele estoire n'apartient pas du tout a cheste ; Ains appartient a chel liure qui deuisera les rois des perais et les estoires.—A.

<sup>3</sup> MS memomorye.

## CHAPTER XXXIV.

Of the Meeting again of Celidoyne and Nasciens, and then of Mordreins with them.<sup>1</sup> How Label's host are angry at Celidoyne's having converted Label; and they take counsel to put Celidoyne to death (p. 459). A knight proposes to put him into a little boat, with the lion they caught in the island, and nothing else, and send him out to sea. They do this (p. 460). Celidoyne makes the sign of the Cross over the lion, and tells the men that they shall all perish, and never reach home (p. 461). Celidoyne is blown about the sea with the lion for three days, and on the fourth he sees the fair Ship with the royal Sword that Nasciens had seen. Celidoyne boards her, and sees the Bed, Crown, and Spindles (p. 461). The lion and boat vanish, and Celidoyne lies down to sleep (p. 462). When he wakes, he finds that he is at an isle, and sees his father Nasciens asleep (p. 462-3). Nasciens wakes, embraces his son, and they make great rejoicing (p. 463). Celidoyne tells his father how he escaped from Calafere, and was carried to an isle where King Label was; and how Label had a vision, and was christened; and the rest of his adventures. Nasciens thanks God, and they leave the island. A storm rages for three days (p. 464), and on the fourth ceases (p. 465); they see<sup>2</sup> a ship (p. 466), and find Mordreins there (p. 467). Nasciens hails him, and Mordreins is so overjoyed that he cannot speak, but jumps on board Nasciens's ship, kisses him, and entreats him to tell his adventures (p. 467). Nasciens tells how he was imprisoned, and by God's grace brought to a desert isle which turned 'to and fro' every day and every night; also, of his going into a ship that split in two, and of another ship, and a sweet-speaking old man (p. 468); and all the rest of his tribulations (p. 469). He tells Mordreins that more wonders shall happen with

<sup>1</sup> The Additional MS 10,292, fol. 41 b, col. 1, heads this Chapter: "Ensi que paiens espaignent celidone en la mer en vne nachele, et auoc lui j. lion, sans sigle et sans nauiron." And begins: "Chi dist li contes qui est apeles del saint graal, et deuse, que quant li roys label fu demoures en l'ermitage, et si homme orent pris celidoine, si l'enmenerent entre lez roches en leur pauillions."

<sup>2</sup> According to the French text, an island, with a castle on it (p. 465). On arriving, they hear a horn sound; and a giant comes forth and tells them they must die. Nasciens draws the Marvellous Sword, and begins to brandish it, when suddenly it breaks in two. He then jumps out of the ship (p. 466), finds another sword, runs the giant through with it, goes back to the ship, and sails away. He reproaches the sword with failing him at the time of need. Celidoyne says that some sin of his father's was the cause of its breaking. They then see Mordreins's ship (p. 466).

the sword. Mordreins admires the sword; it breaks; and as he holds the blade in one hand, and the pommel in the other, the two parts join (p. 469). They hear a great noise, and a voice tells them to go out of the ship. Mordreins and Celidoynes do so, but Nasciens is late, and a sword cuts him through the left shoulder. He swoons (p. 470); the others go to raise him, and weep; he recovers, and thanks God for thus chastising him as a son (p. 471). The ship remains becalmed for four days, and the story returns [in vol. 2] to the five messengers whom Sarracyns sent out to find Nasciens (p. 471).

Thanne passeth forth this storye with-Al  
that is Cleped of Som Men "Seynt Graal,"  
also the "Sank Ryal" I-Clepid it is  
Of Mochel peple with Owten mys; 4  
It telleth how that kyng Labelys Men,  
Forth with hem Celidoynes ladden him then,  
And to here pavilouns Anon hym browhte,  
And there hym to slen thus they thowhte. 8  
whanne that this tydynges was spred Abrod  
thorwgh-owt the ost of here lord,  
'that he was becomen Cristene Man,'  
Ful Mochel Sorwe Maden thei than; 12  
As alle here kyn ded hadden be,  
Swich sorwe they Made As they myhten se.  
thanne seiden they, "we haven that persone here  
that vs hath browht In Al this dwere; 16  
We scholene hym Caste forto Slen  
From this Roche Er we gon hen,  
And on hym we scholen Avenged be  
for that he hath don, ful Sekerle." 20  
thanne Answerede som Oþere Anon,  
"that ful ȝong he was to deth to gon;  
but Oþer-wise Avenged wilen we be,  
And ȝit hym Scholen we not Sle." 24  
On Many tormentis they hem be-thouhte,  
how that he Myhte to deth be browhte.  
thanne spak A knyht, and seide ful wel,  
that Any kynnesman was to kyng label,<sup>1</sup> 28  
et tant ke vns parens le roi label lor dist.—A.

Label's men take  
Celidoynes to their  
tents,

and resolve to be  
revenged on him.

28 A kinsman of  
Label's proposes

	<p>"I schal 3ow Certefyen Anon Ryht  how that 3e scholen to deth hym dyht,  And vppon hym to leyn non hond.  Lesteneth to Me, And vndirstond ;  Taketh on of 3owre Fesselis Anon,  the lest 3e han Amonges Echon,</p>	32
to put Celidoyne out to sea in a little boat, with the lion, and nothing else,	<p>And thedir Inne lete 3e the Child go ;  And the lyown putteth hym vnto,  With-owten ony Othir thyng  that hym Mihte to londe bryng ;  And 3if he ne deye not so,  Ellis may pere neuere thing Cristen man slo ;  And this schal I feithfully beleve,  for the trewthe scholen 3e sone preve ;</p>	36
so that when the lion is hungry	<p>for whanne the lyown An hungred is,  And that his vyande doth he Mys,</p>	44
he will eat the boy.	<p>thanne ful wildely schal he deuoure  This child, hym with forto Socovre ;  and thus Avenged on him scholen 3e be,  As I haue 3ow Schewed ful Certeinle."</p>	48
This is done.	<p>thanne token they Celidoyne Anon,  &amp; In A ful lytel bot was he don,  and the lyown was put hym to.</p>	
	<p>Whanne Celidoyne Say it scholde be so,  that theke wilde beste with hym scholde be,  pat so wood an spetows was In Eche degre,  he left vp his hond thanne there Anon,</p>	52
Celidoyne makes the sign of the Cross,	<p>And þ<sup>e</sup> Signe of the Crois he made hym vppon,  And him there be-took he to god Almyht,  that he hym Scholde save bothe day &amp; Nyht.</p>	56
	<p>So thanne they putten hym Into the Se.  thanne Celidoyne Azenward torned he,  and spak to that Compenye tho  that swich felonye hadde hym I-do,</p>	60
and tells Label's cursed men	<p>"3e Men ful Cursed, and therto pervert,  Enemyes of Crist, Sore schal 3ow smert !</p>	64



3e wenen to slen me In this Manere.  
 but oper-wise, I troste be my lord so der,  
 I schal it Ascapen Ryht ful wel,  
 and 3e scholen perschen Everydel,— 68 that they shall all  
 For there-offen sekir Mown 3e be— periah,  
 Anon As 3e Entren In to the see ;  
 For In Perse scholen 3e neuere Comen A3eyn, and never reach  
 Whens kyng Label 3ow browhte, In Certeyn."<sup>1</sup> 72 Persia again.  
 Thus sone blew the wynd ful sore,  
 that fer Into the se the vessel wente thore,  
 So that with-Inne A lytel stownde 75  
 they ne Myhte hym se, that stoden vpon the grownde.  
 So that thre dayes to-gideris they were,  
 Celidoyne & the lyown In this Manere,  
 With-Owten harm, oper ony deseisse,  
 So wel the lyown Celidoyne dide plesse. 80  
 The fowrthe day it happed so,  
 A-middis the se, As he was tho,  
 The fayre schipe he sawh Anon,  
 Where-Inne this Ryal swerd was don ; 84  
 So that it happede, As be grace,  
 that this bot Cam there this schipe wace ;  
 and whanne this bot to þ<sup>e</sup> schipebord was falle,  
 thanne beheld Selidoyne these lettres Alle, 88  
 and vndirstood hem there Everichon,  
 that so Into the Schip he hentrede Anon.  
 and whanne that he was the Schipe with-Inne,  
 he Sawh there Many A wondirful gynne ; 92  
 for there fond he the bed, And the Crowne Also,  
 and the fowre branches that there-Onne weren do ;  
 Alle these behelde he wondirly faste,

Celidoyne is at  
 sea for 3 days  
 with the lion,  
 who doesn't hurt  
 him.

On the 4th he  
 sees Solomon's  
 Ship,

goes on board of  
 it,

and sees the Bed,  
 Crown, and  
 Spindles.

<sup>1</sup> A. adds (leaf 57, col. 3), *La mer ou vous m'aues mis, vous destruira. Et si i serres noiet et peri, et enterres es paines d'ynfer, en la tenebreuse maison ou toute douleur et toute mesaise habite. En chele maison n'enterra pas li rois labiaus, Car il s'en est ia otes; ains enterra en la souuraine maison, et en la ioieuse, c'on apiele paradis.*

- Til it drowh to Nyht than Attē laste ; 96  
 and so wel it liked hym this Syhte,  
 that he was Sory it drowh so Ny the Nyht :  
 So Attē laste Nyht was it tho,  
 that ouer Al the world the schadewe gan go. 100  
 Thanne Cam he to the Schippes boord ful sone,  
 and ouer Al the Se he looked Anone :  
 he ne Cowde Neyther sen bot ne lyown  
 The boat and how vaniah. Whiche weren put to his distrocciown ; 104  
 Wherfore Sory was he tho,  
 For Mochel comfort þe beste dede hym to.  
 thanne loked he bothe vp & down  
 Al Abowtes the Se In-virown, 108  
 And non qwarter he ne Cowde Aspie  
 Nethir lyown ne bot, ful Sekerlye.  
 And whanne he sawh In Alle degre  
 that Nowher In the water he ne Cowde hem se, 112  
 Azen Into the Schipe he gan to lepe,  
 Celidoyne sleeps in Solomon's Ship. And there vppon A bord he fil On Slepe,  
 What for travaille and werynesse,  
 and that In the See he hadde distresse. 116  
 Thus Al Nyht Slepte þonge Celydoyne  
 tyl on the Morwe day lyht Certayne :  
 and whanne the day gan forto sprynge,  
 Thanne happede Celidoyne In wakenenge, 120  
 and to the Schippis bord he cam Anone,  
 And Into the See he lookede thus sone ;  
 Next day he comes to an isle, thanne was he A-Ryved to forn An yl  
 Whiche was A wondir Merveillous straunge pyl. 124  
 And As he Into that yle beheld there,  
 and sees a man sleeping there. he Sawh A man In a Merveillous Manere  
 vppon that yl lay There Slepynge :  
 Where often he hadde gret Merveillynge : 128  
 And whanne verayly he wiste it was A man,  
 Owt of that Schipe Anon wente he than,  
 He lands, and then And hym beheld wondirly Sore,

- And Ewere the longere More & More. 132  
 Atte laste so Nygh he gan to gon,  
 that he knew it was his fadir Anon  
 that hyhte Sire Nasciens be Name, sees that the man  
is his father  
Sir Nasciens.  
 A worthy knyht, and of Noble fame; 136  
 Where-offen Anon gret Ioye he hadde,  
 that thorwgh God to his fadyr so was hadde.  
 And so be hym A-wook ful swetely,  
 And his Eyen he vpe Caste ful softly : 140  
 thanne whanne he sawh his sone it was,  
 Ful gret Ioye he Made In that plas ;  
 And vp he stirte thanne riht Anon,  
 And abowtes his Nekke his Armes he leide son, 144 Nasciens clippe and  
kisses his son,  
 & him Clipte & kyste An hundred Sithe,  
 So Ioyful he was, so glad and So blithe,  
 that bothe for Ioye & pytè he wepte  
 vpon that yl there he hadde Slepte. 148  
 "Now, swete sone," quod Nasciens tho,  
 "how to this yl Cowdest thou Go,  
 that from Alle the peple it is so fer,  
 and Nethir lond ne place Abowtes nowher?" 152  
 "lo, fadyr, In this Schip hider gan I gon,  
 that to forn 3ow lith be the roch of ston."  
 thanne Nasciens be-held the schipe ful sore,  
 and knew wel he hadde I-seyn it be-fore. 156  
 Thanne gret Ioye Maden they there,  
 the Fadir to the sone In dyvers Manere,  
 And the Sone to the fadir, Aftyr his Myht;  
 there was gret Ioye I 3ow plyht. 160  
 So the fadir the Sone gan forto frayne,  
 And Axede of hym In Certeine  
 'how he Askapede, and I what manere,  
 Owt of the presoun of Calafere.' 164  
 thanne tolde he his fadir Anon,  
 "how that he owt of presown gan gon,  
 and I-born In to An yl of the Se,

and asks him how  
he got to the Isle.

They make great  
joy together.

Calidoyne tells his  
father his ad-  
ventures,

- Wondirly fer from Eche Contre ; 168  
 At wheche yl be tempest and be storm  
 Aryved kyng label me be-forne,  
 With a gret part of his Chevalrye  
 thedir weren they dreven Certeinlye." 172  
 thanne tolde he his Fadir Also
- and King Label's  
 Visions,  
 which he inter-  
 prete-l by the  
 Holy Ghost's help, Of kyng labelis Aviciouns, that cam him to  
 be the Revelacioun of the holy gost—  
 Whiche is lord of mihtes Most,— 176  
 be wheche Revelacion And declarenge
- and how Label  
 was baptizd. Kyng label Cam to Cristenyng.  
 Thanne tolde he his Fadir More Also,  
 what Aventures that hym Comen to, 180  
 Sethen to-gederis last they were  
 Ful harde In presoun with Calafere.  
 thanne blessedde Nasciens the trenite,  
 that swich Comfort let hym tho þere se, 184  
 and thanked god Ouer Alle thyng  
 that hem hadde browht to so good Endyng.
- Nasciens and  
 Celidoyne go into  
 Solomon's Ship. thanne from this yl they wenten Anon,  
 And Into the Schipe they gonne to gon ; 188  
 And they weren there-Into, þe ovr Of Tyers.  
 thanne Cam there A wynd ful fyers,  
 And blew Into that schipe there Anon  
 that fer Into the See the schipe gan gon, 192  
 So that from the Roche the schipe gan pase,  
 passeng In-to þe Se A ful gret Spase.  
 thanne loked forth Nasciens Anon there  
 Forto weten where that they were, 196  
 And he ne Cowde nowher abowtes hym se  
 Nethire lond, neþer yl, In Non degre ;  
 thanne thanked he god ful hyghly,  
 and seide his preyers ful devoutly ; 200  
 So As he Cowde In his Manere,  
 ful devoutly his preyeris seide he there.
- For 3 days a  
 tempest ruges, Thus thre dayes the tempest lastede there,

and In drede of here deth In Eche Manere ; 204  
 And Swich A storm Endurede vppon the se,  
 that Nygh here deth hem thowhte to be ;  
 And they wayted Every Owr  
 Whanne þ<sup>e</sup> schipe schold han sonke be þat stoure. 208  
 And so the fowrthe day at Nyht  
 the wedyr stawnched, thorwh goddis Myht,  
 And At the Cleryng of the day  
 the wedyr ful Milde and softe he say, 212  
 Where-offen Glad & Ioyful bothe they were,  
 Whanne they it syen In swich Manere ;  
 for to forn tymes it ferde So  
 that to the deth they wenden han go. 216  
 and whanne the day wax bothen lyht & Cler<sup>1</sup>

but stops on the  
4th night.

Nasciens and  
Celldoyne are glad  
of the calm  
weather.

<sup>1</sup> MS xiv E iii, leaf 57, back, col. 2, adds:—il regarderent deuant aus, et virrent vno petite isle dedens lequele il auoit .i. chastiel ferme, qui moult estoit biaux par samblant. Mais il ne sorent en quel terre ne en quel pais chele isle pooit estre, dont il furent .i. petit esmaiet, car il se doutoient moult qu'il ne caissent en males mains. Et la nef arriua a la riuue deuant le chastiel. Quant il furent venu au port, si escouterent ke dedens le chastiel souna .j. cor moult hautement, si ke d'ases loins le peust on oir. "Sire," fait celidoines, "Or sachiez ke laiens a gens." "voirs est," fait nasciens. En che ke il disoient chou, voient il ke de laiens issi vns gaians, li graindres de cors et li plus merueilleus ke nasciens eust onques veu, iour de sa vie. Et quant il voit cheus de la nef, si lor escrie, "Mar i arriuastes en mon isle sans men [*sic*] congie ; Car mourir vous i couient." Quant nasciens voit venir le maufe si grant et si espoentable, si ne seit que il en puisse faire. Car il n'a ne lanche, ne escu, ne arme dont il se puisse deffendre. Destreche de mort et paours l'enmaine a che ke il keurt a l'espee qui tant estoit riche, et le trait du fuerre. Et quant il ot fors traite, et regarde grant pieche, si le uoit si riche par samblant ke il n'auoit onques veu arme ke il prisaist tant enuers cheste. Et pour le grant espoir de la bonte qu'il i quide, le dreche en haut, et le commenche a branler. Mais au branler qu'il fist, ne sai s'il auint par mauuaiste del espee, ou par courous ke nostres sires eut a nascien

*The Adventure of the Broken Sword and the Giant.*

They see an island with a castle on it, but where they are they know not.

They come to the port, and hear a horn sound in the castle. They agree that people are there.

An immense giant comes forth, and tells them they must die.

Nasciens does not know what to do, but, though distress and terror will fail on him who draws the Marvellous Sword, he draws it,

and begins to brandish it, when it breaks in two;

the blade falls to the ground,

that they myhten sen Every wher,  
They syen A schip In the See

219

and the hilt is  
left in Nasciens's  
hand.

He says it is the  
greatest wonder  
he has ever seen.

Nasciens leaps  
out of the ship  
and goes to fight  
the giant.

[\* leaf 58]

He finds another  
sword at his feet,  
takes it up,  
and runs the giant  
right through  
with it.

The giant falls  
to the ground  
swooning,  
then utters a  
hideous cry.

Nasciens returns  
to his ship and  
sails away.

He reproaches the  
Sword with failing  
him at the time  
of need.

Celidoyne justifies  
the Sword,

and says it broke  
through some sin  
of Nasciens.

They talk over  
the adventure.

del traire qu'il auoit fait del espee qui tant estoit bieles  
et boine par samblant, k'ele brisa par mi aukes pres  
del enheudeure, si ke li brans en chai a terre, et li  
poins a toute l'enheudeure en remest nascien en la  
main. Et quant il voit cheste auenture, si est asses  
plus esbahis ke deuant; Si s'aresta tous trespensis et  
esbahis. Et quant il fu reuenus de chest penser, si  
dist, "par dieu, chi a le grignour merueille ke iou  
ueisse piecha." Mais lors remest le poing desus le lit,  
et dist, 'k'il se metra du tout en la merchi ihesu crist, et  
sen [sic] cors et le son fil, enuers chel maufe qui si vient  
abrieues vers lui.' Maintenant saut hors de la nef, et  
dist, "biaus peres ihesus cris, soies moi escus et defense  
encontre chest anemi!" Lors regarda a ses pies, et vit  
vne espee ke chil de la tour i orent laissie par auenture.  
Et il le prent maintenant. Lors si s'adreche au gaient,  
et le fiert de si grant viertu qu'il li pierche andeus les  
costes, Si ke li fers en parut d'autre part. Et quant  
li gaisans se sent ferus si angoisseusement, si n'a tant  
de pooir qu'il se tienge en estant, ains chiet a terre si  
angoisseus comme chil qui angoisse de mort sent. Et  
quant il est issus de pamison, si giete .i. grant cri et  
hideos. Et quant nasciens voit qu'il n'a mais garde de  
lui, Il ne ua pas au chastiel pour chou qu'il quide ke  
il i ait gens, ains s'en retourne, et entre en sa nef, si  
ke en peu d'eure orent la veue perdue du chastel et  
del isle. Et quant nasciens vit qu'il estoit estors del  
gaient, si vint a l'espee, et le commencha a regarder, et  
dist a soi meisme (et che fu si haut ke celidoines le  
peut bien oir), "Ha, espee, tu ies la riens du monde  
ke iou onques plus prisaisse, fors seulement le saint  
vaissiel ke on apiele 'graal.' Si t'ai a tort et loe et  
prisie; Car il m'est aus ke tu m'as ore si failli au  
besoing ke chou est meruelles." "Sire," fait celidoines,  
"Sachies ke che n'est pas par mal de l'espee; Mais  
par aucun pechie dont vous estes entechies, ou par  
aucune demoustranche de nostre signeur:" et il respont,  
'ke che puet bien estre.' <sup>1</sup>Endementiers ke nasciens  
et celidoines parloient ensi de cheste auenture, si re-  
gardent en mi la mer, et voient vne nef qui venoit vers  
aus. [The Additional MS 10,292 also has this Adventure,  
leaf 42, col. 3.]

<sup>1</sup> Fresh chapter.

Towardis hem Cam ful gret Iorne ; 220 *ship coming towards them.*  
 thanne seide Celidoynes to his fadir " Certeinle  
 here Comen tydynges, what so they be ;  
 God graunte Grace that they ben Goode,  
 that Comen to vs vppon this salt floode.' 224  
 So longe beheld they the Schipe tho  
 tyl Atte laste it Aproched hem to,  
 And so Nygh to-gederes gonne they be,  
 Tyl that Eyther with-Inne myhte Oþer se. 228  
*Nasciens sees King Mordreins on the new Ship.*  
 Nasciens to the schippes bord gan to gon,  
 And Into the tothir schipe beheld Anon,  
 And sawh where that kyng Mordrayn  
 Ful pensify there sat In Certayn ; 232  
 & Evere Abod he goddis grace,  
 for he ne wiste whedir to go, ne Into what place.  
 And whanne Sire Nasciens kyng Mordrayns say,  
 ful lowde he Cryde In his lay, 236 *He calls to him.*  
 and seide, " Sere, God Reste with ȝow !  
 Ryht welcome ȝe ben here to vs now."  
 And the kyng owt of his thowht Abreide,  
 And to sire Nasciens he wolde han seide, 240  
 but for Ioye he wepte so sore  
 that on word ne myhte he speken thore ;  
 but with-Owten ony word he gan to springe  
 Into Nasciens Schip, with-Owten lesynge, 244  
*Mordreins springs into Nasciens's [leaf 45] ship,*  
 and Abowtes Nasciens Nekke his Arm he Caste,  
 And An hundred Sithes he kiste him faste ;  
 " A, Myn Owne brothir So leef and dere,  
 I am ful Ioyful I se ȝow here ! 248  
*kisses him, calls him Brother,*  
 a, leve brothir, how haven ȝe fare  
 Sethen that I lefte ȝow In wo & Care,  
 and sethen we two departed Asondir  
 Where-As was tempest & ful gret thondyr ? 252  
*and asks him how he's fared since they were parted.*  
 and how that ȝe Comen In to this Contre,  
 Now, dere brother, telle ȝe Me."

Thanne Nasciens, that was so ful of Ioye

- hym thowhte he ne hadde non Maner A-Noye, 256  
 Naaciens tells Tolde kyng Mordrains of his Aventure,  
 Mordreins all his how it be him Ferde, I the Enswre,  
 adventures, And how he was tempested bothe here & there,  
 And therto In the presown of Calafar,— 260  
 “For 3owre baronage seide In Certayn  
 that with-owten dowte I hadde 3ow slayn,”—  
 how he was borne And that Certein dayes in presown he was ;  
 to an Isle but Atte laste, thorwgh goddis Gras, 264  
 Fer Into the west was he browht,  
 But Into what place ne wiste he nowht,  
 but In An yl there he was,  
 fer from Every man In that plas ; 268  
 For habitacioun was non there,  
 but wilderness Abowtes Echis where,  
 So that it was the moste hydows place  
 that Evere Cristen man put In wase ; 272  
 And 3it was he Evere ful sory  
 that the Name he ne knew trewly :  
 and 3it At Alle tymes thowhte hym tho  
 which turned up- That the yl him tornede bothe two & fro, 276  
 side down every  
 day and every  
 night. thus Openly it Tornede In his Syht.  
 And 3it Aftir More he gan hym telle,  
 Of that Schip, how it befelle, 280  
 and how that there-Inne he entred was,  
 And how he fyl owt In that plas  
 but thorwh on word that he spak,  
 For In his Creaunce pere was a lak ; 284  
 and tolde he him the Signefyaunce  
 And how an Old Of Anothir Schip with-Owten variaunce,  
 Man came to him; and of An old Man that there-Inne was,  
 and how his wordes hym plesed In that plas, 288  
 So that on slepe fyl he there  
 be his wordis In dyvers Manere.  
 Sethen Aftyr he hym tolde



of þ<sup>e</sup> Schipe & the Man so bolde, 292  
 that Nevere sethen he hym Sye,  
 Nethir fer ne faste Bye.  
 Thanne tolde him Nasciens ȝit wel More,  
 of Mo trebulacions he hadde suffred before, 296 and then all his  
 Where offen the kyng Merveilledo tho, other troubles.  
 And to Nasciens thanne spak he vnto.  
 "¹Sire kyng," thanne quod Nasciens tho,  
 "Of this swerd scholen ȝe heren Merveilles Mo, 300  
 that for non Evel thing ne brosed he nowht,  
 but As goddis Scharpnesse it is in myn thowht.<sup>1</sup>"  
 thanne Axede the kyng the swerd forto se, Nasciens shows  
 That to hym was Merveillous In Al degre. 304 Mordeins Solo-  
 And whanne the kyng had it long beholde, mon's sword.  
 In his herte he Merveilledo Mani folde,  
 And seide to Sire Nasciens there,  
 "this is the most merveille that euere sawh I Ere, 308  
 The Richeste and the fairest Also  
 That Into Ony place myhte be do."  
 Thanne took the kyng this swerd on hond, Mordeins takes  
 And stille there-with he gan to stonde; 312 it in his hand.  
 In the ton hond the swerd, the toper the pomel,  
 And hem departyd Every del. It breaks in two,  
 And A wondir Aventure behappede tho,  
 that Aȝen to Gederis Anon gonnen they go; 316  
 And so faste to-gederis weren they Ioynt, and then joins  
 that Neuere sethenes In non poynt again.  
 Neuere departed Asonder they were  
 For non Man that lyf beere. 320  
 Now, be my trowthe, Ouer Alle thing  
 Many Merveilles werketh hevene kyng,  
 Whanne so lyhtly that it broken was,  
 And so lyhtly Al hol [becam] In that plas; 324

<sup>1</sup> "Chertes," fait il, "la brisure de l'espee: Car par mauuaise ne brisa ele mie, ains fu aucune demoustranche de nostre signeur." "Par foi," fait li rois, "che puet bien estre."—A.

- And so lyhtly Into þ<sup>e</sup> schethe it Cam,  
 thens As kyng Mordrayns drowh it than  
 And whanne Alle this they hadden don,
- A wonderful cry  
 is then heard,  
 A wondirful Scry they herden Anon, 328  
 As thowh it were A Manere of thondir,  
 Where-Offen Alle hadden they gret wondir,
- "Go out of the  
 Ship."  
 "Owt of the schipe, Cristen Man, thou go,  
 lest gret Synne falle the vnto." 332  
 Anon As the kyng this word herde,
- Mordreins jumps  
 into his ship;  
 Celidoynes follows;  
 Nasciens stays  
 behind,  
 Into his owne Schip he Azen ferde,  
 And So dide Celidoyne also ; 336  
 But Nasciens behynde lefte tho.
- they Nere So sone Into the schipe gon,  
 that A swerd to hym Cam Anon,  
 Al fer brennenge As hym thowhte,  
 —but he niste ho that it browhte— 340
- and is cut through  
 the shoulder with  
 a sword.  
 that thorwh the left Scholdere it smot,  
 & gret wounde Made, so sore it bot ;  
 So that In the Schipe he fyl Adown,  
 As thowgh it were In Manere of A swown. 344  
 thanne herde he there, him thouhte presente,  
 On that to hym Spak there veramente,  
 —but that he ne knew not his Menyng,  
 Neþer what it was to vndirstondyng ; 348  
 but as him thowhte In this Manere  
 that the Menyng of the vois was there,—  
 " this veniance now is sent to the  
 For draweng of þ<sup>e</sup> swerd, & were not worthë ; 352  
 therfore Otterly I rede the  
 Anothir tyme that þou war be  
 to Erren Azens thy Creatour,  
 Thy Makere, and Ek thi saviour." 356  
 the kyng Som-what this vndirstood,  
 and so dyde Sire Nasciens In his Mood,  
 but of that strok he was stoned so sore,  
 that plat down to the grownd fyl he thore ; 360
- Nasciens falls to  
 the ground in a  
 swoon.

thanne forth wente they hym forto A-wake,  
and of his swowneng hym vt forto take.

and whanne of his swowneng Awaked he was,  
he loked Abowtes In that plas, 364

And say hem for hym wepin than ;  
thanne In his herte Merveillen he gan,

" A, why wepen 3e so now for me ? When he wakes,

For now Mowen 3e wel knowen & se 368

that owre lord halt me A knyht he rejoices that  
God has chastised  
him for his sin,

that he wele Chastise thorwh his Miht,

and maken Me knowliche of My sinne, 372

And of the wikkednesse þat I haue lyved Inne.

Wherefore, thankynges now I him do,

that this Chastisyng sente me vnto ;

and As my fadir I worschepe hym Anon, as a father does  
his son.

For he me Chastiseth As his sone." 376

Whanne these wordis he hadde seid there, [<sup>1</sup> MS Euenere]

but Evere<sup>1</sup> he was of stedfast chere,

As A man ful of paciens & humilite, 380

As lik As desesed of the strok was he,

that Suffred Angwichs & mochel peyne,

and 3et but litel ne wolde he seyne.

Thus fowre dayes and fowre Nyht

In the Schipe they weren, I the plyht, 384 Nasciens, Cell-  
doyne, and Mor-  
dreins are 4 days  
and nights in the  
ship.

that wedir ne wynd ne was there non,

Forthere Into the se to gon.

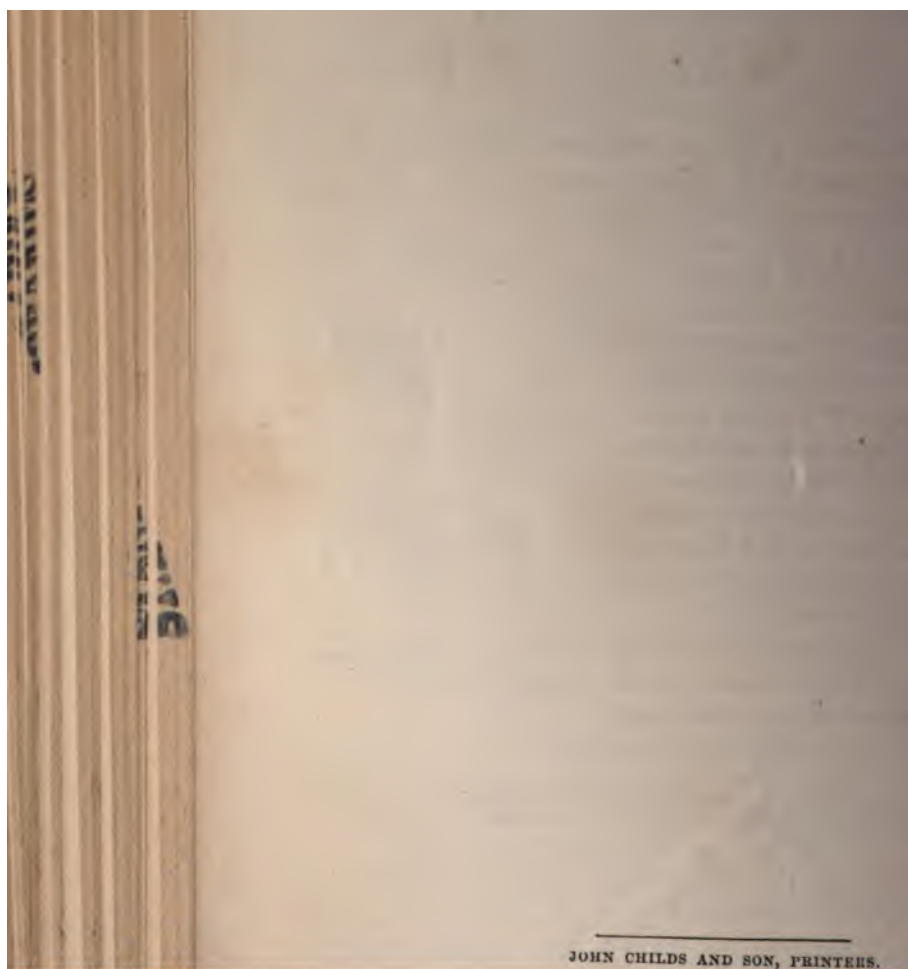
But now leveth this Storye here, as 3e mown se, The story turns  
to the Messengers  
(see of. II).

And torneth to the messengeris where so they be, 388

that Nasciens to seken they weren sent,<sup>2</sup>

but Into what Contre, they Niste verament.

<sup>2</sup> ke la roine ot enuoies par sa terre pour querre son frere  
nascien, car ele ne sauoit ou il estoit. [MS xiv E iii, leaf 58,  
back, col. 1.]



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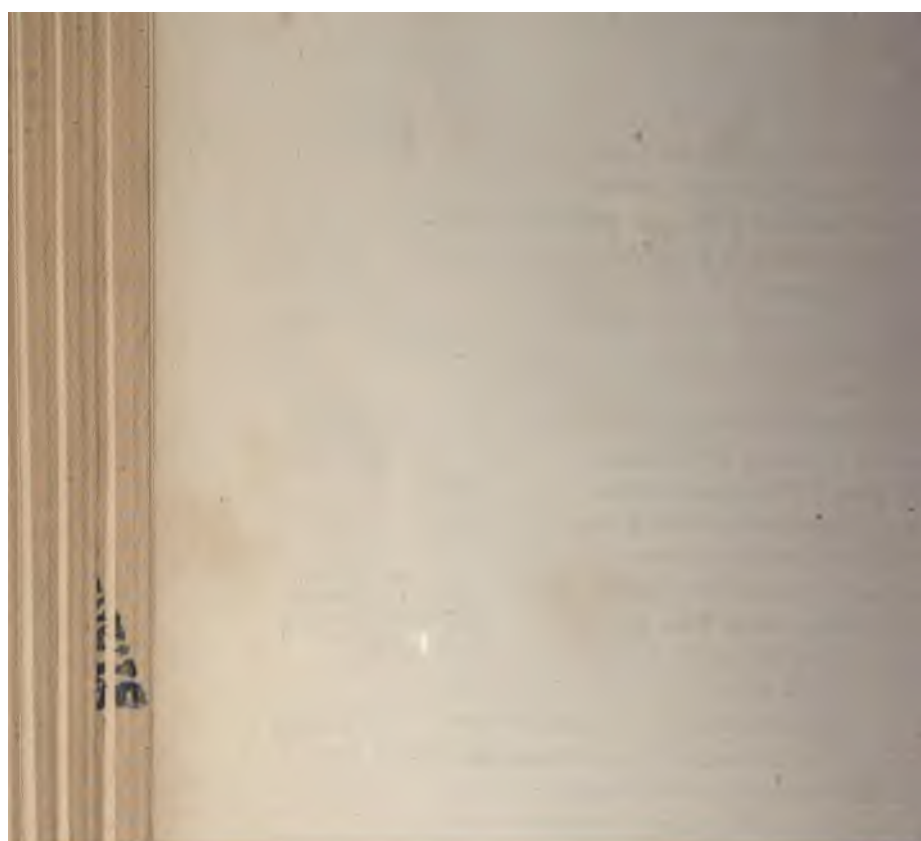
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